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THE COMPLETE
MYSTICAL RECORDS
OF
DR. JOHN DEE

THE COMPLETE MYSTICAL RECORDS OF DR. JOHN DEE

Transcribed from the 16th-Century Manuscripts
Documenting Dee's Conversations with Angels

VOLUME I

COMPILED AND EDITED BY

KEVIN KLEIN

"Whilest heven endureth and earth lasteth,
never shall be razed out the Memorie of these Actions."
Raphael: 28 March 1583.

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For Sarah and Karen

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I would also like to thank Aaron Leitch for helping to get this work published, and Allison Walls for finding the time to carry out preliminary checks on the appendices, etc. And finally, a special thanks to Ian Rons, of www.themagickalreview.org (now offline)—without whom this work would never have seen the light of day—for translating Dee's Latin book titles into English, and for helping in many other ways too numerous to mention.

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INTRODUCTION

This work, being of epic proportions, has been many years in preparation and is now offered to scholars and magicians alike, and anybody else that has an interest in John Dee or his work. It consists (with one or two minor exceptions) of a page-for-page, line-for-line transcript of five manuscripts—four from the British Library and one from the Bodleian Library, Oxford. These are: British Library MS. Sloane 3188 (The Mortlake Actions), Cotton Appendix XLVI Parts I & II (the continental Actions), MS. Sloane 3191 (Dee's finished works), MS. Sloane 3189 (*Loagaeth*, or *The Book of Enoch*), and, finally, Bodleian MS. Ashmole 1790 Art. 1.

The original manuscripts transcribed in this work are referred to as "Primary Source Material" in the bibliography on page 7. "Secondary Source Material" includes Elias Ashmole's copies (as stated in the bibliography) of books **I–XXIV** and two printed copies of *A True & Faithful Relation of What passed for many Yeers Between D^{R}. John Dee and Some Spirits* (hereafter referred to as *TFR*), one annotated by Ashmole and another annotated by William Shippen, all very useful for filling in gaps where the original manuscript has become degraded. "Other Manuscripts Consulted" are other diaries of Dee's published by James O. Halliwell back in 1842. I've referred to the original manuscripts, as Halliwell's printed version contains many errors. These particular manuscripts are not transcribed here as they are Dee's general day-to-day diaries (not recounting his mystical work), but they are useful for confirming some dates, spellings of place names and some additional places not found in the manuscripts of the present work but added to appendix I "Dee's European Journey" making it as complete as possible.

All manuscripts are presented in chronological order. Books **I–XX** are Dee's mystical diaries (the bottom of each title page gives the start and end date of each book); MS. Ashmole 1790 (**XVII**) has been inserted within Cotton Appendix Part II to maintain the chronological order. Books **XXI–XXIV** are Dee's finished works, gathered from the diaries (i.e., books **I–XX**). Book **XXV** is a work written in Edward Kelley's hand.

This work is unique in that it is the only published work of Dee's that presents it exactly as Dee wrote it and which is also complete. It even shows the present state of the manuscripts by giving the outlines of lacunæ (gaps and damage to the pages), hence the use of other very early copies of Dee's manuscripts to fill in some of these. I hope that this transcript will help rectify many of the inaccuracies and distortions so common in this area, and whilst I cannot honestly say that this work is totally free from errors, I have tried to eliminate as many as possible by reading, re-reading, and comparing with the original manuscripts several times over, so that any errors remaining should be largely insignificant. I have paid particular attention to the words of Dee's Angelic language, where errors abound in most printed sources.

I have neither added nor removed anything from the manuscript pages (apart from adding the page information footer to each page), so all underlines, symbols, marks, doodles etc., are Dee's. Generally, the more underlines, the more emphasis is being placed on the underlined text. There are also some long, fine leader lines that curve across a page linking parts of it together, sometimes these lines cross from one page to another and are obviously used by Dee for linking related information together. The pointing hand symbol, which Dee frequently uses, is obviously pointing to something which he regarded as important.

Dee occasionally made errors and these have all been left as they are, but they have been gathered together in the list of "Errata". Some of these "errors" are almost certainly deliberate (e.g., some Latin words have odd spellings— some of these are probably medieval variants), so I have followed Dee's spelling throughout, whereas *TFR* often corrects them.

The section "Notes to Manuscripts" gives an English translation of Dee's Latin title pages and discusses each book and any problems that they may contain. It also lists previously published editions and gives sources where English translations of the Latin text may be found.

As scholarly works always identify particular manuscript pages by their folio numbers, I have added a "Table of Folio Numbers". This is a list of every folio in sequential order for each manuscript, with their corresponding page number. As the book pagination does not follow the folio numbering order, this allows any folio to be located quickly within the work.

To make things easier for readers I have created a series of appendices covering just about every aspect of this work:

- Appendix I. "*Dee's European Journey*". Here you'll find a detailed map showing all of the places that Dee mentions in his travels, with his route from London to Kraków highlighted. I could have extended this route farther, but as Dee goes to and from various places several times, it would all get very confusing. One part of his journey still remains a mystery: Bremen to Hamburg. If the route shown is correct, then Dee passed through Buxtehude to reach Harburg (now a district of Hamburg), but his diary entries are clear, he reached Harburg then travelled to Buxtehude, effectively reversing the direction! The rest of the appendix sets out Dee's journey in a more detailed tabular form, which includes some additional names as found in "Other Manuscripts Consulted".
- Appendix II. "*The Ninety-One Parts of the Earth*". Gives a detailed list of the ninety-one parts of the Earth as related to their modern names (where possible). I've done my best with this but it's just not possible to locate all of them with 100 percent accuracy. I've provided a series of maps here for a clearer understanding of their locations. Boundaries of countries and regions will always be problematic, due to constant change over the centuries and not being internationally recognised as they are today. The table at the end of the list relates these names to the thirty Ayres (to differentiate these "thirty Ayres" from the ordinary meaning of "Air", I have preserved Dee's archaic spelling of "Ayre" throughout).
- Appendix III. "*Gazetteer*". This is a listing of all place names found in the source material. All entries use Dee's spellings, which includes any alternatives that Dee gives, followed by its modern equivalent. When I say that this includes "all place names", this is not strictly true, as there are some place names buried within the Latin text which I haven't thoroughly checked for, and, as I haven't provided a translation of this, they would be too time consuming to extract.
- Appendix IV. "*Glossary of Archaic and Obscure Words*". This is a pretty straightforward glossary of archaic words. Some of these words are still used, it's just the spelling which is archaic and could be quite puzzling when first seen.
- Appendix V. "*Brief Biographical Guide*". This includes everyone found in the source material (omitting the Latin text again). This involved some considerable research, and I have included some interesting facts where possible. I have deliberately kept them brief, but I have provided enough for the reader to pursue further if required.
- Appendix VI. "*An Examination of John Dee's 48 Claves Angelicæ*". These Keys have been carefully compared to the original dictation, revealing a number of possible errors to Dee's *48 Claves Angelicæ*. I've also tried to make a few helpful suggestions here as there are a few problem areas, but I've given all the information and facts available from Dee's manuscripts, with extensive page references to help.
- Appendix VII. "*Concordance of Angelic Words in Dee's 48 Claves Angelicæ*". This concordance gives every word found in the Keys, together with the Key and word number in which it falls. You'll find related words are grouped together, which should reveal something about their particular use. At the end is a table giving all Angelic numbers found in the Keys, followed by a section on what I have called "compound words".
- Appendix VIII. "*List of Spiritual Creatures*". This is a list of what Dee calls "Spiritual Creatures", good and bad. Again, these are all extracted from the manuscripts, most of which are specifically related to Dee's Angelic system.
- Appendix IX. "*A Selection of Interesting Quotations*". These are classified under several different sub-headings. I've tried to find something interesting for everyone. The first section, "Dee's Experiences of Possible Psychic Activity", is probably of interest to most readers. I've included everything that I could find relating to this, even if only vaguely so.
- Appendix X. "*Complete Angelic Lexicon*". This includes all Angelic words from Dee's manuscripts and a few mistranscribed words from *TFR* (as these have often, mistakenly, become accepted words); all other sources I consider unreliable. It shows at a glance any word from a Key with all other occurrences from the very same Key and same word number, but from a different location in the manuscript(s). This can reveal differences in translation, pronunciation, accents, etc., with extensive page references. Other words here include names of spiritual creatures, names from the four Watchtowers, and other words scattered throughout the manuscripts.

I've tried to avoid making interpretations; my task being simply to present the work as accurately as possible, so that readers can make their own judgments. I have, on occasions, made the odd suggestion. There are some places where Dee is clearly confused; I have generally made no comment, but have preferred to leave this for readers to figure out for themselves. The only thing lacking is a complete translation of the Latin text. *SKINNER*'s work (*see* "Bibliography") leaves much to be desired.

EDITORIAL CONVENTIONS

- British Library MS. Sloane 3188 (Books **I–VI**) has been collated with MS. Sloane 3677 (being Ashmole's copy of this work).
- Cotton Appendix XLVI Parts I & II (Books **VII–XVI** and **XVIII–XX**) have been carefully collated with Bodleian MS. Ashmole 580 (being Ashmole's copy of *TFR*, corrected and annotated against the original manuscript) and with British Library 719.m.12 (being Shippen's copy of *TFR*, corrected and annotated against the original manuscript).
- Bodleian Library MS. Ashmole 1790 Art. 1 (Book **XVII**, in Dee's hand) has been collated with Bodleian MS. Ashmole 1788 (being Ashmole's copy of this work). This work has been inserted between **XVI** and **XVIII** to maintain the chronological order. Both Ashmole and Shippen occasionally make their own errors and fail to notice others, some glaringly obvious.
- To maintain the character of this work, no attempt has been made to modernize the style of the text, and therefore the spelling of all words are Dee's, but with the following exceptions. Dee uses the letters "u" and "v" indiscriminately, but for ease of reading these have been changed to follow modern conventions, with the exception of the majuscule "U", which is always shown as "V", following Dee and classical Latin. This also includes some non-Latin words, such as Angelic words and names, all of which appear exactly as written (e.g., "Uriel" appears as "Vriel"). By the mid-seventeenth century, the distinction between the minuscule "u" and "v" had become accepted, with the majuscule "U" and "V" following in the early eighteenth century. The letter "j" was only introduced during the seventeenth century, therefore all words that today would be spelled with "j" appear with the letter "i" (e.g., "joy" appears as "ioy"). A few other words with a soft "g" are also written with "i" (e.g., "gentle" appears as "ientle").
- In a number of places, the text of the manuscript is now unreadable or completely missing, largely due to decay and wear, therefore some lacunæ have been filled in from *TFR*, *ASH 580*, *SHIPPEN* (*see* "Bibliography"), and also from Dee's own work, *De Heptarchia Mystica*. Lacunæ have been indicated by placing a grey patch over the area concerned, the outer edge of which passes exactly through each word or letter that's missing.
- Generally, all conversations are shown in italic type, while comments, notes, etc., are in upright type (e.g., *conversations*, comments), the main exception being the Latin, which is always upright (but see next paragraph) and in Roman type (as you are now reading). All proper nouns are in upright type, whilst Angelic (Enochian) words, phrases and letters appear in Pierre type (e.g., Pierre).
- Dee uses many abbreviations throughout the Latin text, placing a mark or tittle above the word where this occurs. In this work, they have been expanded and shown in full, but with the missing letters shown in italics (e.g., "nra" the abbreviation of "nostra" would appear as "n*ost*ra") in case anyone should disagree with my expansions. The only book where this is not done is in **XXIV**, where the expanded text would have been too lengthy to fit; therefore, Dee's abbreviation marks have been shown.
- The reader should be aware that the word "thee" (the objective singular case of "you") is, in nearly every instance, spelled "the" by Dee, giving rise to some odd looking phrases, such as "behold, I have browght the the truth", which should be read as "behold, I have brought thee the truth".
- In books **I**, **III**, **IV**, **V** and **VI**, I have included Dee's own folio numbers in parentheses (at the foot of each page), as Dee refers to these in a number of places. In order to maintain the sequence, all blank pages that were in these particular books have been included. Book **II** does not include these numbers, as they are not referenced by Dee and it is possible that some folios are missing. My own numbering system treats each book separately, prefixed with a book number (in Roman numerals). Some page references include the suffix "n", referring to notes, marginal or otherwise. The numbers appearing in square brackets are the manuscript folio numbers (mainly of interest to scholars), e.g., "f.100r" (r = *recto*, "right") / "f.100v" (v = *verso*, "turned/reversed"). These would normally correspond to right- and left-hand pages, but this is not always the case due to Dee's habit of using all right-hand pages, then turning the manuscript around and using the left-hand pages. In order to locate a particular folio number, the reader should refer to the "Table of Folio Numbers", which gives their corresponding page number.

- Diagrams have been scanned from microfilm and then cleaned, but with some exceptions that have been redrawn.
- Title pages generally follow Dee's original title page, while the text below the line near the bottom gives the start and end date of that particular book and current manuscript (not on the original title page).

ERRATA

This is a complete list of errors found in the source material of volume I. Rather than correct the text it was decided to leave them as they appear. The majority of them are simple spelling mistakes. For particular problems and other matters with individual pages, see "Notes to Manuscripts".

I-i	Eleventh line down, "Liber Scientia Terrestris Auxilii & Victoria" should read "Liber Scientiæ, Auxilii et Victoriæ Terrestris".
I-6	Marginal note, "Regum .4. cap .1." should be "Regum 3 cap 1".
I-8	Third line up, "Prince Befafes". This would appear to be King Carmara (Baligon) and not Befafes.
I-17	Twenty-third line down, "wordly" should read "worldly".
II-3	Third line down, "ligthening" should read "lightening" (lightning) .
II-4	First line, "to gather" should possibly read "to gither" (together).
II-7	Top marginal note, "superfuous" should read "superfluous".
II-11	Fourteenth line up, "heven, an erth" should read "heven, and erth".
IV-6	Tenth line up, "wordling" should probably read "worldling".
IV-10	First word, "pluckt" is redundant, duplicated from previous line.
IV-17	Eighteenth line down, last word "the" is redundant, duplicated on next line.
IV-23	Thirteenth line up, "distant" should probably read "distinct" (*see* **XXIII**-35, where the same text is repeated).
IV-28	Inset box right, "Baginol" should read "Bagenol".
IV-28	In the note near the bottom left, "40 quam 49" should read "50 quam 49"
V-25	Third marginal note gives "Pola" and "Pala"; main body text gives "Palo" and "Pola".
V-30	Ninth line down, "garsel" may possibly read "garset".
V-34	Eighth line down, "inurie" should read "iniurie" (injury).
V-35	Second line up, "lúmasa" may possibly read "lúniasa".
VI-2	Ninth line up, "comittitur" should read "committitur".
VI-33	Second line down, "light fire" should probably read "light and fire".
VI-33	Eighth line down, "wordlings" should read "worldlings".
VII-1	Heading, "Misteriorum" should read "Mysteriorum".
VII-16	Thirteenth line down, "Let here" should possibly read "Let there".
VII-41	Fourth line up, "HAbetis quae a Deo" should read "Habetis quae a Deo".
VII-48	Twenty-third line down, "Celsittudinis" should read "Celsitudinis" (probable medieval variant).
VIII-3	Second line down, "concathenavit" should read "concatenavit" (probable medieval variant).
VIII-3	Twenty-second line up, "fortissomus" should read "fortissimus".
VIII-6	Nineteenth line down, "apperit" should read "aperit".
VIII-7	Seventeenth line up, "ancipite" should read "ancipiti".
VIII-8	Sixth line down, "legittimè" should read "legitimè"; likewise "illegittima" should read "illegitima" (both probably medieval variants).
VIII-22	Last word, "where" is redundant: duplicated on following page.
VIII-24	Twenty-fifth line down, "utter worlds unknown" should probably read "utter words unknown".
VIII-26	Ninth line down, "and endeless" should read "an endeless".
VIII-34	Sixteenth line up, "Are your" should read "Are you".
VIII-53	Seventh line up, "that river doing" should probably read "that river going".
IX-20	Mid-page, "Prononownce" should read "Pronownce".
IX-30	First word, "finde" is redundant, duplicated from previous page.
IX-32	First line (heading), "15 Aprilis" should read "16 Aprilis".
IX-32	Fifth line up, "sd" should read "ds".

BIBLIOGRAPHY

With abbreviations used (where referenced).

Primary Source Material

SL 3188	British Library MS. Sloane 3188. The Mortlake Actions, between 22 December 1581 and 23 May 1583 inc. [Books **I–VI**].
Cotton	British Library MS. Cotton Appendix XLVI Parts I & II. Further Actions, which took place mainly on the continent, between 28 May 1583 and 7 September 1607 inc. [Books **VII–XVI** and **XVIII–XX**].
SL 3191	British Library MS. Sloane 3191. Consists of Dee's four finished works based upon the Actions [Books **XXI–XXIV**].
SL 3189	British Library MS. Sloane 3189. Known variously as *Liber Mysteriorum Sextus et Sanctus*, *The Book of Enoch* and *Loagaeth*. In Edward Kelley's hand [Book **XXV**].
ASH 1790	Bodleian MS. Ashmole 1790. A collection of papers including, in ff.1–19, Dee's Spirit Action for 10 April 1586. [Book **XVII**].

Secondary Source Material

ASH 580	Bodleian MS. Ashmole 580. Elias Ashmole's copy of *TFR* with manuscript corrections against *Cotton*.
ASH 1788	Bodleian MS. Ashmole 1788. Contains, in ff.37–64, Elias Ashmole's copy of the relevant section of *ASH 1790*.
SL 3677	British Library MS. Sloane 3677. Elias Ashmole's copy of *SL 3188*.
SL 3678	British Library MS. Sloane 3678. Elias Ashmole's copy of *SL 3191*.
Shippen	British Library 719.m.12. William Shippen's copy of *TFR* with manuscript corrections against *Cotton*.
TFR	Meric Casaubon (ed.), *A True & Faithful Relation of What passed for many Yeers between D*^{R}. *John Dee and Some Spirits* (1659; facs. edn. Antonine/Golden Dragon Press, 1974; facs. edn. Askin, 1974; facs. edn. with partial trans. of *ASH 1790*, Magickal Childe, 1992).

Other Manuscripts Consulted

ASH 487	Bodleian MS. Ashmole 487. Containing Dee's diary entries for 1543–1556.
ASH 488	Bodleian MS. Ashmole 488. Containing Dee's diary entries for 1577–1600.
SL 3645	British Library MS. Sloane 3645. Contains, in ff.22–38, a seventeeth century translation of the relevant section of *ASH 1790*.

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Hazlitt	William Hazlitt, *The Classical Gazetteer: A Dictionary of Ancient Geography, Sacred and Profane* (Whittaker, 1851).
James	Geoffrey James (ed.), *The Enochian Magick of Dr. John Dee* (Llewellyn, 1998). Originally published as *The Enochian Evocation of Dr. John Dee* (Heptangle, 1984).
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Reeds	Jim Reeds, "John Dee and the Magic Tables in the Book of Soyga", in Stephen Clucas (ed.), *John Dee: Interdisciplinary Essays in English Renaissance Thought* (Springer, 2006): 177–204.
Regardie	Israel Regardie (ed.), *The Golden Dawn* (Aries, 1937–1940); numerous more recent editions.
S&R	S. Skinner and D. Rankine (eds.), *The Practical Angel Magic of John Dee's Enochian Tables* (Golden Hoard, 2004).
Skinner	Stephen Skinner, *Key to the Latin of Dr John Dee's Spiritual Diaries* (Golden Hoard, 2012). Gives an English translation of the Latin text found in *Cotton*. Readers should be aware that in places this work is very unreliable and misleading, but it does give a translation (of sorts) where no other exists.
Taylor	E.G.R. Taylor, *Tudor Geography 1485–1583* (Octagon, 1968).
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Whitby	C.L. Whitby, "*John Dee's Actions with Spirits: 22 December 1581 to 23 May 1583*", PhD thesis, 2 vols. (University of Birmingham, 1981). Includes a valuable and comprehensive introduction and commentary.

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The Magickal Review: www.themagickalreview.org (now offline).
Twilit Grotto: Archives of Western Esoterica: http://www.esotericarchives.com.

TABLE OF FOLIO NUMBERS

This table gives a complete list of folio numbers in sequential order for all manuscripts in this work, with their corresponding page numbers. This will enable the reader to quickly find any particular folio.

With some manuscript books, the pagination would appear to be wildly out of sequence. This is because Dee would first write on the recto side of a folio and later turn the manuscript around and write on the verso side, which can result in several turns where Dee is probably trying to fill in blank pages, making it look very confused. For those interested, I have added indicator marks where this occurs in order to help the reader follow the pagination sequence: these are small numbered squares with a direction arrow top or bottom, and can be seen between the folio and the page number (reversed markers are used on overlaps). Just follow the sequence to the next numbered square in the direction of the arrow. A box surrounding a folio/page number indicates the end page of that particular book. Sometimes a folio has mistakenly been inverted, and these also have the same indicator marks (e.g., **VII**-30–29). There are some places where pages have been written out of sequence, in which case Dee has added his own marks or letters indicating the next page (i.e., **XV**-21–22, **XVIII**-1–2). These are shown as other pagination anomalies. A few pages are indicated, "part 1" and "part 2", where Dee has written on part of the page, and when turned around, written on the other half; part 1 and 2 are in chronological order.

Some books overlap (e.g., Book **X** with Book **XI**), in which case overlapping sections are underlined. Book **XIII** can also be seen overlapping Book **XII**, but these pages are basically copies of pages 3–10 of book **XIII**. These are in Dee's hand, so I have included them as an appendix to that book as there are some differences, particularly with marginal notes. At the end of Book **XX** are fourteen pages labelled "Copy; not shown." Apparently these were made for Casaubon's edition of Dee's diaries (*TFR*), and I could see no reason to reproduce them here.

At the end of this work will be found eight (of thirty-six) tables which are some of the tables found in the Book of Soyga mentioned by Dee in several places (*see* vol. 2 p. 959 for a brief discussion of this work). These have been bound up with the manuscript, and have therefore been reproduced in this work, but not reconstructed (*see REEDS*).

Some additional information of interest is included, also, blank pages (most of which are not shown), missing folios, etc. There are some occasional notes found at the beginning (usually) of a manuscript which were added by later annotators and have been preserved for historical reasons only. Note that "IFC" is short for "Inside Front Cover" (usually blank).

At the end of Book **X**, I have indicated six missing pages (this is a minimum, there may well be more). The missing text is: the last two words of Key 13 (i.e., excluding the last fourteen words, as these were added later to several of the Keys); Key 14 (all); Key 15 (all), and the first twelve words of Key 16. Fortunately, they can be found in *48 Claves Angelicæ* (Book **XXI**).

MS. SLOANE 3188

Book I – Mortlake Actions		
or	–	Note by Madden
ov	–	Blank
1r	–	Note by *unknown*
1v	–	Blank, not shown
2r	**I-i**	Ashmole's preface
2v	**I-ii**	
3r	**I-iii**	
3v	**I-iv**	Blank
4r	–	Title Page
4v	–	Blank, IFC
5r	**I-1**	
5v	**I-2**	Blank
6r	**I-3**	
6v	**I-4**	Blank
7r	**I-5**	
7v	**I-6**	
8r	**I-7**	
8v	**I-8**	
9r	**I-9**	
9v	**I-10**	
10r	**I-11**	
10v	**I-12**	
11r	**I-13**	
11v	**I-14**	
12r	**I-15**	
12v	**I-16**	
13r	**I-17**	

13v	I-18	
14r	I-19	
14v	I-20	Blank
15r	I-21	Ashmole's note
15v	I-22	Blank

Book II – Mortlake Actions

16r	–	Ashmole's title
16v	–	Blank, IFC
17r	II-1	
17v	II-2	
18r	II-3	
18v	II-4	
19r	II-5	
19v	II-6	
20r	II-7	
20v	II-8	
21r	II-9	
21v	II-10	
22r	II-11	
22v	II-12	
23r	II-13	
23v	II-14	
24r	II-15	
24v	II-16	
25r	II-17	
25v	II-18	
26r	II-19	
26v	II-20	
27r	II-21	
27v	II-22	
28r	II-23	
28v	II-24	
29r	II-25	
29v	II-26	
30r	II-27	Sigillum Dei
30v	II-28	Blank

Book III – Mortlake Actions

31r	–	Title Page
31v	–	Blank, IFC
32r	III-1	
32v	III-2	
33r	III-3	
33v	III-4	
34r	III-5	
34v	III-6	
35r	III-7	
35v	III-8	
36r	III-9	
36v	III-10	
37r	III-11	Blank
37v	III-12	
38r	III-13	
38v	III-14	Blank
39r	III-15	
39v	III-16	
40r	III-17	Tabula Collecta
40v	III-18	Blank
41r	III-19	
41v	III-20	Blank
42r	III-21	
42v	III-22	
43r	III-23	
43v	III-24	

Book IV – Mortlake Actions

44r	① –	Title page
44v	–	Blank, IFC
–	③ IV-1	Folio missing
–	IV-2	Folio missing
45r	IV-3	
45v	IV-4	
46r	IV-i	Ashmole's note
46v	② IV-ii	Blank
47r	IV-5	
47v	IV-6	
48r	IV-7	
48v	IV-8	
49r	IV-9	
49v	IV-10	
50r	IV-11	
50v	IV-12	
51r	IV-13	
51v	IV-14	
52r	IV-15	
52v	IV-16	
53r	IV-17	
53v	IV-18	
54r	IV-19	
54v	IV-20	
55r	IV-21	
55v	IV-22	
56r	IV-23	
56v	IV-24	
57r	IV-25	
57v	IV-26	
58r	IV-27	
58v	IV-28	
59r	IV-29	
59v	IV-30	

Book V – Mortlake Actions

60r	–	Title Page
60v		Blank, IFC
61r	V-1	

61v	V-2	
62r	V-3	
62v	V-4	
63r	V-5	
63v	V-6	
64r	V-7	
64v	V-8	
65r	V-9	
65v	V-10	
66r	V-11	
66v	V-12	
67r	V-13	
67v	V-14	
68r	V-15	
68v	V-16	
69r	V-17	
69v	V-18	
70r	V-19	
70v	V-20	
71r	V-21	
71v	V-22	
72r	V-23	
72v	V-24	
73r	V-25	
73v	V-26	
74r	V-27	
74v	V-28	
75r	V-29	
75v	V-30	
76r	V-31	
76v	V-32	
77r	V-33	
77v	V-34	
78r	V-35	
78v	V-36	
79r	V-37	
79v	V-38	
80r	V-39	
80v	V-40	
81r	V-41	
81v	V-42	
82r	V-43	
82v	V-44	
83r	V-45	
83v	V-46	
84r	V-47	
84v	V-48	
85r	V-49	
85v	V-50	
86r	V-51	
86v	V-52	Treasure map
87r	V-53	The scroll
87v	V-54	Blank
88r	V-55	
88v	V-56	
89r	V-57	
89v	V-58	
90r	V-59	
90v	V-60	

Book VI –Appendix to Book V

91r	VI-1	Includes title
91v	VI-2	
92r	VI-3	
92v	VI-4	
93r	VI-5	
93v	VI-6	Blank
94r	VI-7	
94v	VI-8	
95r	VI-9	
95v	VI-10	
96r	VI-11	
96v	VI-12	
97r	VI-13	
97v	VI-14	Copy of 97r
98r	VI-15	
98v	VI-16	
99r	VI-17	
99v	VI-18	Blank
100r	VI-19	
100v	VI-20	
101r	VI-21	
101v	VI-22	
102r	VI-23	
102v	VI-24	
103r	VI-25	
103v	VI-26	
104r	VI-27	Angelic letters
104v	VI-28	
105r	VI-29	
105v	VI-30	
106r	VI-31	
106v	VI-32	
107r	VI-33	
107v	VI-34	
108r	VI-35	
108v	VI-36	Blank

MS. COTTON APPENDIX XLVI PART I

Book VII – Mortlake

0r	–	Note by Madden
0v	–	Blank; not shown
1r	–	Blank; not shown

1v	–	Blank; not shown
2r	① VII-1	Includes title
2v	VII-2	
3r	VII-3	Blank
3v	VII-4	
4r	VII-5	
4v	VII-6	Blank
5r	VII-7	
5v	VII-8	
6r	VII-9	Blank
6v	VII-10	
7r	VII-11	
7v	VII-12	
8r	VII-13	
8v	VII-14	
9r	VII-15	
9v	VII-16	
10r	VII-17	
10v	VII-18	
11r	VII-19	
11v	VII-20	
12r	VII-21	
12v	VII-22	
13r	VII-23	
13v	VII-24	
14r	VII-25	
14v	VII-26	
15r	VII-27	
15v	VII-28	
16r	③ VII-30	} Inverted
16v	② VII-29	
17r	VII-31	
17v	VII-32	
18r	⑤ VII-34	} Inverted
18v	④ VII-33	
19r	VII-35	
19v	VII-36	
20r	VII-37	
20v	VII-38	
21r	⑦ VII-40	
21v	VII-41	
22r {	VII-39	Part 1
	VII-42	Part 2
22v	VII-43	
23r	VII-44	
23v	VII-45	
24r	VII-46	
24v	VII-47	
25r	VII-48	
25v	VII-49	
26r	VII-50	
26v	VII-51	
27r	VII-52	
27v	–	Blank, not shown

Book VIII – To Cracovia

28r	–	Blank, not shown
28v	–	Blank, not shown
29r	–	Title Page
29v	–	Blank, IFC
30r	VIII-1	
30v	VIII-2	
31r	VIII-3	
31v	VIII-4	
32r	VIII-5	
32v	VIII-6	
33r	VIII-7	
33v	VIII-8	
34r	VIII-9	
34v	VIII-10	
35r	VIII-11	
35v	VIII-12	
36r	VIII-13	
36v	VIII-14	
37r	VIII-15	
37v	VIII-16	
38r	VIII-17	
38v	VIII-18	
39r	VIII-19	
39v	VIII-20	
40r	VIII-21	
40v	VIII-22	
41r	VIII-23	
41v	VIII-24	
42r	VIII-25	
42v	VIII-26	
43r	VIII-27	
43v	VIII-28	
44r	VIII-29	
44v	VIII-30	
45r	VIII-31	
45v	VIII-32	
46r	VIII-33	
46v	VIII-34	
47r	VIII-35	
47v	VIII-36	
48r	VIII-37	
48v	VIII-38	
49r	VIII-39	
49v	VIII-40	
50r	VIII-41	
50v	VIII-42	
51r	VIII-43	
51v	VIII-44	
52r	VIII-45	
52v	VIII-46	
53r	VIII-47	
53v	VIII-48	
54r	VIII-49	
54v	VIII-50	
55r	VIII-51	
55v	VIII-52	
56r	VIII-53	
56v	VIII-54	
57r	VIII-55	
57v	VIII-56	
58r	VIII-57	
58v	VIII-58	
59r	VIII-59	
59v	VIII-60	
60r	VIII-61	
60v	VIII-62	
61r	VIII-63	
61v	VIII-64	
62r	VIII-65	
62v	VIII-66	
63r	VIII-67	
63v	VIII-68	
64r	VIII-69	
64v	VIII-70	
65r	VIII-71	
65v	VIII-72	
66r	VIII-73	
66v	VIII-74	

Book IX – Cracovia I & II

67r	–	Blank, not shown
67v	–	Blank, not shown
68r	① IX-1	Includes title
68v	–	Blank, not shown
69r	IX-2	
69v	–	Blank, not shown
70r	IX-3	
70v	③ IX-34	
71r	IX-4	
71v	IX-33	
72r	IX-5	
72v	IX-32	
73r	IX-6	
73v	IX-31	
74r	IX-7	
74v	IX-30	
75r	IX-8	
75v	IX-29	
76r	IX-9	
76v	IX-28	
77r	IX-10	
77v	IX-27	
78r	IX-11	
78v	IX-26	
79r	IX-12	
79v	IX-25	
80r	IX-13	
80v	IX-24	
81r	IX-14	
81v	IX-23	
82r	IX-15	
82v	IX-22	
83r	IX-16	
83v	IX-21	
84r	IX-17	
84v	IX-20	
85r	IX-18	
85v	② IX-19	
86r	–	Blank, not shown
86v	–	Blank, not shown
87r	⑤ IX-44	
87v	⑦ IX-80	
88r	IX-45	
88v	IX-79	
89r	IX-46	
89v	IX-78	
90r	IX-47	
90v	IX-77	
91r	IX-48	
91v	IX-76	
92r	IX-49	
92v	IX-75	
93r	IX-50	
93v	IX-74	
94r	IX-51	
94v	IX-73	
95r	IX-52	
95v	IX-72	
96r	IX-53	
96v	IX-71	
97r	IX-54	
97v	IX-70	
98r	IX-55	
98v	IX-69	
99r	IX-56	
99v	IX-68	
100r	IX-57	
100v	IX-67	
101r	IX-58	
101v	IX-66	
102r	IX-59	
102v	IX-65	
103r	IX-60	
103v	IX-64	
104r	IX-61	
104v	IX-63	
105r	⑥ IX-62	
105v	IX-35	Part II
–	IX-36	Blank
106r	IX-37	
106v	–	Blank, not shown
107r	IX-38	
107v	–	Blank, not shown

108r		IX-39	
108v		–	Blank, not shown
109r		IX-40	
109v		–	Blank, not shown
110r		IX-41	
110v		IX-83	
111r		IX-42	
111v		IX-82	
112r	④	IX-43	
112v	⑧	IX-81	

Book X – Cracovia III

113r		–	Blank, not shown
113v		–	Blank, not shown
114r	①	–	Title page
114v		–	Blank, IFC
115r		X-1	
115v	❷	XI-7	Next book
116r		X-2	
116v		XI-6	Next book
117r		X-3	
117v		XI-5	Next book
118r		X-4	
118v		XI-4	Next book
119r		X-5	
119v		XI-3	Next book
120r		X-6	
120v		XI-2	Next book
–		X-7	Blank
121r		X-8	
121v		XI-1	Next book
122r	❶	–	Book XI title page
122v		–	IFC for Book XI
123r		X-9	
123v		X-92	
124r		X-10	
124v		X-91	
125r		X-11	
125v		X-90	
126r		X-12	
126v		X-89	
127r		X-13	
127v		X-88	
128r		X-14	
128v		X-87	
129r		X-15	
129v		X-86	
130r		X-16	
130v		X-85	
131r		X-17	
131v		X-84	
132r		X-18	
132v		X-83	
133r		X-19	
133v		X-82	
134r		X-20	
134v		X-81	
135r		X-21	
135v		X-80	
136r		X-22	
136v		X-79	
137r		X-23	
137v		X-78	
138r		X-24	
138v		X-77	
139r		X-25	
139v		X-76	
140r		X-26	
140v		X-75	
141r		X-27	
141v		X-74	
142r		X-28	
142v		X-73	
143r		X-29	
143v		X-72	
144r		X-30	
144v		X-71	
145r		X-31	
145v		X-70	
146r		X-32	
146v		X-69	
147r		X-33	
147v		X-68	
148r		X-34	
148v		X-67	
149r		X-35	
149v		X-66	
150r		X-36	
150v		X-65	
151r		X-37	
151v		X-64	
152r		X-38	
152v		X-63	
153r		X-39	
153v		X-62	
154r		X-40	
154v		X-61	
155r		X-41	
155v		X-60	
156r		X-42	
156v		X-59	
157r		X-43	
157v		X-58	
158r		X-44	
158v		X-57	
159r		X-45	
159v		X-56	
160r		X-46	
160v		X-55	
161r		X-47	
161v		X-54	
–		X-48	Folio missing
–		X-53	Folio missing
–		X-49	Folio missing
–		X-52	Folio missing
–		X-50	Folio missing
–	②	X-51	Folio missing

Book XI – Cracovia IV (Starts at X 122r)

162r		–	Blank, not shown
162v		–	Blank, not shown
163r	③	XI-8	
163v		XI-100	
164r		XI-9	
164v		XI-99	
165r		XI-10	
165v		XI-98	
166r		XI-11	
166v		XI-97	
167r {		XI-12	Part 1
		XI-96	Part 2
167v		XI-95	
168r		XI-13	
168v		XI-94	
169r		XI-14	
169v		XI-93	
170r		XI-15	
170v		XI-92	
171r		XI-16	
171v		XI-91	
172r		XI-17	
172v		XI-90	
173r		XI-18	
173v		XI-89	
174r		XI-19	
174v		XI-88	
175r		XI-20	
175v		XI-87	
176r		XI-21	
176v		XI-86	
177r		XI-22	
177v		XI-85	
178r		XI-23	
178v		XI-84	
179r		XI-24	
179v		XI-83	
180r		XI-25	
180v		XI-82	
181r		XI-26	
181v		XI-81	
182r		XI-27	
182v		XI-80	
183r		XI-28	
183v		XI-79	
184r		XI-29	
184v		XI-78	
185r		XI-30	
185v		XI-77	
186r		XI-31	
186v		XI-76	
187r		XI-32	
187v		XI-75	
188r		XI-33	
188v		XI-74	
189r		XI-34	
189v		XI-73	
190r		XI-35	
190v		XI-72	
191r		XI-36	
191v		–	Blank, not shown
192r		XI-37	Blank
192v		XI-38	Watchtowers
193r		XI-39	
193v		XI-71	
194r		XI-40	
194v		XI-41	
195r		XI-42	
195v		XI-70	
196r		XI-43	
196v		XI-69	
197r		XI-44	
197v		XI-68	
198r		XI-45	
198v		XI-67	
199r		XI-46	Enoch's Tables
199v		XI-66	
200r		XI-47	Enoch's Tables
200v		XI-65	
201r		XI-48	Enoch's Tables
201v		XI-64	
202r		XI-49	
202v		XI-63	
203r		XI-50	
203v		XI-62	
204r		XI-51	
204v		XI-61	
205r		XI-52	
205v		XI-60	
206r		XI-53	
206v		XI-59	
207r		XI-54	
207v		XI-58	
208r		XI-55	
208v		XI-57	
209r	④	XI-56	
209v		–	Blank, not shown

Book XII – Cracovia V		
210r	–	Blank, not shown
210v	–	Blank, not shown
211r	① –	Title page
211v	–	Blank, IFC
212r	XII-1	
212v	XIII-97	Appendix
213r	XII-2	
213v	XIII-96	Appendix
214r	XII-3	
214v	XIII-95	Appendix
215r	XII-4	
215v	XIII-94	Appendix
216r	XII-5	
216v	XIII-93	Appendix
217r	XII-6	
217v	XIII-92	Appendix
218r	XII-7	
218v	XIII-91	Appendix
219r	XII-8	
219v	XIII-90	Appendix
220r	XII-9	
220v	XIII-89	Appendix
221r	XII-10	
221v	XIII-88	Appendix
222r	XII-11	
222v	XIII-87	Appendix
223r	XII-12	
223v	XIII-86	Appendix
224r	XII-13	
224v	XIII-85	Appendix
225r	XII-14	
225v	XIII-84	Appendix
226r	XII-15	
226v	❹ XIII-83	Appendix
227r	XII-16	
227v	XII-23	
228r	XII-17	
228v	XII-22	
229r	XII-18	
229v	XII-21	
230r	XII-19	
230v	② XII-20	

Ms. Cotton Appendix XLVI Part II

Book XIII – Prage I		
0r	–	Blank, not shown
0v	–	Blank, not shown
1r	① XIII-1	Includes title
1v	XIII-2	Blank
2r	XIII-3	
2v	XIII-4	
3r	XIII-5	
3v	XIII-6	
4r	XIII-7	
4v	XIII-8	
5r	XIII-9	
5v	XIII-10	
6r	XIII-11	
6v	–	Blank, not shown
7r	XIII-12	
7v	–	Blank, not shown
8r	XIII-13	
8v	–	Blank, not shown
9r	XIII-14	
9v	–	Blank, not shown
10r	XIII-15	
10v	–	Blank, not shown
11r	XIII-16	
11v	–	Blank, not shown
12r	XIII-17	
12v	–	Blank, not shown
13r	XIII-18	
13v	–	Blank, not shown
14r	XIII-19	
14v	–	Blank, not shown
15r	XIII-20	
15v	–	Blank, not shown
16r	XIII-21	
16v	–	Blank, not shown
17r	XIII-22	
17v	–	Blank, not shown
18r	XIII-23	
18v	–	Blank, not shown
19r	XIII-24	
19v	–	Blank, not shown
20r	XIII-25	
20v	–	Blank, not shown
21r	XIII-26	
21v	–	Blank, not shown
22r	XIII-27	
22v	XIII-28	Blank
23r	XIII-29	
23v	XIII-30	Blank
24r	XIII-31	
24v	XIII-32	
25r	XIII-33	
25v	–	Blank, not shown
26r	XIII-34	
26v	③ XIII-80	
27r	XIII-35	
27v	XIII-79	
28r	XIII-36	
28v	XIII-78	
29r	XIII-37	
29v	XIII-77	
30r	XIII-38	
30v	XIII-76	
31r	XIII-39	
31v	XIII-40	
32r	XIII-41	
32v	XIII-42	Blank
33r	XIII-43	
33v	XIII-75	
34r	XIII-44	
34v	XIII-74	
35r	XIII-45	
35v	XIII-73	
36r	XIII-46	
36v	XIII-72	
37r	XIII-47	
37v	XIII-71	
38r	XIII-48	
38v	XIII-70	
39r	XIII-49	
39v	XIII-69	
40r	XIII-50	
40v	XIII-68	
41r	XIII-51	
41v	XIII-67	
42r	XIII-52	
42v	XIII-66	
43r	XIII-53	
43v	XIII-65	
44r	XIII-54	
44v	XIII-64	
45r	XIII-55	
45v	XIII-63	
46r	XIII-56	
46v	XIII-62	
47r	XIII-57	
47v	XIII-61	
48r	XIII-58	
48v	XIII-60	
49r	② XIII-59	
49v	–	Blank, not shown
50r	–	Blank, not shown
50v	XIII-81	

(This Book continues in Book XII fol. 226v)

Book XIV – Prage II		
51r	–	Note by Jennyngs
51v	–	Blank, not shown
52r	① –	Title page
52v	③ XIV-62	
53r	XIV-63	
53v	XIV-64	Blank
54r	XIV-1	
54v	XIV-2	
55r	XIV-3	
55v	XIV-61	
56r	XIV-4	
56v	XIV-60	
57r	XIV-5	
57v	XIV-59	
58r	XIV-6	
58v	XIV-58	
59r	XIV-7	
59v	XIV-57	
60r	XIV-8	
60v	XIV-56	
61r	XIV-9	
61v	XIV-55	
62r	XIV-10	
62v	XIV-54	
63r	XIV-11	
63v	XIV-53	
64r	XIV-12	
64v	XIV-52	
65r	XIV-13	
65v	XIV-51	
66r	XIV-14	
66v	XIV-50	
67r	XIV-15	
67v	XIV-49	
68r	XIV-16	
68v	XIV-48	
69r	XIV-17	
69v	XIV-47	
70r	XIV-18	
70v	XIV-46	
71r	XIV-19	
71v	XIV-45	
72r	XIV-20	
72v	XIV-44	
73r	XIV-21	
73v	XIV-43	
74r	XIV-22	
74v	XIV-42	
75r	XIV-23	
75v	XIV-41	
76r	XIV-24	
76v	XIV-40	
77r	XIV-25	
77v	XIV-39	
78r	XIV-26	
78v	XIV-38	
79r	XIV-27	
79v	XIV-37	
80r	XIV-28	
80v	XIV-36	
81r	XIV-29	

81v		XIV-35	
82r		XIV-30	
82v		XIV-34	
83r		XIV-31	
83v		XIV-33	
84r	2	XIV-32	
84v		–	Blank, not shown

Book XV – Nyepolomicze

85r		–	Blank, not shown
85v		–	Blank, not shown
86r	2	XV-1	
86v		XV-2	
87r		XV-3	
87v		–	Blank, not shown
88r	4	XV-5	
88v		–	Blank, not shown
89r	3	XV-4	
89v		XV-6	Blank
90r		XV-7	
90v		XV-8	
91r		XV-9	
91v		–	Blank, not shown
92r		XV-10	
92v		–	Blank, not shown
93r		XV-11	
93v		–	Blank, not shown
94r		XV-12	
94v		–	Blank, not shown
95r		XV-13	
95v		–	Blank, not shown
96r		XV-14	
96v		–	Blank, not shown
97r		XV-15	
97v		–	Blank, not shown
98r		XV-16	
98v		–	Blank, not shown
99r		XV-17	
99v		–	Blank, not shown
100r		XV-18	
100v		–	Blank, not shown
101r		XV-19	
101v		–	Blank, not shown
102r		XV-20	
102v	6	XV-22	
103r	5	XV-21	
103v		–	Blank, not shown
104r		XV-23	
104v		–	Blank, not shown
105r		XV-24	
105v		XV-47	
106r		XV-25	
106v		–	Blank, not shown
107r		XV-26	
107v		XV-46	
108r		–	Blank, not shown
108v		XV-45	
109r		XV-27	
109v		XV-44	
110r		XV-28	
110v		XV-43	
111r		XV-29	
111v		–	Blank, not shown
112r	8	XV-31	
112v		XV-32	Blank
113r	7	XV-30	
113v		–	Blank, not shown
114r		XV-33	
114v		–	Blank, not shown
115r	1		Title page
115v		–	Blank, IFC
116r		XV-34	
116v		–	Blank, not shown
117r		XV-35	
117v		–	Blank, not shown
118r		XV-36	
118v		–	Blank, not shown
119r		XV-37	
119v		–	Blank, not shown
120r		XV-38	
120v		–	Blank, not shown
121r		XV-39	
121v		–	Blank, not shown
122r		XV-40	
122v		–	Blank, not shown
123r		XV-41	
123v		–	Blank, not shown
124r	9	XV-42	
124v		–	Blank, not shown

Book XVI – Unica Actio; Pucciana

124r {	1	–	Part 1, title page
	3	XVI-9	Part 2
125v		XVI-8	
126r		–	Blank, not shown
126v		–	Blank, not shown
127r		XVI-1	
127v		XVI-7	
128r		XVI-2	
128v		XVI-6	
129r		XVI-3	
129v		XVI-5	
130r	2	XVI-4	
130v		XVI-10	Blank
131r		XVI-11	
131v		XVI-12	
132r		XVI-13	
132v		XVI-14	
133r		XVI-15	
133v		XVI-16	Blank

(To maintain the Book sequence this manuscript continues below after MS. Ashmole 1790)

Ms. Ashmole 1790 Art. I

Book XVII – The Lost Action

1r	–	Title page
1v	–	Blank, IFC
2r	–	Blank, not shown
2v	–	Blank, not shown
3r	XVII-1	
3v	XVII-2	
4r	XVII-3	
4v	XVII-4	
5r	XVII-5	
5v	XVII-6	
6r	XVII-7	
6v	XVII-8	
7r	XVII-9	
7v	XVII-10	
8r	XVII-11	
8v	XVII-12	
9r	XVII-13	
9v	XVII-14	
10r	XVII-15	
10v	XVII-16	Blank
11r	–	Blank, not shown
11v	–	Blank, not shown
12r	XVII-17	
12v	XVII-18	
13r	XVII-19	
13v	XVII-20	
14r	XVII-21	
14v	XVII-22	
15r	XVII-23	
15v	XVII-24	
16r	XVII-25	
16v	XVII-26	
17r	XVII-27	
17v	XVII-28	
18r	XVII-29	
18v	XVII-30	
19r	XVII-31	
19v	XVII-32	

Ms. Cotton Appendix xlvi Part II (continued)

Book XVIII – Resurrection

134r		–	Blank, not shown
134v		–	Blank, not shown
135r	1	–	Title page
135v		–	Blank, IFC
136r		–	Blank, not shown
136v	3	XVIII-2	
137r	2	XVIII-1	
137v		–	Blank, not shown
138r		XVIII-3	
138v		–	Blank, not shown
139r		XVIII-4	
139v		–	Blank, not shown
140r		XVIII-5	
140v		–	Blank, not shown
141r		XVIII-6	
141v		–	Blank, not shown
142r		XVIII-7	
142v		–	Blank, not shown
143r		XVIII-8	
143v		–	Blank, not shown
144r		XVIII-9	
144v		XVIII-10	
145r		–	Blank, not shown
145v		XVIII-11	
–		XVIII-12	Blank
146r		XVIII-13	
146v		–	Blank, not shown
147r		XVIII-14	
147v		XVIII-15	
–		XVIII-16	Blank
148r		XVIII-17	
148v		–	Blank, not shown
149r		–	Blank, not shown
149v		XVIII-18	
150r		XVIII-19	
150v		XVIII-20	
151r		XVIII-21	
151v		XVIII-22	
152r		XVIII-23	
152v		–	Blank, not shown
153r		XVIII-24	
153v		XVIII-25	
154r		XVIII-26	
154v		XVIII-27	
155r		XVIII-28	
155v		XVIII-29	
156r		XVIII-30	
156v		XVIII-31	
157r		XVIII-32	

157v		–	Blank, not shown
158r		XVIII-33	
158v		–	Blank, not shown
159r		–	Blank, not shown
159v		XVIII-34	
160r		XVIII-35	
160v		XVIII-36	Blank
161r		XVIII-37	
161v		XVIII-38	
162r		XVIII-39	
162v		XVIII-40	
163r		XVIII-41	
163v		XVIII-42	
164r		XVIII-43	
164v		XVIII-44	
165r		XVIII-45	
165v		XVIII-46	
166r		XVIII-47	
166v		–	Blank, not shown
167r	5	XVIII-49	} Inverted
167v	4	XVIII-48	
–		XVIII-50	Blank
168r		XVIII-61	
168v		–	Blank, not shown
169r		XVIII-51	
169v		XVIII-60	
170r		XVIII-52	
170v		–	Blank, not shown
171r		XVIII-53	
171v		–	Blank, not shown
172r		XVIII-54	
172v		–	Blank, not shown
173r		XVIII-55	
173v		XVIII-59	
174r		XVIII-56	
174v		XVIII-58	
175r	6	XVIII-57	
175v		–	Blank, not shown

Book XIX – Memorials			
176r	1	–	Title page
176v		–	Blank, IFC
177r		–	Note, crossed out
177v		–	Blank, not shown
178r		XIX-1	
178v		–	Blank, not shown
179r		XIX-2	
179v		–	Blank, not shown
180r		XIX-3	
180v		–	Blank, not shown
181r		XIX-4	
181v		–	Blank, not shown
182r		XIX-5	
182v		–	Blank, not shown
183r		XIX-6	
183v		–	Blank, not shown
184r		XIX-7	
184v		–	Blank, not shown
185r		XIX-8	
185v		–	Blank, not shown
186r		XIX-9	
186v		–	Blank, not shown
187r		XIX-10	
187v		–	Blank, not shown
188r		XIX-11	
188v		–	Blank, not shown
189r		XIX-12	
189v		XIX-13	
190r		XIX-14	
190v		XIX-15	
191r		XIX-16	
191v		XIX-17	
192r		XIX-18	
192v		–	Blank, not shown
193r		XIX-19	
193v		–	Blank, not shown
194r		XIX-20	
194v		–	Blank, not shown
195r		XIX-21	
195v		–	Blank, not shown
196r		XIX-22	
196v		–	Blank, not shown
197r		XIX-23	
197v		–	Blank, not shown
198r		XIX-24	
198v	3	XIX-46	
199r		XIX-25	
199v		XIX-26	
200r		XIX-27	
200v		XIX-28	
201r		XIX-29	
201v		XIX-30	
202r		XIX-31	
202v		XIX-32	
203r		XIX-33	
203v		XIX-34	
204r		XIX-35	
204v		XIX-36	
205r		XIX-37	
205v		XIX-38	Blank
206r		XIX-39	
206v		XIX-45	
207r		XIX-40	
207v		–	Blank, not shown
208r		XIX-41	
208v		–	Blank, not shown
209r		XIX-42	
209v		XIX-43	
210r	2	XIX-44	
210v		–	Blank, not shown
211r		XIX-47	
211v		–	Blank, not shown
212r		XIX-48	
212v		–	Blank, not shown
213r		XIX-49	
213v		–	Blank, not shown
214r		XIX-50	
214v		–	Blank, not shown
215r		XIX-51	
215v		XIX-52	Blank
216r		XIX-53	
216v	5	XIX-61	
217r		XIX-54	
217v		XIX-60	
218r		XIX-55	
218v		XIX-59	
219r		XIX-56	
219v		XIX-58	
220r	4	XIX-57	
220v		XIX-62	Blank
221r		XIX-63	
221v		–	Blank, not shown
222r		–	Blank, not shown
222v		XIX-64	
223r		XIX-65	
223v		XIX-66	
224r		XIX-67	
224v		XIX-68	
225r {	7	XIX-70	Part 1
		XIX-71	Part 2
225v	6	XIX-69	
226r		XIX-72	Blank
226v		–	Blank, not shown

Book XX – Epilogue			
–		–	Title missing
227r	1	XX-1	
227v		–	Blank, not shown
228r		XX-2	
228v		–	Blank, not shown
229r		XX-3	
229v		–	Blank, not shown
230r		XX-4	
230v	3	XX-12	
231r		XX-5	
231v		XX-6	
232r		XX-7	
232v		XX-8	Blank
233r		XX-11	
233v		XX-13	
234r		XX-14	
234v		XX-9	
–	2	XX-10	Blank
235r		XX-15	
235v		–	Blank, not shown
236r		XX-16	
236v		–	Blank, not shown
237r		XX-17	
237v		–	Blank, not shown
238r		–	Blank, not shown
238v		XX-18	
239r	5	XX-21	
239v		–	Blank, not shown
240r		–	Blank, not shown
240v	7	XX-23	
241r		XX-24	
241v		–	Blank, not shown
242r		–	Blank, not shown
242v	6	XX-22	
243r		XX-19	
243v	4	XX-20	Blank
244r		–	Copy, not shown
244v		–	Copy, not shown
245r		–	Copy, not shown
245v		–	Copy, not shown
246r		–	Copy, not shown
246v		–	Copy, not shown
247r		–	Copy, not shown
247v		–	Copy, not shown
248r		–	Copy, not shown
248v		–	Copy, not shown
249r		–	Copy, not shown
249v		–	Copy, not shown
250r		–	Copy, not shown
250v		–	Copy, not shown

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Book XXI – 48 Claves Angelicæ		
1r	–	Title; not used
1v	–	Blank, not shown
2r	–	Title page
2v	–	Blank, IFC
3r	XXI-1	
3v	XXI-2	
4r	XXI-3	
4v	XXI-4	
5r	XXI-5	
5v	XXI-6	
6r	XXI-7	
6v	XXI-8	
7r	XXI-9	

7v	XXI-10	
8r	XXI-11	
8v	XXI-12	
9r	XXI-13	
9v	XXI-14	
10r	XXI-15	
10v	XXI-16	
11r	XXI-17	
11v	XXI-18	
12r	XXI-19	Circle of 30 Ayres
12v	XXI-20	
13r	XXI-21	
13v	XXI-22	Blank

Book XXII – Scientiæ		
14r	–	Title page
14v	–	Blank, IFC
15r	XXII-1	Blank
15v	XXII-2	
16r	XXII-3	
16v	XXII-4	
17r	XXII-5	
17v	XXII-6	
18r	XXII-7	
18v	XXII-8	
19r	XXII-9	
19v	XXII-10	
20r	XXII-11	
20v	XXII-12	
21r	XXII-13	
21v	XXII-14	
22r	XXII-15	
22v	XXII-16	
23r	XXII-17	
23v	XXII-18	
24r	XXII-19	
24v	XXII-20	
25r	XXII-21	
25v	XXII-22	
26r	XXII-23	
26v	XXII-24	
27r	XXII-25	
27v	XXII-26	
28r	XXII-27	
28v	XXII-28	
29r	XXII-29	
29v	XXII-30	
30r	XXII-31	
30v	XXII-32	
31r	XXII-33	
31v	XXII-34	Blank

Book XXIII – Heptarchia		
32r	XXIII-1	Quotation
32v	XXIII-2	Blank
33r	XXIII-3	Includes title
33v	XXIII-4	
34r	XXIII-5	
34v	XXIII-6	
35r	XXIII-7	
35v	XXIII-8	
36r	XXIII-9	
36v	XXIII-10	
37r	XXIII-11	
37v	XXIII-12	
38r	XXIII-13	
38v	XXIII-14	
39r	XXIII-15	
39v	XXIII-16	
40r	XXIII-17	
40v	XXIII-18	
41r	XXIII-19	
41v	XXIII-20	
42r	XXIII-21	
42v	XXIII-22	
43r	XXIII-23	
43v	XXIII-24	
44r	XXIII-25	
44v	XXIII-26	Blank
45r	XXIII-27	
45v	XXIII-28	
46r	XXIII-29	
46v	XXIII-30	
47r	XXIII-31	
47v	XXIII-32	
48r	XXIII-33	
48v	XXIII-34	
49r	XXIII-35	
49v	XXIII-36	
50r	XXIII-37	
50v	XXIII-38	Blank
51r	XXIII-39	
51v	XXIII-40	Blank

Book XXIV – Invocations		
–	–	Title, Ashmole's
52r	XXIV-1	Blank
52v	XXIV-2	
53r	XXIV-3	
53v	XXIV-4	Reformed Table
54r	XXIV-5	Reformed Table
54v	–	Blank, not shown
55r	–	Blank, not shown
55v	XXIV-6	Sigils
56r	XXIV-7	Sigils
56v	XXIV-8	
57r	XXIV-9	
57v	XXIV-10	
58r	XXIV-11	
58v	XXIV-12	
59r	XXIV-13	
59v	XXIV-14	
60r	XXIV-15	
60v	XXIV-16	
61r	XXIV-17	
61v	XXIV-18	
62r	XXIV-19	
62v	XXIV-20	
63r	XXIV-21	
63v	XXIV-22	
64r	XXIV-23	
64v	XXIV-24	
65r	XXIV-25	
65v	XXIV-26	
66r	XXIV-27	
66v	XXIV-28	
67r	XXIV-29	
67v	XXIV-30	
68r	XXIV-31	
68v	XXIV-32	
69r	XXIV-33	
69v	XXIV-34	
70r	XXIV-35	
70v	XXIV-36	
71r	XXIV-37	
71v	XXIV-38	
72r	XXIV-39	
72v	XXIV-40	
73r	XXIV-41	
73v	XXIV-42	
74r	XXIV-43	
74v	XXIV-44	
75r	XXIV-45	
75v	XXIV-46	
76r	XXIV-47	
76v	XXIV-48	
77r	XXIV-49	
77v	XXIV-50	
78r	XXIV-51	
78v	XXIV-52	
79r	XXIV-53	
79v	XXIV-54	
80r	XXIV-55	
80v	XXIV-56	

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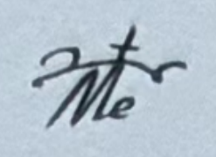
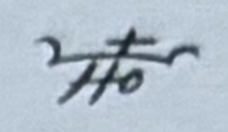
Book XXV – Loagaeth		
–	–	Note by Madden
–	–	Blank
–	–	Blank, not shown
–	–	Blank, not shown
–	–	Note by *unknown*
0r	–	Blank
0v	–	Note by *unknown*
1r	–	Blank
1v	② XXV-i	Ashmole's note
–	XXV-ii	Blank
2r	① –	Title page
2v	–	Blank, IFC
3r	XXV-1	
3v	–	Blank, not shown
4r	XXV-2	
4v	–	Blank, not shown
5r	XXV-3	
5v	–	Blank, not shown
6r	XXV-4	
6v	–	Blank, not shown
7r	XXV-5	
7v	XXV-6	
8r	XXV-7	
8v	XXV-8	
9r	XXV-9	
9v	XXV-10	Blank
10r	XXV-11	
10v	XXV-12	
11r	XXV-13	
11v	XXV-14	
12r	XXV-15	
12v	XXV-16	
13r	XXV-17	
13v	XXV-18	
14r	XXV-19	
14v	XXV-20	
15r	XXV-21	
15v	XXV-22	
16r	XXV-23	
16v	XXV-24	
17r	XXV-25	
17v	XXV-26	
18r	XXV-27	
18v	XXV-28	
19r	XXV-29	
19v	XXV-30	
20r	XXV-31	
20v	XXV-32	
21r	XXV-33	
21v	XXV-34	
22r	XXV-35	
22v	XXV-36	
23r	XXV-37	

23v	XXV-38	
24r	XXV-39	
24v	XXV-40	
25r	XXV-41	
25v	XXV-42	
26r	XXV-43	
26v	XXV-44	
27r	XXV-45	
27v	XXV-46	
28r	XXV-47	
28v	XXV-48	
29r	XXV-49	
29v	XXV-50	
30r	XXV-51	
30v	XXV-52	
31r	XXV-53	
31v	XXV-54	
32r	XXV-55	
32v	XXV-56	
33r	XXV-57	
33v	XXV-58	
34r	XXV-59	
34v	XXV-60	
35r	XXV-61	
35v	XXV-62	
36r	XXV-63	
36v	XXV-64	
37r	XXV-65	
37v	XXV-66	
38r	XXV-67	
38v	XXV-68	
39r	XXV-69	
39v	XXV-70	
40r	XXV-71	
40v	XXV-72	
41r	XXV-73	
41v	XXV-74	
42r	XXV-75	
42v	XXV-76	
43r	XXV-77	
43v	XXV-78	
44r	XXV-79	
44v	XXV-80	
45r	XXV-81	
45v	XXV-82	
46r	XXV-83	
46v	XXV-84	
47r	XXV-85	
47v	XXV-86	
48r	XXV-87	
48v	XXV-88	
49r	XXV-89	
49v	XXV-90	
50r	XXV-91	
50v	XXV-92	
51r	XXV-93	
51v	XXV-94	
52r	XXV-95	
52v	XXV-96	
53r	XXV-97	
53v	XXV-98	
54r	XXV-99	
54v	XXV-100	
55r	XXV-101	
55v	XXV-102	
56r	XXV-103	
56v	XXV-104	
57r	XXV-105	
57v	XXV-106	
Tables of Soyga		
–	XXV-107	Blank
Table 1	XXV-108	
Table 2	XXV-109	
Table 3	XXV-110	
Table 4	XXV-111	
Table 5	XXV-112	
Table 6	XXV-113	
Table 7	XXV-114	
Table 8	XXV-115	

NOTES TO MANUSCRIPTS

Symbols used in the Manuscripts:

	= Raphael		= Carmara, a.k.a. Baligon
♄	= Saturday (Saturn), also Lead	♀	= Friday (Venus)
.....	= missing text due to decay	. . . . .	= text omitted by Dee
⁙	= equals (=)	Δ	= Greek "D", which Dee uses for his name

BOOKS I–VI (*SL 3188*); MYSTERIORUM LIBRI QUINQUE

This manuscript has here been collated with *SL 3677*. Some lacunæ have also been filled in from Dee's *De Heptarchia Mystica* (Book **XXIII**).

Published Versions:

- *PETERSON* – Generally, this is excellent, and includes an English translation of the Latin text, but a few minor errors have crept in and Dee's folio references are meaningless.
- *WHITBY* – Excellent work, with English translations and commentary. Contains some errors, but worth reading. Available from the British Library and elsewhere as a free PDF download.
- Extracts printed in *FENTON*.
- Extracts printed in *JAMES*.
- Books **I**, **II,** and **III** can also be found on the Internet: www.john-dee.org (with some minor errors), with notes to Book **I**, by Clay Holden (1988).

BOOK I

Note 1	▪ This note was written by Sir Frederic Madden (*see* appendix V "Brief Biographical Guide"), former Keeper of Manuscripts at the British Museum. The Library of Sir Joseph Jekyll (died 1738: *see* appendix V) mentioned here, being auctioned the year following his death.
Note 2	▪ Unknown author.
Title page	▪ "Anno 1581: 1582 Myſteriorum Liber Primus Mortlaci ·1·". This reads: "*In the year 1581–1582, The Firſt Book of Myſteries, at Mortlake ·1·*".
pp. i–iii	▪ This is written by Elias Ashmole whose signature appears at the end.
p. 6	▪ Biblical quotation (marginal note): "Numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub, deum Accaron". *"Is it because there is no God in Israel, that ye go to inquire of Beelzebub, the god of Ekron?"*. 2 Kings 1:3 [American Standard Version].
p. 18	▪ The name POLIPOS, or Pilipos, is possibly a reference to the Greek name Philip, or the Hebrew version thereof.
p. 19	▪ The top of this page has been cut or torn off, probably due to decay. The F.D. (Fortitudo Dei) in the top left corner, is found on the previous page in the bottom right corner, signifying the first word of the next page.
p. 21	▪ This note is by Elias Ashmole.

BOOK II

Title page	▪ "Anno 1582 Myſteriorum Liber Secundus Mortlaci ·2·". This reads: *"In the year 1582, The Second Book of Myſteries, at Mortlake ·2·"*. This page is now lost. The present title has been adapted from Book **I** (*see also* Ashmole's note on **I**-21).
p. 1	▪ This Action begins on 19 March 1582, which is no longer visible on this page as the upper part is now lost due to decay, or perhaps the date was on a previous folio that is now missing. Because Dee

makes no reference to folio numbers in this book, it is impossible to number them; they have therefore been omitted.

p. 2 ▪ The top of this page is lost due to decay.

p. 9 ▪ The second marginal note is in Ashmole's hand.

p. 10 ▪ These three Hebrew names of God of forty-two letters (as they appear in the manuscript) are:

אב אלהים בן אלהים רוח הקדש אלהים שלשה באחד אחד בשלשה
אב אל בן אל ~~ו~~רוח הקדש לא אכל לא שלשה אלהים כי אם אלוה אחד
באשר הנפש המשכלת והבשר אדם אחד כך האל והאדם משח אחד

▪ Dee has mistakenly written לא ("not") for the third אל ("God"), reading from right to left, of the second name. *SL 3677* also has this error (*see GALATINO*, from which these names have been extracted). The fifth word (reading from the right) of the middle name, appears as, ורוח in *GALATINO*. The character ו ("and", in this instance) has been crossed out by Dee (as shown above) which does not affect the meaning but adjusts the letter-count from 43 to 42. Also, note that Dee has crossed off the corresponding "et" in his Latin translation immediately below. The eighth word of the middle name, appears as אכל (akal – *to devour*) in *GALATINO* and Dee, but it should read אבל (abal – *yet*), the central letter is a *Kaph* in the former word, and a *Beth* in the later (probably a misprint in *GALATINO*, as they look very similar). Despite these errors, Dee's Latin translation is correct.

p. 18 ▪ Mid-page, Greek word Μυϛεριον, read as Μυστεριον: Greek word (almost) for "mystery", the correct Greek being Μυστηριον. The Greek character ϛ (stau) is a ligature for sigma-tau, and is not to be confused with ς (final sigma). This character can also be seen on **V**-59 – Κα⌉αϛικ⌉⊚ (Καταστικτος).

p. 25 The cross at the bottom of this page, surrounded by the name Levanael, is described as being "like a Crucifix" and is drawn as such, but the cross on the Great Seal, or Sigillum Dei, is a Greek cross (equal armed). This also appears on **XIV**-40 as a Greek cross, or so it appears on Dee's sketch.

p. 27 "Sigillum Dei": There are some minor differences between Dee's final version of this sigil and the description found throughout Book **II**. Above the sigil, Dee gives the Hebrew word אמת (ameth–*truth*) in both printed and cursive form.

BOOK III

Title page ▪ "Mysteriorum, Liber Tertius. Anno 1582: Aprilis 28. Liber 3^{us}. Liber 4^{us}".
This reads: *"The Third Book of Mysteries, in the year 1582, April 28"*. At the bottom of the page: *"The Third Book"*: *"The Fourth Book"*.
"Liber 3^{us}" "Liber 4^{us}" at the bottom of the title page (and some other title pages) are, according to *PETERSON* (probably derived from *WHITBY*), in the hand of Elias Ashmole; but these are clearly written by Dee, and are simply Dee's own numbering system for his books.

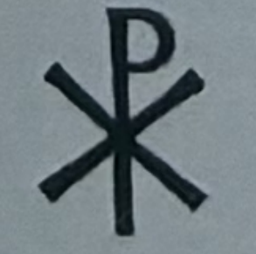
p. 3 ▪ "Numerus Primus" is written by Ashmole.

p. 9 ▪ The initials halfway down the page read: "Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum".

pp. 12–13 ▪ The table that appears here is formed from the names of the forty-nine Good Angels found in Dee's *Tabula Collecta* (*see* **III**-17). Section 2 at the top has a number of letters missing due to decay. These are: Table 2 – "15A", "30R" and "41A"; and Table 3 – "18I", "38R", "19A", "44G" and "48R". We have no way of knowing how to fit these into the table, as there appears to be no logical sequence.

p. 15 ▪ Twelfth line from the bottom should read "36N" and not "30N", as this N is for the thirty-sixth name BNAPSEN of *Tabula Collecta* (*see* **III**-17); the thirtieth name being BRORGES contains no N.

p. 21 ▪ The marginal symbol on the bottom left is the *Chi-Rho* monogram or Christogram, formed from the first two letters of Χριστος, the Greek word for Christ, used as a symbol for Christ and appearing on the military standard (the *Labarum*) of the Roman emperor Constantine I. Dee expands upon this a little by including the Greek ligature "⊚" = os, at the centre.

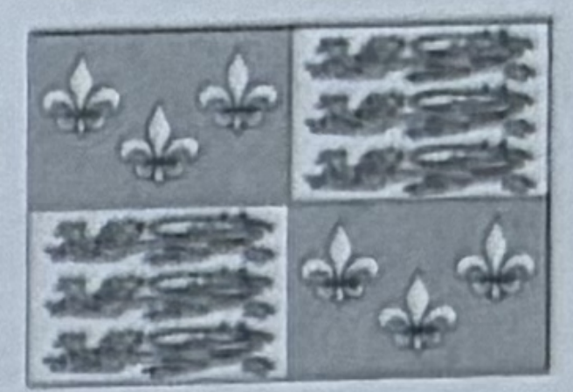


BOOK IV

Title page ▪ "Quartus Liber Mysteriorum. A° 1582. Novembris 15. Post reconciliationem Kellianam. Miserere nostri Deus. Dimitte nobis, sicut et nos dimittimus. Liber 5^{us}".
This reads: *"The Fourth Book of Mysteries, in the year 1582, November 15. After* [*the*] *reconciliation with Kelley. God have Mercy on us. Forgive us, as we forgive"*. At the bottom of the page, *"The Fifth Book"*.

p. i ▪ These notes are by Elias Ashmole and appear immediately after p. 4 in the manuscript, but have been moved to the front of this book. The character on the nineteenth line should be "⅂⫫ꝛ".

pp. 1–2 ▪ The first leaf of this work is missing (*see* Ashmole's notes on p. i). At the head of the first leaf, I have inserted "A° 1582 Novemb. 15" (A° = Anno, "in the year") this being the date of the start of this book, as indicated on the title page.



p. 3 ▪ This flag is the Royal Banner of England (1406–1603), which bears the Royal Arms of Queen Elizabeth I (revived from Henry IV).

p. 6 ▪ Line 10, last word, probably "printed".

BOOK V

Title page ▪ "Liber Mysteriorum Quintus 1583: Martii 23. Liber 6^{us}: Liber 7^{us}".
This reads: *"The Fifth Book of Mysteries, 1583 March 23"*. At the bottom of the page, *"The Sixth Book"*: *"The Seventh Book"*.

p. 12 ▪ Just under Dee's note of "Cownterfeted Roll" (mid-page), Ashmole has added a marginal note of his own: "Vide infra pag. 152, 153, &c". This now refers to pp. 52–53.

pp. 17–50 ▪ These early Calls do not appear to be in the same language as the latter Forty-Eight Keys (*but see LEITCH*), and presumably no English translation was ever produced (*but see HARKNESS*).

p. 21 ▪ Line 15, "Ne Ne Ne na Iabes", *WHITBY*, vol. 1 p. 475 translates this as: "holy, holy, holy, Lord God of Hosts". The meanings he assigns to the individual words are taken from *LAYCOCK*; I can find no justification for this in the present work, although "Na" is given as a name of God and "Iabes" is phonetically (kind of) similar to "Tzabaoth", but this is not enough to base a translation on.

p. 50 ▪ Greek text: κα⌉ασ⌉ικ⌉⊚ (Katastiktos) meaning, "*spotted/blemished/disreputable/condemned*".

p. 55 ▪ Of these various names of crosses only two have been (possibly) identified, "Mons Mene" (Meon Hill in Wiltshire, according to *WHITBY*) and "Huteos Cros" (Huets Cross on Northwick Hill near Blockley, according to Dee, but no cross is to be found there today, though according to Ian Rons there is what may be the pedestal of a cross at the location where the cross would have been). The "k" of "Blankis Suters" Dee doubts, this is because there is only one occurrence of this character, so it cannot be verified. "Fleds grenul" has been misinterpreted by Dee, it should read "Fluds grenul".

p. 56 ▪ Marginal note, Greek text (αυτος εφα) reads, *"he said"*, as does the Latin.

p. 59 ▪ Sixteenth line up, "that of Munsters of Latine greke and hebrue". This is Sebastian Münster's work of Latin, Greek, and Hebrew (mis-transcribed by *WHITBY* as "Misteries of Latin, Greek and Hebrew"), entitled *Dictionarium Trilingue*, and is available from Google Books as a PDF.
▪ Greek text: κα⌉ασ⌉ικ⌉⊚ (*see the note above for* p. 50).
▪ Greek text: Βεβαιος (Bebaios) meaning, *firm/steady/steadfast/durable/unerring*.

BOOK VI

Title page ▪ "Quinti Libri Mysteriorum Appendix".
This reads: *"Appendix to the Fifth Book of Mysteries"*.

p. 23 ▪ On the ninth line from the bottom we read "some token of my name" (*see* **VI**-13 where an illustration of the lamin will be found, to which this refers), and a little farther down the page we read "The forme in every corner, considereth thy name: Δ. – you mean there to be a certayn shaddow of Δelta". This clearly refers to the four triangular corners, being the "certain shadow of Delta" referred to, the triangle being the Greek letter Delta (Δ="D"), which Dee uses throughout this work to represent his name.

p. 27 ▪ Here is the well-known prophecy of the death of Mary Queen of Scots and of the Spanish Armada.

BOOKS VII–XII (*COTTON* PART I)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

Published Versions:

- First published in *TFR*.
- Extracts printed in *FENTON*, with translations for some of the Latin text.
- Extracts printed in *JAMES*, with translations for some of the Latin text.
- See also *SKINNER* in "Bibliography".

BOOK VII

Note ▪ This was written by Sir Frederic Madden (*see* appendix V), former Keeper of Manuscripts at the British Museum.

Title page ▪ "Liber Sexti Misteriorum (et sancti) parallelus Novalisque. 1583".
This reads: *"The Book of the Mysteries, parallel to the Sixth (and sacred)* [*book*], *and novel. 1583"*.

pp. 43–44 ▪ This Greek text on this page is not perfect, but remember that Dee was writing what he heard from Kelley. Casaubon's corrected rendering (*see TFR*, Preface) is:

Οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀνασήσει: Κόσμοσ γὰρ πρόθυμος τυγχάνει ὠν: Κ[α]ὶ αὐτὸς τοσοῦτον πειράζεται: Ὥσε κοίνης ἀφελκύετας φιλίας: Ἐσόρα μὴ τινὰ αὐτῶ αφορμὴν παρέξης: Τὰς γ̄ ἀπάτας κομιδῆ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῄ:

Or, in standard Greek characters:

Οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀναστήσει: Κόσμοσ γὰρ πρότυμος τυγχάνει ὠν: Κ[α]ὶ αὐτός τοσοῦτον πειράζεται: Ὥστε κοίνης ἀφελκύετας φιλίας: Ἐσόρα μὴ τινὰ αὐτῶ αφορμὴν παρέξης: Τὰς γὰρ ἀπάτας κομιδῆ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῄ:

Casaubon's translation is as follows: "This fellow (or Friend) will overthrow this work. His baggage (or furniture) is in a readiness. And he doth very much endeavor: To withdraw himself from this common friendship. Take heed, that you give him no occasion: For he doth mightily plot by art and cunning: How he may leave you for ever".

BOOK VIII

.Title page ▪ "Liber Peregrinationis Primæ: (Sexti Myſtici Paradromus) Videlicet A Mortlaco Angliæ, Ad Cracoviam Poloniæ. Duravit autem a die 21, Septembris, A°.1583: ad diem 13, Martii: A° 1584: in ſtylo veteri: non Gregoriano. Sunt quidem, Menses 6 dies 7: Hebdomadæ sunt 25: Dies sunt, in summa .175. Liber 11^{us}".
This reads: *"The Book of the First Journey* [or, *Peregrination*]*: to wit, from Mortlake in England, to Cracow in Poland (concurrent with the Sixth Myſtic* [Book]*). It lasted, moreover, from the 21st day of September 1583: to the 13th day of March 1584: in the old ſtyle, not in the Gregorian. That is, 6 months 7 days: 25 weeks: 175 days, in total"*. At the bottom of the page, *"The Eleventh Book"*.

p. 35 ▪ Missing text, fifth line down, *SHIPPEN* suggests "covenant" or "counsel".

p. 48 ▪ Greek text at the bottom: Μαξιμασ ινιυριας υερβορυμ πασσυσ συμ, a transliteration into Greek characters – "Maximas iniurias verborum passus sum": *"I suffered very great verbal abuse"*.

p. 53 ▪ Greek text near the top: Ὀ Κινδυνοσ μεγας του θανατου δια της του E.K. αδικιας μεγαλης εναντιο εμου (not a transliteration). "Magnum adii vitæ periculum per iniquitatem E.K. contra me" (Latin translation from *TFR*): *"My life in great peril through the violence of E.K. against me"*.

Greek text eleventh line. Ριξαι κυμ υξορε βρευες. A transliteration into Greek characters, "Rixai cum uxore breves": *"Brief angry outbursts with my wife"*.

p. 63 ▪ At the nineteenth and twenty-first line can be seen some outlined text, these words are said to be by the Devil making himself heard through Kelley, mentioned a few lines farther down.

p. 65 ▪ Nalvage: "We call him, with us, Fuga terrestrium": *"The Pursuer of Beasts"*.

pp. 69–70 ▪ *TFR* omits the last eight lines of **VIII**-69 and the first four lines of **VIII**-70.

p. 70 ▪ Greek text (a transliteration), "aliter: φρομ ἑρ φορνικατιον", near the bottom left, reads: "*otherwise: from her fornication*". This is written just above the word "Preservation" and, as *SHIPPEN* points out, it appears that this has been partially erased and then rewritten.

BOOK IX

Title page ▪ "Mensis Myſticus Saobaticus: Pars prima eiusdem".
This reads: *"The Myſtic Sabbatical Month. The First Part of the same"*.
This book is in five parts, of which this is part one and two; the second part begins with the note on **IX**-35. The remaining parts are books **X**, **XI**, and **XII** in this edition.

pp. 4–7 ▪ This has become known as "*Corpus Omnium*", which the angel Nalvage translates as, *"The Substance of the Whole"*.

p. 34 ▪ *TFR* omits the last six lines of this page.

p. 37–43 ▪ These pages are misplaced in *TFR* due to the fact that the complete Keys were unknown at the time of publication (1659).

p. 48 ▪ In the margin top left, "Coronzom": note the short line over the top of this name; it's not exactly clear what this is, but *SHIPPEN* has marked it down as an acute accent.

p. 49 ▪ Greek text, this is (largely) a transliteration from Latin into Greek characters, which reads, "Note. On Tuesday after none circa horam quartam as we two sat togither, E.K. said that he had thought uppon the matter et quod iam vellet duas horas mihi concedere singulis diebus ad recipienda illa que illi tradere vellent. Ego autem illi (et maximo Deo) gratias egi quia hanc esse mutationem dextra excelsi factam vere iudicavi: Nam ante prandium rigidissimus erat in contraria opinione et sententia": *"Note. On Tuesday afternoon about the fourth hour as we two sat together, E.K. said that he had thought upon the matter and that he now wished to concede* [or *relinquish*] *two hours every day to receive those things they wished to deliver. I also thanked him (and especially God) for this favourable, lofty change to be a true judgement. For before lunch he was most stubborn and of the contrary opinion, and thought"*.

BOOK X

Title page ▪ "Libri Septimi, Apertorii, Cracoviensis, Myſtici, Sabbatici, pars Tertia: A° 1584. Liber 14^{us}".
This reads: *"The Third Part of the Seventh, Cracovian, Myſtic, Sabbatic Book of the Discloser. In the year 1584"*. At the bottom of the page, *"The Fourteenth Book"*.

pp. 48–53 ▪ These six pages are here left blank, as this is (approximately) the number of pages that are missing, and covers part of Key 13, Key 14, Key 15, and part of Key 16 (*see* Book **XXI** for these).

p. 62 ▪ The biblical quotation at the bottom, "Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum, iuxta numerum filiorum Israel": *"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel"* Deuteronomy 32:8 [from KJV].

p. 67 ▪ The top marginal note "5362" is correct, the main text gives "5562", probably Kelley's error in reporting.

p. 73 ▪ "Italia" at the bottom of this page is here attributed to Docepax and later changed (*see the note for* **XI** p. 69).

p. 74 ▪ "Brytania" is referred to Tedoand, near the top of this page and later changed (*see* **XI**-69).

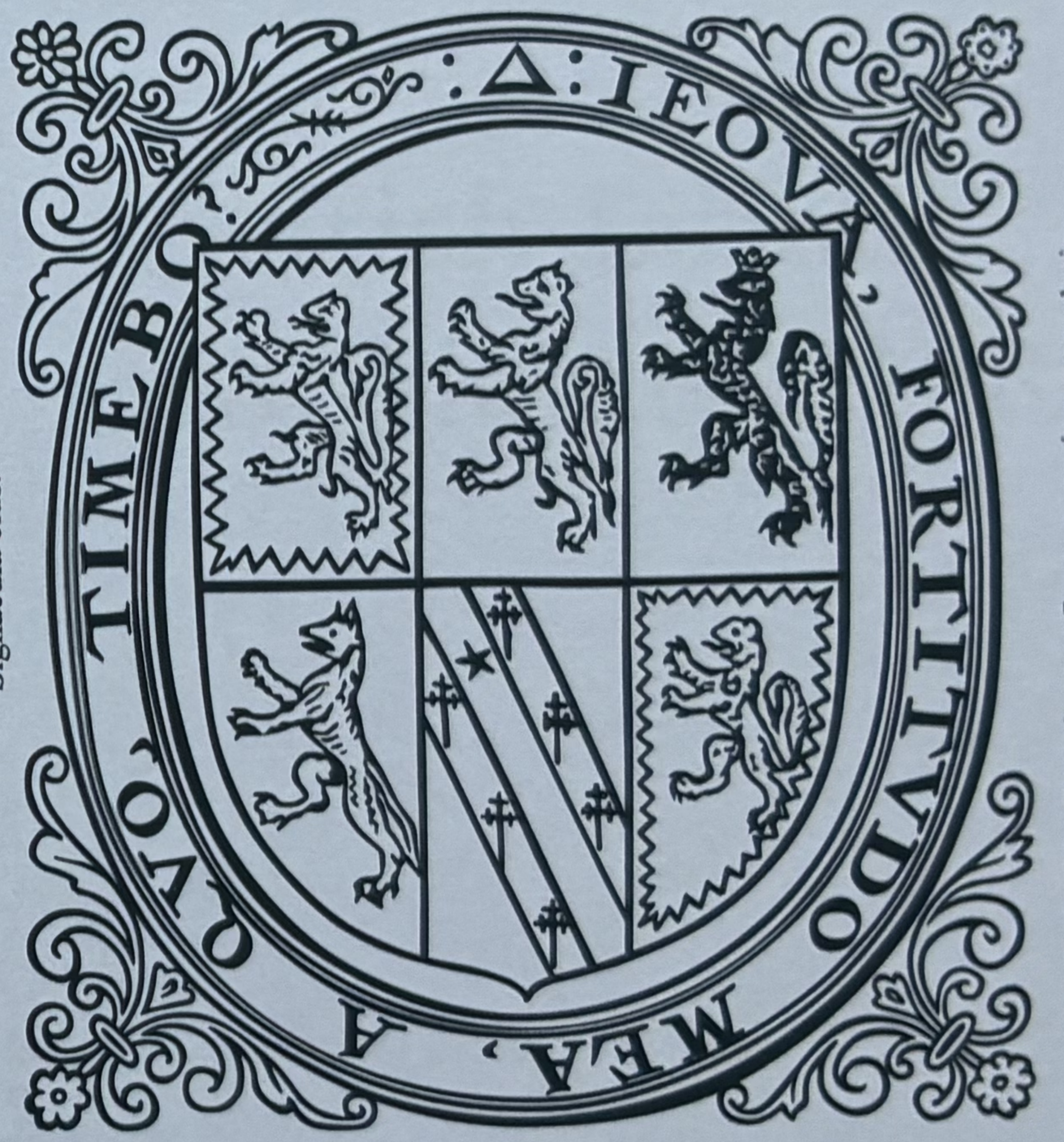
p. 92 ▪ The prayer that Dee refers to at the bottom of this page can be found at the bottom of **X**-76.

(This manuscript continues in Volume II with Book **XI***)*

John Dee's Coat of Arms:

Psal. 118.
Non moriar, sed vivam, & narrabo opera Domini

Apocalypsis 5.
Ecce, vicit Leo de tribu Iuda (radix David) aperire librum, & solvere septem Signacula eius.


:△: IEOVA, FORTITVDO MEA, A QVO TIMEBO?

In sola Christi cruce fixa est omnis nostra gloria.

ANNO MVNDI NOVO INCHOANTE:

VERITAS PRÆVALEBIT.

The Latin text within the oval reads, *"O Lord, with my courage, whom need I dread?"*
Along the top, *"I shall not die, but live, and declare the works of the Lord"* (Psalms 118 xvii).
Along the bottom, *"In the beginning of a/the new year of the world: The truth shall prevail"*.
Along the left, *"Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."* (Revelation 5).
Along the right, *"All our glory in the cross of Christ alone is fixed."*

British Library
MS. Sloane 3188

This volume is in D^{r}. Dee's own handwriting, as far as fol. 108.

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sales Jan. 1739/40 (lot 405) and is now MS Sloane 3677.

The original MSS of the remaining Books are in the Cottonian Collection, Appendix XLVI, but were formerly (erroneously) numbered as Add. MSS No. 5007. A.B.C.

Jan. 7 1854

D^{r}. John Dee's conferences
with angels from Dec. 22. 1581, to
May 30, 1583. being what preceeds the other
conferences printed by D^{r}. Meric Causabon
Lond. 1659. in folio.
With a preface by Elias Ashmole. An: 1672.

Anno 1581: 1582

Mysteriorum Liber Primus

Mortlaci

+1+

---

22 December 1581–15 March 1582

(from British Library MS. Sloane 3188)

Be it remembred, that the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; vizt: his Conferences with Angells, wch first began the 22th of Dec: ano: 1581, & continued to the end of May ano: 1583, where the printed Booke of the remaining Conferences (published by Dr: Cawsabon) begins, & are bound up in this Volume.

Beside these, the Booke intituled, the *48 Claves Angelicæ*, also Liber *Scientia Terrestris Auxilii & Victoria* (these two being those very individuall Bookes, wch the Angells commanded + 10. Apr. ++ 30. Apr. 1586 to be + burnt, & were after ++ restored by them, as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419). The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a Booke of Invocations or Calls, begining with the Squares filled with letters, about the Black Cross. Sloane 3191 These 4 Bookes I have bound up in another volume.

All wch, were a few daies before delivered to my said Servant, for my perusall (I being then at Mr: William Lillies house at Hersham in Surrey) by my good friend Mr: Thomas Wale, one of his Maties: Warders in the Tower of London

The 5th: of Sept: following M^{r}: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the forsaid Bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, w^{ch} I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of M^{r}: Wales kindnes; shortly after his death, I sent for his Son, & bestowed on him one of my deputies places in the Excise, with an allowance of 80£: per Annum.

On the 10th: of the s^{d}: Sept: M^{r}: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hande, vizt: That her former Husband was one M^{r}: Jones a Confectioner, who formerly dwelt at the Plow in Lumbard street London, & who, shortly after they were married, tooke her with him into Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of M^{r}: John Woodall Chirurgeon (father to M^{r}: Tho: Woodall late Serjant Chirurgeon to his now Ma^{tie}: King Charles the 2^{d}: (my intimate friend) and tis very probabble he bought it after D^{r}: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her s^{d} husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peace of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, w^{ch} being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c. because they understood them not, w^{ch} occasioned their Servant Maide to wast about one halfe of them under pyes & other like uses, w^{ch} when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes M^{r}: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of M^{rs}: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the fores^{d} M^{r}: Wale, he came to the knowledge of them, & therupon, with her consent, sent them to me, as I have before set downe.

E Ashmole

Præter alias meas extemporaneas preces, et eiaculationes
ad Deum vehementiores: Hæc una, maximè
usitata fuit.
Or*atio* mea Matutina, Vespertinaq*ue*: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti.
Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Ieovah Zebaoth, ad adiuvandum me festina: Gloria Deo, Patri, Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semp*er* : et in sæcula sæculoru*m*: *Amen.* Recte sapere, et intelligere doceto me, (ô rerum o*mni*um Creator) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum o*mni*um Creator) et Sapientia*m* tua*m* in corde meo fige.

O Domine Iesu Christe (qui sapientia vere es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pii, Sapientis expertiq*ue* Philosophi auxilium, ad illa plenissimè intelligenda perficiendaq*ue*, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constantissimè a tua Divina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosq*ue*, videlicet Michaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Divino tuo favore) quoscunq*ue* alios, veros, fidelesq*ue* tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaq*ue* vera et exacta, Arcanorum et Magnalium tuoru*m* (Creaturas omnes tuas, illarumq*ue* naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui no*min*is laudem, honorem, et gloriam; et ad solidam meam, aliorumq*ue* (per me,) plurimorum tuorum, fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. *Amen.* Fiat Ieovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Ioanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.
Amen.

* * *

Ab anno 1579. hoc ferè modo: Litinè, vel Anglicè; (ast circa annu*m* 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordia*m* suum.
Amen.

* * *

Iohn Dee his Note

Angelus sive Intelligentia, nunc toti Mundo prædominans ——

ANNAEL

Etymologia:
Gratiosa }
Afflicta } Dei
Misericors

4. Angeli præsidentes 4. Cardinibus Cæli: ut Agrippa notat, in scala Quaternarii ——

Michael **Gabriel** **Raphael** **Vriel**

א

Etymologiæ ——	Fortitudo Dei	Prevalescentia — sive præpotentia – sive Fortitudo prævalescens } — } Dei	Medicina Dei	Lux Dei

אָנָּא et אָנָּה Anna, et Annah, obsecra*n*tis, et confitentis particula est.
hac r*atione*, non absurdè innuëre videtur,
Orantem et confitentem Deum.

....censia
....rig.

Ad Deum Omnipotentem Protestatio fidelis: ad perpetuam rei memoriam A^{o}. 1582:

O *God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the world might be browght, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the for said radicall truthes: But, (to be brief) after all my for said endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention: And Seeing, I have red in thy bokes, & records, how* Enoch *enioyed thy favor and conversation, with* Moyses *thow wast familier: And allso that to* Abraham, Isaac, *and* Iacob, Iosua, Gedeon, Esdras, Daniel, Tobias, *and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And fardermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Iudgments in theyr great dowtes: and considering allso that thow* (O God) *didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as* Samuel, *for* Saul, *seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto the waightier affayres: And thinking with my self, the lack of thy wisdome; to me to be of more importance, then the value of an Asse or two, could be to* Cis, (Saul *his father): And remembring what good cownsayle thy Apostel* Iames *giveth, saying,* Si quis autem vestrûm indiget Sapientia, postulet a Deo, &c. *And that* Salomon *the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome: Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the* (ô God) *mediately or immediately. And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes* Crying *unto the,* Mittas lucem tuam et veritatem tuam, que me ducant &c. sometymes, Recte Sapere et intelligere doceto me, Nam Sapientia tua totum est quod volo: &c. *Sometymes,* Da verbum tuum in ore meo, et Sapientiam

tuam in corde meo fige &c. *And having perceyved by some slight*
experience with two diverse persons, that thow hadst a speciall care to
give me thy light, and truth, by thy holy and true ministers Angelicall
and Spirituall: and at length, hearing of one, (a Master of Arts and
a preacher of thy word admitted) accownted as a good Seer, and
skryer of Spirituall apparitions, in Christalline receptacle, or in open
ayre, by his practise, procured: and trusting to frame him, by my
ernest & faithfull prayers unto the (my God) to some my help
in my for sayd Studies: tyll, thow (o hevenly father) woldest
by thy unserchable provydence, send me some apter man
or means thereto. Thereuppon trying him and using him, I
fownd great diversity betwene his private usuall manner, and intente of
practice, and my pure, sincere, devowte, & faithfull prayer unto
the onely. And therfore often & fervently I exhorted him
to the good; and reproved both him, and his ministers, with my
no small danger, but that thow (in manner unherd of) didst
pitch thy holy tente to my defence, and cumfort, in conflict most
terrible: as thow best knowest o God, and I willed him thereuppon to preach
thy mercyes, & the verity of the kingly prophet his testimony,
Castrametatur Angelus Domini, in Circuitu timentium eum.
And out of Roger Bachon *his boke written* De mirabili potestate Artis
et Naturæ, *(where he writeth against the wycked Divel*
Callers) I noted unto him this sentence, Facilius (sine comparatione)
a* Deo impetrandum foret, vel a bonis spiritibus, quicquid homini
utile reputare, &c. *which my cownsayle he promised me to*
follow, as thow art witnes, ô our true & almighty God.
And as thy good Spirituall Creatures neyther had delight
in the man, neyther wold so playnely & precisely give me theyr
answers or informations by him, that he might be hable to perceyve
the pith thereof: So was he at length very unwilling to
here him self rebuked for his nawghtynes, and to be barred from
the Mysteries of thy truthes understanding, which were
the onely things that I desyred, throwgh thy grace, o our
most mercifull God. Therfore, as well for a Memoriall
answerable to the premisses, as for the better warrant of my
Such exercises to be made accownt of, hereafter: (leaving all
unto thy infinite mercies, and unserchable providence), I have
thowght it not impertinent, to note downe, even in that place
one of the last Actions, which I had with the for sayd preacher:
When I made ernest & faythfull petition unto the (o the
true and Almighty God) for sending, unto my cumfort &
eridition (yf it were thy blessed will), thy holy, & mighty
Angel Annael: of whome and of all the Hierarchies hevenly
all prayse honor & thanks, be rendred unto thy divine maiestie: now
& ever, & worlds without ende. Amen, Amen, Amen.

* Numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub, deum Accaron: *Reg ·4· cap ·1·*

Anno 1581. Decembris 22. Mane. Mortlak

Añaël

Δ. - After my fervent prayers made to God, for his mercifull
cumfort and instruction, throwgh the ministery of his
holy and mighty Angel, named Anael, (yf it wer
his divine pleasure) I willed, the Skryer, (named
Saul) to loke into my great Chrystaline Globe, yf
God had sent his holy Angel Anael, or no:
And Saul loking into my for sayd Stone, (or Chrystall Globe)
for to espie Anael, he saw there one[Δ], which answered to
that name. But being ernestly requested of me to tell
the Truthe yf he were Anael, An other did appere
very bewtifull, with apparell yellow, glittering, like gold, and his
hed had beames like ster beams, blasing, and spredding from it; his eyes
fyrie. He wrote in the stone very much in hebrue letters, and the
letters seamed all transparent gold; which, Saul was not able eyther
presently to reade, that I might write after his voyce, neyther to
imitate the letters in short tyme.
A bright ster, did go up and down by him.
There appeared allso a white*dog, with a long hed.
And many other visions appeared, with this second: the first being voyded
quite away. Thereuppon I sayd, as foloweth

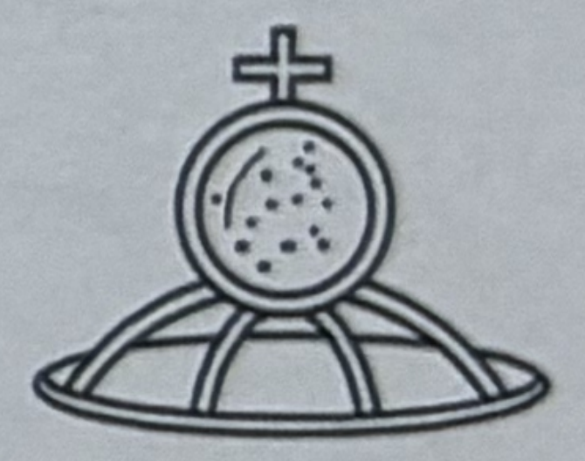
Δ. Note An illuding intruder, even at the first, putting him self, as an Angel of light. Take hede allwayes of undue securitie ∴

* There appeared a great number of dedd mens skulls, likewise.

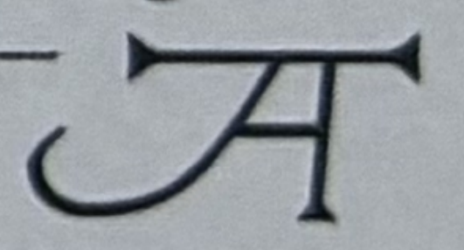
Δ. - In nomine Iesu Christi, Quis tu es? ——— he answered to Saul his hearing
An. - Potestas omnis, in me sita est.
Δ. - Quæ?
An. - Bona, et mala.
Δ. - Then appeared in the stone, these two letters M. G.
I then axing him some questions, de Thesauro abscondito:
he answered,
An. - Ne perturbes: Nam hæ sunt Nugæ.

And withall appeared many dedd mens skulls, on his left hand.

He sayd to me,
An. - Vbi est potestas tua?
Δ. - Cur quæris de potestate aliqua mea?
An. - Cur? Signifi; non mihi placet.
Δ. - I, theruppon, set by him, the stone in the frame:
and sayd.



Δ. - An bonus aliquis Angelus, assignatus est huic speculo?
An. - Etiam.
Δ. - Quis?
An. - מִיכָאֵל - he answered, by the shew of these letters in y^e^ stone.
Δ. - Bonus ne ille Angelus, de q*u*o in scripturis fit mentio?
An. - Maximè.
Δ. - Fieri ne potest, quod ego eundem videam, et cu*m* illo agam?
An. - Ita. and therewith appeared this character ———



Δ. - Quid per hoc, significare velis?
An. - Alterius Angeli character est.
Δ. - Cur hîc, et nunc ostendis?
An. - Causam ob magnam - *Make an ende: It shalbe declared, but not by me.*
Δ. - *By whome then?*

An. - *By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thy self, to prayer and fasting.*

Prayer fasting

In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyerys tyde, Deale, But not on the Sabaoth day.
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone,
Deale both Kneeling, and Sitting. I have done for this tyme.
My name is ANNAEL.
I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ. - *Is this, that you ment to speak?*
An. - I. *Do good to all men. God hath sufficient for the, and for all men.*
Fare well.

Δ. - Gloria patri et filio et Spiritui Sancto. Sicut erat in principio,
et nunc et semper: et in sæcula sæculoru*m*.
Amen.

Δ. - Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annael which is prepositus orbis veneris: and allso Chief governor Generall of this great period, as I have Noted in my boke of *Famous and rich Discoveries*.

* * *

Consider and Remember ∴

That this Note, of the Action (had with holy ANNAEL) is, of Prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises
A^{o} 1582. Novembris 20. – vide post.

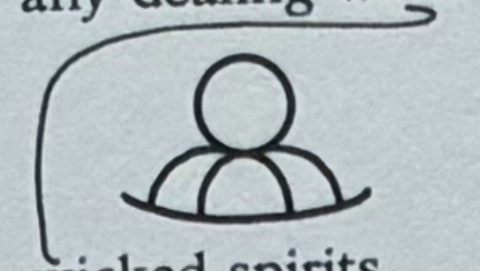
* * *

At Mortlak

In nomine Iesu CHRISTI. *Amen*

Anno 1582. Martii die, 10, hora 11¼ Ante meridiem.   Saterday

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfyed, for, his comming was to entrap me, yf I had had any dealing with



wicked spirits as he confessed often tymes after: and that he was set on. &c.

Δ. - One M^{r} Edward Talbot cam̃ to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused my self therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrous to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And there= uppon, I browght furth to him, my stone in the frame (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable Aliqui Angeli boni: And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him, to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. &c. He than settled him self to the Action: and on his Knees att my desk (seting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone, but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is VRIEL.

Δ. - *Are you one of them* (sayd I, Iohn Dee) *that are answerable, (uppon due observations performed) to this stone?*

VRIEL - *I am.*

Δ. - *Are ther any more besyde you?*

VR - Michaël *and* Raphaël. *But*, Michaël est princeps in operibus nostris.

Δ. - *Ys my boke, of* Soyga, *of any excellency?*

VR - Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.

Δ. - *Will you give me any instructions, how I may read those Tables of* Soyga?

VR - *I can — But* solus Michaël illius libri est interpretator.

Δ. - *I was told, that after I could read that boke, I shold Live but two yeres and a half.*

VR - *Thow shalt live an Hundred and od yeres.*

Δ. - *What may I, or must I do, to have the sight, and presence, of* Michael, *that blessed Angel?*

VR - Præsentias n*os*tr*as* postulate et invocate, Sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.

Δ. - *Oh, my great and long desyre hath byn to be hable to read those Tables of* Soyga

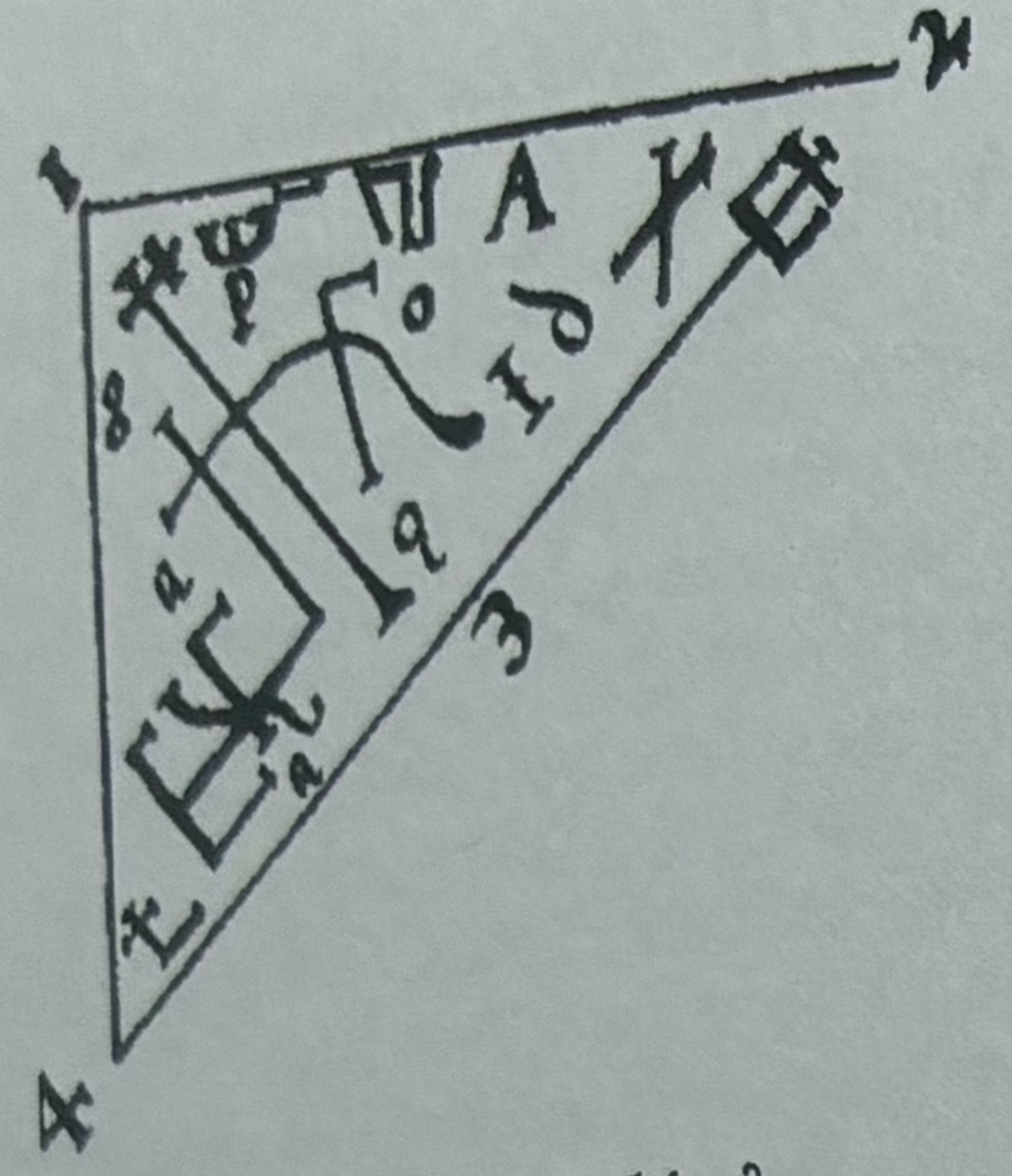
VR - Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.

Δ
An Illuding Spirit straight way intruded him self, and this charac= ter as may appere *Libri Quinti Appendice* where the character is described exactly.

Δ. - *Is there any speciall tyme, or howre to be observed, to deale for the enioying of* Michael?

VR - Omnis hora, est hora nobis.

Δ. - After this, there appered in the stone a strange Seale, or Characterismus of this fashion ensuing:



Δ. - *What is the intent, or use of this?*
*VR. - Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione, et in pectus gestandum.

* This was not True Vriel: as may appere A° 1583: Maii 5.

Δ. - So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ. - Soli Deo Honor omnis, et gloria.
Amen.

The same Saterday after none. Hora ·5·

Δ. - After that M^r^ E.T. had called Vriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.
VR. - *Peace. you must use* Michaël.
Δ. - *I know no meanes or order to use in the invocating of* Michaël.

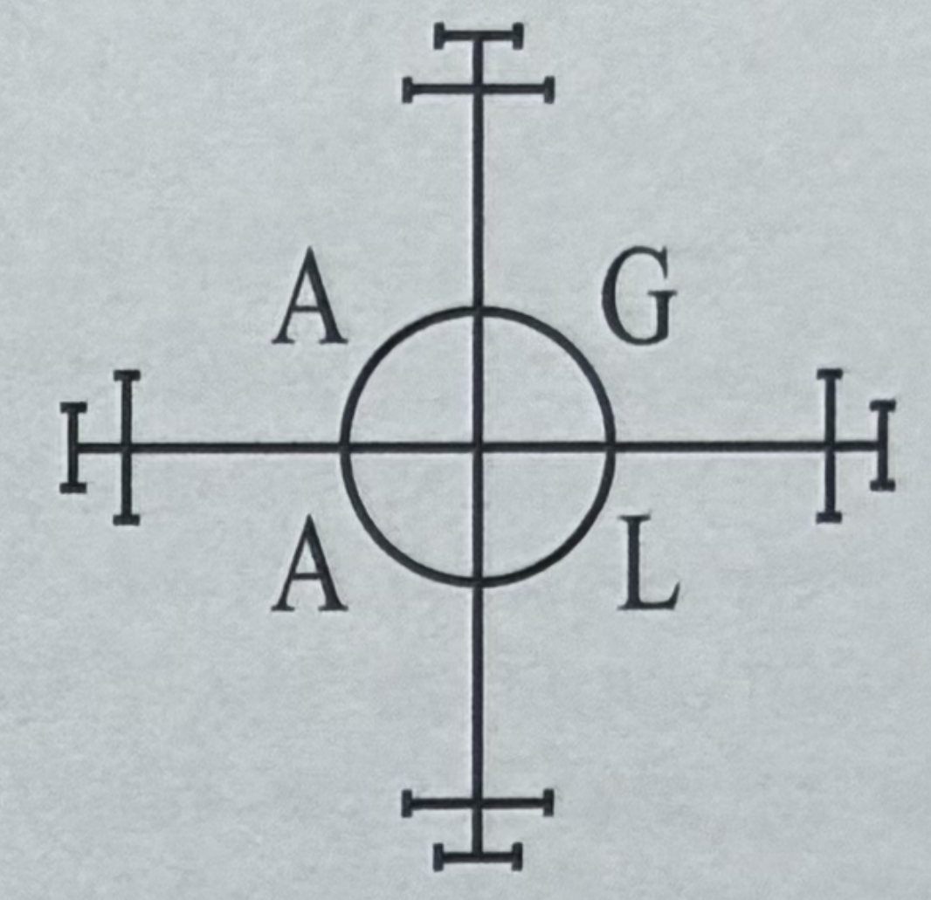
Note. in this time there appered in the stone a riche chayre: and after a little while it was out of sight.

VR. - *He is to be invocated by certayn of the psalmes of* David, *and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (throwgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually.*
Yt is the wyll of God, that you shold, ioinctly, have the knowledge of his Angells to gither.
You had atteyned unto the Sight of Michaël, *but for the imperfection of Saul.*
Be of good Cumfort.
Δ. - The charye cam into the stone againe: and I axed what it ment.
VR. - *This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast Long desyred.*
Δ. - Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.
VR. - *A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled Creatures.*

---

you must use a fowre square Table, two cubits square: whereuppon must be set Sigillum ~~Divinitatis~~ Dei, *which is allready perfe*cted in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works: This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.*
This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:

* Erronicè, contra ignorantiam meum, vide post.



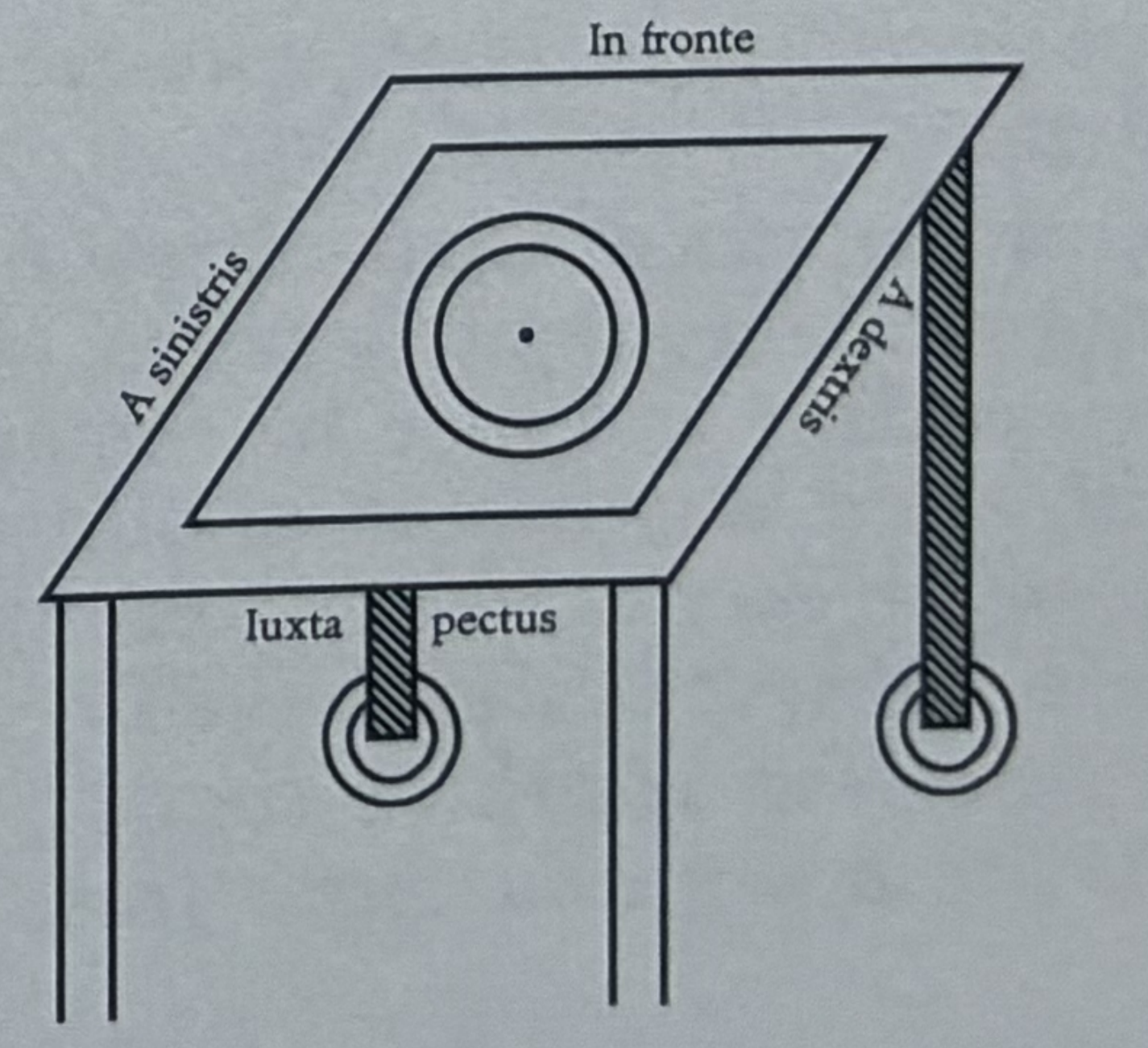
The Table is to made of swete wood: and to be of two Cubits high. with 4 feete: with 4 of the former seales under the 4 feet.
Δ. - The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean*without the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal.

*Note this point.

Under the Table did seme to be layd red sylk, two yardes square.
And over the seal did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tasells at the 4 corners thereof.
Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd sylk was betwene the one and the other.
The Table was shewed to have on the fowre sides of it, Chara*cters and names these, that are here in a schedule annexed, in 4 diverse rowes.

* Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.

VR. - *The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.*
Δ. - *What oyle is that.*
VR. - ~~of~~ *That oyle shalbe opened unto you. The oyle, is perfect: of other oyle I have no respect.*
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



VR. - *There is a spirit, named* Lundrumguffa *using you who seketh your destruction, in the hatred of men, in the hurt of thy goods.* Discharge *him to morrow with* Brymstone: *He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to have maymed the in thy sholder the last night, and long ago. Yf thow do not dischary him to morrow, he will hurt, both thy wife and thy dowghter. He is here*now. Give him a generall discharge from your familie and howse. He will seke* Sauls *death, who is accursed.*

Δ. Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the bor=der of the Table, falsly cownter=feating &c. as it also in the next action may appere.

Saul in dan=ger of being carried away quick.

Δ. - *I know no means, or art to do this by. For I did burn in flame of* Brymstone, Maherion *his name and Character, whan I fownd* Saul *privilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold have carryed* Saul *away quick: as* Robert Hilton, George, *and other of my howse can testify.*

VR. - *The Cursed will come to the Cursed.*

Δ. - *I beseche you to discharge him: and bynde him somwhere far of, as* Raphael *did* (Thobias *sake) with the wycked* Spirit Asmodeus.

VR. - *But* Thobias *did his part. Art is vayne, in respect of* God *his powre.* Brymstone *is a mean.*

Δ. - *Whan shall I do this?*

VR. - *To morrow at the tyme of prayers.*

Δ. - Gloria Patri et filio et Spiritui Sancto
sicut &c. *Amen*

* * *

1582 Martii 11
Sonday. a Meridie hora ·3^{am}. circiter.

Δ. - Vriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed a garland, or wreath of gold: his eyes sparkling, of whome I axed Whether the characters noted for the Table, wer perfect: He answered.

Δ.*
Hereby may appere that this wycked Spirit foysted in the shew of the fals characters and names before.

- *They are perfect*:^{Δ*} *There is no question.*

Δ. - *Are you* Vriel.

Than presently cam in one, and threw the brave spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly, and styll the spirit was beaten of him, who cam in after him. And that spirit, which so bet him, sayed to the hearing of my Skryer, *Lo, thus are the wycked skourged.*

Δ. - *Are you* Vriel, *who speaketh that?*

Vri. - *I am he. Write down and mark this: for it is*

worthy of the Noting.

Note Lundrum=guffa skourged spiritually.

This was thy persecutor Lundrumguffa. *I browght him hither: to let the see, how God hath ponished thy enemy.*
Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ. - *Blessed be his holy name, and extolled, world with out ende.*

E.T. - He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed, for he seamed to be all in a sweat.

Δ. - Here uppon, my Skryer saw Vriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and iointly these two said to gither, *Glorifie God for ever.* And than Vriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the Sonne. The heare of his hed was long: He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand, he sayd,

Michaël - *We are blessed from the begynning: and blessed be the name of God for ever.*

Δ. - My Skryer saw an innumerable Cumpany of Angels abowt him: And Vriel did lean on the square Table by.
He that sat in the chayre (whome we take to be Michaël) sayd Than ∴

- *Go forward: God hath blessed the.*
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynns with thy doings.
Prayse God.
The Angels under my powre, shall be at thy commaundement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.
Those that sowght thy life, are vanished away.
Put up thy pen.

Lundrum=guffa.

Δ. - So he departed.

Δ. - Gloria, laus, honor, virtus et Imperium
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

* * *

Martii 14: Wensday. mane circa horam 9^{am}.

Δ. - Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that E.T. had called Vriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, in stead of Vriel, did ernestly require the Spirituall creature appearing, to show who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

* Agrippa hath so, cap ·24· Lib ·3· *Occultæ philosophiæ.*

- Vriel *is my name, with divers called* *Nariel.
Stay.

Δ. - Then he went away, for a while: and cam agayn, and sayd thus,

Vr. - *The strength of God, is allwayes with the.*
Dost thow know, what thow writest?

Δ. - *In two senses, I may understand it: eyther that the good Angel* ΔGabriel *is allwayes with me, thowgh invisibly: or els that the strength, and mighty hand of God, allwayes is my defense.*

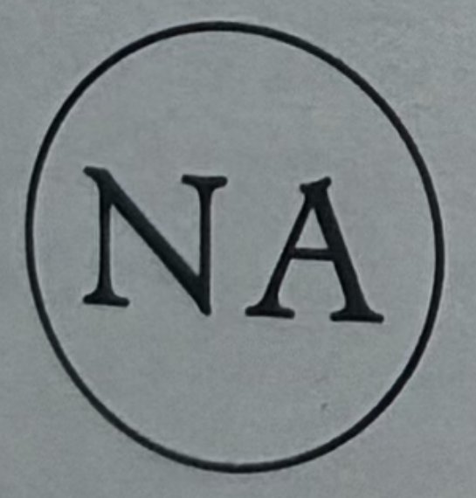
Δ. - potius erat di=cendum Michaël: *Nam*, Gabriel est Prævalescentia Dei: et ita, forti=tudo quidem, sed altioris gradus.

Vr. - Fortitude Dei, tecum semper est.

Δ. - He went away agayn, and cam agayn, following or wayting uppon an other, and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi. - *Note.*

Δ. - This was Michael, with his sword in his right hand.
Then cam Vriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up againe. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt.
Then Vriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:
and gave it to Michaël.



Vriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man, it semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Vriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Vr. - *Lo, things are covered.*

Δ. - Then he covered the Table and pluckt the cloth over it, down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer, and the man did resemble me (Iohn Dee) in cowntenance. And then he turned to Michaël agayn.
Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

Δ Vide Agrippam de Triplici *hominis* custode. Lib ·3º. cap 22.

Δ. - Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in ΔAgrippa and other, is declared.

Mi. - *Leave your folly: Hold thy peace.*
Have you not red, that they that cleave unto God, are made like unto him?

Δ. - *Yes, forsoth.*

Mic. - *Thow camst hither to lern, and not to dispute.*
Laudate Dominum in operibus suis.

Δ. - The man kneled down, and so went out of sight.

Mi. - *He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name* ⌘ NA *be praysed in trubbles.*

⌘ Vide Reuclinu*m* *de Verbo Miri=fico*, de no*mine* NA.

Δ. - Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Vriel: and sayd, thus,

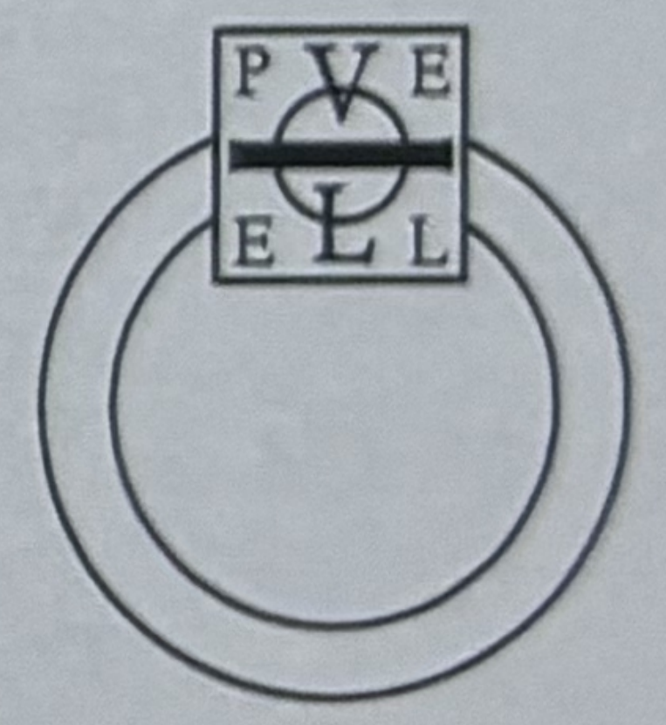
Mic. - *The strength of God, is unspeakable. Praysed be god for ever and ever.*

Δ. - Then Vriel did make cursy unto him.

Mi. - *After this sort, must thy ring be: Note it.*

Δ. - Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi. - *I will reveale the this ring: which was never revealed since the death of* Salomon: *with whom I was present. I was present with him in strength, and mercy.*
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: *This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know: This is it, and blessed be his Name: yea, his Name be blessed for ever.*



Δ. - Then he layd the Ring down uppon the Table: and sayd,

- *Note.*

Δ. - It shewed to be a Ring of Gold: with a seale graved in it. and had a rownd thing in the myddle of the seale: and a thing like an V, throwgh the top of the circle: and an L, in the bottome: and a barr ▬ cleane throwgh it. And had these fowre letters in it, P E L E.
After that, he threw the ring on the borde, or Table: and it semed

Vide Reuclini libru*m* *de Verbo Mirifico*, de No*mine* PELE.

to fall throwgh the Table: and then he sayde, thus,

Mi. - *So shall it do, at thy commaundement.*
Without this, thow shalt do nothing:

The use of the Ring

Blessed be his name, that cumpasseth all things:
Blessed be his name, that cumpasseth all things:

Δ. - Then he went away: and cam in agayn by and by.

Mi. - *Note.*

Δ. - Then he browght in the Seale, which he shewed the other
day: and opened his sworde, and bad the Skryer, reade; and
he red -   EMETH
Then the sword closed up agayn: and he sayd.

De Sigillo Emeth,
Vide Reuclini *Artem*
Cabalisticam. lib ·3·
et Agrippam lib ·3·
Cap ·11·

Mi. - *This I do open unto the, bycause thow mervayledst*
at SIGILLVM DEI. *This is the Name of the Seale:*
which be blessed for ever. This is the Seale Self. This is
Holy: This is pure: This is for ever. Amen.

Δ. - Then the Seale vanished away. And I sayd to my frende
(the Skryer): *In dede, this other day, I considered diverse*
fashions of this Seale: and I fownd them much differing, one
from an other: and therfore I had nede to know, which of them
I shall imitate; or how to make one perfect of them all.

Mi. - *Dowt not for the making of it: for God hath perfyted*
all things: for that Mysterie, is known to God. I have no
cloathing, as thow thy self shalt see. I am a Spirit of
Truth, and Vertue. Yea you shall see me in Powre, and
I will viset you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ. - Then he went away: and Vriel followed him.
And then I sayde to my skryer: *It were good, we had ever*
some watch word, when we shold not loke for any more matter
at theyr hands, every tyme of theyr visitting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi. - *We lead tyme, Tyme leadeth not us:*
Put up thy pen.
The Name of God, be blessed for ever.

Δ. - Then they lifted up theyr hands to heven ward (which heven,
appeared allso in the stone) and turned toward us, and sayd,
Valete ∴

Δ. - So they departed: and at theyr going, the chayr, and the Table
in the stone, did seme to shake.

Δ. - Soli Deo *omnis* honor
laus et Gloria ∴
Amen.

Martii 15. Thursday. Hora 1¼ a meridie.

Δ. - After E.T. his calling into the stone, appeared a tall man, with a sceptre
(very great) of gold, glittring. His body all red: and out of his hed, did shote out
beames of light, like the Sonne beames.

Δ. - Being desirous, to know, who he was, and his name, I requested him ernestly
thereto: but he answered, as followeth.

- *Invocate nomen Domini, et agnoscetis eum.*

Δ. - Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c.
After that he sayd.

- *I am mighty.*

Δ. - Bycause he delayed to declare his name E.T. the Skryer did require
him, in the name of God the father, Iesus Christ his sonne, and of the holy
ghost, to express his name: and he answered in speche.

- *So I will by and by.*

Δ. - Then he seamed to take from his hed little bright sparcks, like little candells
endes: and to stick them abowt the chayre: and he went rownd abowt
the chayre: and than he spake, as followeth.

SALAMIAN. - *I am mighty, and working wonders: I am* SALAMIAN.
I rule in the hevens, and beare sway uppon erth in his name, who be
blessed for ever. Thow doost dowt at me. I am the Servant of God,
in his light: I serve him. I say, I serve him, with ~~reverence and~~ feare.
and reverence. My name is SALAMIAN *: Mighty in the Sonne,*
worker of wordly actions, as well internall, as externall: known unto
God: whose name I know, and bless for ever.

Δ - of Salamian you
may rede, in the
call, Diei Dominicæ
in *Elementis Magicis*
Petri de Abano,
there called Sa=
lamia.

Δ. - Then appeared a big flame of fyre by him in the ayre.

Sal. - *Thow knowest not, or thow wilt not know, that* Mamon, *with*
his servants, are present abowt the: whose presence doth hinder the presence
of the vertues Adonay *our comming. Blessed be God, in the highest.*
Amen.

Δ. - He toke the forsaide flame of fyre, and flung it up unto the heven
ward.

Mamon. Sal. - Mamon *is a king whome God hateth: whose sect, contynually*
tempt, provoke and stir up wickednes, against the Lord, and against
his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ. - *It is incomparably more easy for you to do. And as for my parte,*
I fele neyther in body, nor sowle, any token of his presence or working.
Thereuppon he caused the whole chamber (which we were in) to appere very
playnely in the stone: and so there shewed a great cumpany of wycked
spirits to be in the chamber: and among them, one, most horrible and
grisely thretting, and approaching to our heds: and skorning and gnashing
at us.

Sala. - *God determins his mysteries, by Arte and Vertue.*

Δ. - Then he willed me very egerly, to drive them away. And I prayed
fervently. And there seamed One to come into the Stone, which
had very long armes: and he drave them away courragiously: And
so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,

- *Lo, this, is my name.*
God shall bless you. Fear not, your faithfullness provoketh me to tell
my name, and this it is: (puting furth the Cup again) for, I am called
Raphaël. Medicina Dei. *I will shew the, and I will shew you; the Angel of*

your Direction, which is called OCH.

De OCH, vide in libello *Arbatel* in ☉.

Δ. - This name he spake: he shewed it allso on the Table (before him) written.

Raph. -*He is mighty in the Sonne beams, He shall profit the hereafter.*

Δ. - Then cam in an other, and sat down in the chayre: and he sayde, as followeth.

- *The strength of God Liveth: and God raigneth for ever. I am* Fortitudo Dei.

Δ. - *Why, then, you are* Gabriel; *and I toke you hitherto to be* Michaël. *How shall I then amend my boke, in respect of your name, allwayes, before, written* Michael?

For.Dei - *What thow hast written, that hast thow written: and it is true. Write down this name* POLIPOS. *Dost thow understand it?*

Δ. - No, God knoweth.

For.Dei - *When that day commeth, I will speak with the: yf thow observe that which I have*commaunded the. As truely, as I was with* SALOMON, *so truely will I be with the.*

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ. - Then cam in an other: Whom we toke to be Vriel, for he went allso, as he was wont: and leaned at the Table.

For.Dei - *Search for wisdome and lerning, and the lord will deliver it unto you.*

Δ. - *I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Action by.*

For.Dei - *Name I have none, but by my office.*
SALAMIAN *cam not hither, but by me.*
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, *in all his works and wonders:*
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ - It is in *Elementis Magicis* Petri de Abano printed with *Clavis Agrippæ*, which was in my oratorie almost under my wyndow.

Δ. - *Do you mean* Agrippa *his boke? And is it then there expressed by the name* SALAMIAN?

For.Dei - *I have sayde.*

Δ. - *What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.*

For.Dei - *Ioyne in prayers. For God hath blessed you. Dowt not. Consider these Mysteries.*

Δ. - Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T. At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone, but afterward) all the manner of the practise, and circumstance abowt the Action intended, with the Gold Lamin, the ring, the Seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd.

F.D.

God wilbe revendged uppon Saul: for he hath abused his names in his Creatures
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

Blessed be God, who revealeth all Mysteries, &c.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
Whose powre, is with us: but he not here. &c.
Use Patience.

Vr. - *I lived with* Esdras: *I lived in him, in the lord, who liveth for ever.*

Raph. -*I lived with* Tobie: Tobie *the yonger.*

Δ. - This was the white creature, that spake this.

F.D. - *We live in the Lorde: who be praysed for ever.*

Δ. - I stode silent a good while.

F.D. - *What wilt thow?*

Δ. - *I did attend, what you wold say.*

F.D. - *I have sayd.*

Δ. - *I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: even tyll my body shold be ready to synk down for wearines, before I wold give over. But I feare, I have caused wearines to my frende here.*

F.D. - *In vertue is no wearines.*

Δ. - Now he stode up, out of his chayre: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned, and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ. - *Glorie, thanks, and honor*
be unto the Almighty Trinitie,
Amen.

Mysteriorum Liber Primus, tooke ending here (as I conceive) after w^{ch} followes *Mysteriorum*[+] *Liber Secundus*, but the begyning thereof is utterly perished.

[+] So it appears to be by divers Quotations in the foll^{ing} Booke.

Anno 1582
Mysteriorum
Liber Secundus
Mortlaci

✦2✦

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19 March 1582–21 March 1582
(from British Library MS. Sloane 3188)

..... mysteryes, ...
.....ow toward a thing r.....
..... howse is hollow, it is empty and voyde .....
.....ants: The God of heven and erth, will send into.....

*

*NOTE. We bring tydings *of light. The Lord is owr .....*
you and we prayse to gither. His name be praysed for ever O.....
in his Mysteries: O holy and eternall God.

Δ. - He bowed down to the Charye and then to the table, and sayd, Bene dictus qui venit in, (and there stayed a little) and sayd agayn, Bene dictus qui venit in no*mi*ne Domini.

Δ. - Than cam in Michaël, with a sword in his hand, as he was wont, and I sayd unto him, *are you* Michael *?*

Mich. - *Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.*

Michael
Fortitudo
Dei.

Δ. - *Is this Forme, for the Great Seale, perfect ?*

Mi. - *The forme is true and perfect.*

My oathe
or vow
required
for secresie.

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans Sowle never to disclose these Mysteries.

Δ. - *Yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.*

Mi. - *Nothing is cut from the Churche of God. We in his Saincts are blesed for ever.*
We separate the, from fyled and wycked persons: We move the to God.

Δ. - *I vow, as you require: God be my help, and Gwyde, now and ever. amen.*

MIC. - *This is a Mystery, skarse worthy for us our selves, to know, muche lesser to Reveale. Art thow, then, so Contented ?*

Δ. - *I am: God be my strength.*

Mic. - *Blessed art thow among the Saincts: And blessed are you both.*

Δ
To, E.T.
he spake.

I will pluck the, from among the wycked [he spoke Δ to my Skryer]
Thow Commyttest Idolatry.
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee.

Dee, *what woldest thow have ?*

Δ. - Recte Sapere et Intelligere, &c.

Mic. - *Thy Desyre is graunted the.*

..... with .....
..... they are corrupted .....
..... they have byn used to the wycked. Ther .....

But I will shew the in the mighty hand and strength of God, what
his Mysteries are: The true Circle of his æternitie
Comprehending all vertue: The whole and Sacred Trinitie.
Oh, holy be he: Oh, holy be he: Oh, holy be he.
Vriel answered. *Amen*

The Circle of Æternitie.

Mic. - *Now what wilt thow?* Δ. - *I wold full fayne procede according to the matter in hand.*

40. Mi. - *Divide this owtward circle into 40 æquall partes: whose greatest members are fowre. See thow do it presently.*

Δ. - I did so. Dividing it first into fowre: and then every of them into ten. He called, Semiel, and one cam in and kneled down: and great fyre cam out of his mowth: Michael sayde, *To him, are the Mysteries of these Tables known.* Michael sayd, Semiel (agayn) and by and by he said, *O God thow hast sayd and thow Livest for ever. Do not think here I speake to him.* Δ. - He spake that to us, least we might dowte of his last speches; as being spoken to Semiel: which he directed to the æternall god and not to Semiel. Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth.

Δ Semiel this etymologie, is as thowgh he wer the secretarie, for the Name of God.

The Tables.

Sem. - *Mighty Lord, what woldest thow with the Tables?*
Mi. - *It is the will of God. Thow fatche them hither.*
Semiæl Sem. - *I, am his Tables.*
Behold these are his Tables. Lo where they are.

40 white Creatures

Δ. - There cam in 40 white Creatures, all in white Sylk long robes: and they like chyldern: and all they fallyng on theyr knees sayd: *Thow onely art Holy among the highest. O God, Thy Name, be blessed for ever.*

Δ. - Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass: and he as high as half way to the heven. And by and by, his sword was all on fyre, and he stroke, or drew his sworde over all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiæl, with a thundring voyce, and sayd, *Declare the Mysteries of the Living God, our God, of one that Liveth for ever*

Sem. - *I am redy.* Δ. - Michael stroke over them, with

Δ Semiel - forte significat Nomen *meum* Deus: Ita quod Tabulæ istæ sunt Nomen Dei vel No*min*a Divina.

his sword agayne: and they all fell down, and Vriel allso on his knees. And commonly at the striking with his sword, flamyng fyre like ligthening did flash with all.

Mi. - *NOTE: here is a Mysterie.*

Δ. - Then stept furth, one of the 40, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great T all of Gold.

The very fashion of the T was thus T.

Mi. - *Note the Number.* Δ. - over the T, stode the figure of 4, after this manner: $\overset{4}{T}$
The 40, all cryed, *Yt Liveth and Multiplyeth for ever: blessed be his name.*

Δ T in the holy language is named *Gisg.* vide lib .5. post et est ultima Alphabeti litera.

Δ. - That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi. - *Place that, in the first place. it is the name of the Lorde.*

Δ. - Than there seamed a great clap of thunder to be.
Then stepped (before the rest) one other of the 40, and kneled as the other did before: and a voyce was herd saying, *Prayse God, for his name is reverent.*
Michael sayd to me, *Say after me thus,*

Deus Deus Deus noster, benedictus es nunc et semper: *amen.*
Deus Deus Deus noster, benedictus es nunc et semper: *Amen.*
Deus Deus Deus noster, benedictus es nunc et semper: *amen.*

Δ. - Then this Creature opened his breast, and fyre cam oute of the stone, as before and a great romayne G appeared.

Δ G: dicitur *Ged* lib ·5·

Mi. - *Write with reverence, These Mysteries are wunderfull, the Number of his name, and knowledge.*
Lo, this it is ·9· Behold, it is but one, and it is Marveylous.

Δ. - Then this Creature vanished away. . . . .

Mi. - *The Seale of Gods Mercy: blessed be thy name.*

Δ. - It semed to rayne, as thowgh it had rayned fyre from heven. Then one other of the 40 was browght furth: The rest all fell down and sayd, *Lo, thus is God known.*
Then he opened his brest, and there appered an n, (not of so big proportion as the other), with the number of 7 over it.

Δ N: dicitur *Drux.*

Mi. - Multiplicatum est Nomen tuum in terra.

Δ. - Then that man vanished away as it were in a golden smoke.

Mi. - *Thow must not write these things, but with great devotion. He Liveth.* Δ. - Then cam an other furth: Then all falling down sayde, Vidimus Gloriam tuam Domine. They were prostrate on theyr faces. Then this Creature opened his breast, and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this Letter t.

Δ *Gisg.*

Mi. - *Mark it, for this is a Mysterye.* Δ. - Then that shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi. - Illius Gloria sit nobiscum. Δ. - All sayd, *amen*: and fell down.

Δ. - Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small h, and he pointed to it, and over it was the number of 22.

Δ *Na.*

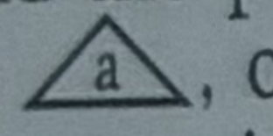
Mi. - Et est numerus virtutis benedictus. Δ. - This Shewer went away like a white Cok flying up.
Videte Angelos Lucis.

Angeli Lucis.

Δ. - There cam an other in, and sayd,
Et non est mihi Numerus. Sum Numerus in numero.
Et sum Finis et non est mihi Numerus. Videte.
Et omnis Numerus est mihi Numerus.

Δ *Drux.*

Δ. - There appeared a small n on his skyn, being all spotted with Gold.

Then he went away, like three fyres, red flaming, and coming to gather agayn
in the myddst of the firmament. Δ. - You must Note that in the stone
the whole world in a manner did seme to appere, heven and erth &c.
Mi. - (Δ. - he cryed with a lowde voyce) Et est vita in cælis.
Δ. - Then stepped furth one and sayd, Et ego vivo cum bene viventibus, and withall he
kneeled down: and Michael stepped furth and toke of his veale on his brest
and he made Cursy and stode up.
Mi. - Vivamus *Halleluyah.* O Sanctum Nomen.
Δ. - All fell down on theyr faces, and Michael stroke over them with his sword
and a great flash of fyre: And this man his brest seemed open, so that his
hart appeared bleading, and therein the letter m, and 6 over it thus $\overset{6}{m}$.
Δ *Tal.*
Mic. - Benedictus est Numerus Agni.
Δ. - Hereuppon They all fell down.
my skryer
Mic. - Orate invicem. Δ. - Hereuppon we prayed a psalme;^ saying one verse, and
I the other &c.
Mi. - Omnia data sunt a Deo. Δ. - Then cam one in, having a rownd Tablet in
his forhed and a letter o in his forhed and 22 over it.
Δ *Med.*
Mi. - Et non est finis in illo.
Benedictus es tu Deus. Δ. - And then that Shewer vanished away: He
flew up, like a rownd raynbow knyt to gither at the endes.
Mi. - Angeli a nomine tuo procident Domine.
☞ Tu es primus O *Halleluyah.*
Δ. - One stode up and the rest fell down, and out of his mowth that stode, cam
a sworde: and the point, a Triangle, and in the myddest of it a
Δ *Vn.*
small a thus , of pure gold, graven very depe:
Et Numerus tuas vivit in cæteris, sayd this Shewer. The number
was $\overset{20}{22}$ over the a.
This shewer went away with great lightening covering all the world.

Corrected thus, after by Vriel to be 20.

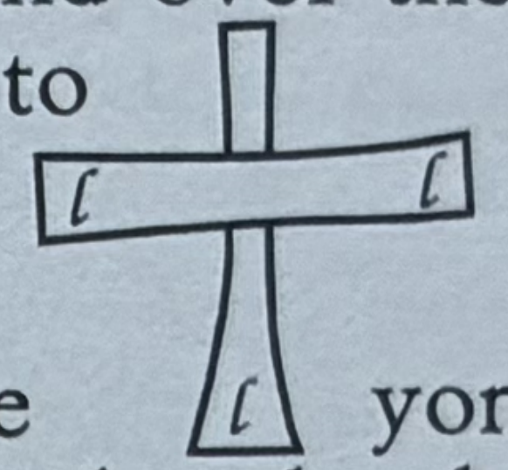
Mi. - Nomen illius est nobiscum. Δ. - He stroke agayne with his
Δ *Drux.*
sword over them. Then stode one up: who, uppon his garment had an n: and he turned
abowt: and on his back were very many (ens) n.
Mi. - Creasti tu Domine Angelos tuos ad Gloriam tua*m*. Δ. - Over the 'n'
was the number of 14, over that n (I meane) which was onely on his brest.
Mi. - Et te primus Creavit Deus. Δ. - Then the shewer flew up like a star.
And an other cam in, all his cloth being plucked up: and so seamed naked: He
Δ *Vn.*
hath a little 'a'. This 'a' did go rownd abowt him: begynning at
his feete: and so spirally upward: and he seemed to be all clay.
Over the 'a' was the number 6.
Mi. - Et Creata sunt et pereunt in Nomine tue. Δ. - And therwith
Note these 3 parts.
this shewer fell down all into dust on the Earth: and his white
garment flew up, like a white smoke: and allso a white thing did
fly out of his body.
Surgit Innocentia ad faciem Dei.
Δ. - Michael did over them agayn with his sworde, and it seemed to lighten.
He began to speak, and he stopped suddenly, and fyre flew from his mowth.
Mi. - Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus
es in operibus tuis. Δ. - Then cam one in, with a garment
Δ *Na.*
all bluddy. He was like a chylde, he had a ball in his hand of perfume
which smoked: and he hath uppon his forhed a little 'h'. He bowed
to Michael. and Michael sayd, Numerus tuus est infinitus; et erit
finis rerum. Δ. - This shewer seemed to powre him self awaye

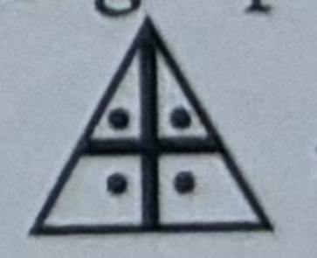
like a flud of blud: and his garment flew upward.
Mi. - Non est illi numerus.

Omnia pereunt a facie Dei, et a facie Terræ.
Δ. - Then stepped one furth, and like a water running rownd abowt him,
and he cryeth miserably, O benedictum Nomen tua*m* Domine.
Δ *Med.*
Numerus periit cum illis. Δ. - A little 'o' with 18 over it, appered.
Δ. - This shewer seemed to vanish away, and to cause a great water remayn
over all.
Mi. - Lux manet in tenebris. Gloriosum est Nomen tuum.
Δ. - Then stept one furth from the rest, who fell down, as theyr manner was.

> Δ. - Note: All the Cumpanies of these 40, stode five to gither, and
> five to gither, and so in eight Cumpanyes; each, of five.

Δ. - This was a very white one: The upper partes of his throate, seemed open,
and there seemed to cum out of it fyre, in very many and diverse cullours.
He sayd, Trinus sum.
Mi. - Benedictum sit nomen El.
Δ. - Than in the myddle of the fyres or smoke semed an 'l' thrise placed,
Δ *Vr.*
on a bluddy Cross, and over the 'l' the number 26.



Δ. - This shewer seemed to have three mens heds and to vanish
away in a myst with a thunder.
Mi. - Labia mea laudant Dominum.
Δ. - Then cam a very fayre yong one in with long heare hanging on
her (or his) sholders: and on her belly appeared a great scotcheon; to hir,
or him, Michael gave a flame of fyre: and she, or he, did eat it.
Mi. - Et hic est El: And so appeared a little 'l' on the scotcheon,
and it waxed bigger and bigger: and a fyre did seeme to go rownd
abowt it.
Mi. - Benedicta sit ætas tua: Δ. - And there appeared '30' under the l.
Δ. - There cam a great many of little fyers and did seeme to elevate this
yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.
Δ. - Then stept out an other and opened his white silk garment uppermost: and
under it, he seemed to be sowed up in a white silk cloth.
Δ *Drux.*
He had in his forhed an 'n' in his brest an 'n' and in his right hand an 'n'.
Mi. - Numerus tuus est benedictus. Δ. - They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.
Δ. - And they fell all down agayn. This shewer departed clyming up into
the ayre, as if he had clymed on a ladder.
Mi. - Linguis suis cognoverunt eum.
Δ. - All sayd, Benedictus est qui sic et est, throwing up into the
ayre thre cornered trenchers of this fashion  all of Gold. The
one side of the trenchers was thus marked and the other side had
nothing on.
Δ. - Then stept one oute: and fyre cam out and in of his mowth: he
kneeled, the rest fell down. This seemed a transparent body,
Δ *Vr.*
and he had in his eyes a small l: and in his forhed the figure of 8.
Mi. - *Note this, under. I meane the figure 8. thus,* $\overset{1}{8}$.

Δ. - All sayd, Et es verus in operibus tuis. And so he vanished away in a flame of fyre.

Mi. - Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete. Δ. - All sayd, *Amen.*

Δ
Ged - G.

Δ. - One stept furth saying, Incipit virtus nostra. He being covered under his robe, all with armor: and hath a great G on his armor. and the figure of '7' over it. He went behynde Michael and so vanished away.

Δ. Note this to be the first that vanished away going behynde Michael.

Mi. - Recte vivite omnes Sancti eius.

Δ. - One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little 'r' and 13 over it. He went behinde the Chayre and so vanished awaye.

Δ
Don.

Mi. - Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.

Δ. - There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H uppon his Sworde, and under it 22. He went behynde the Chayre &c.

Δ
Na.

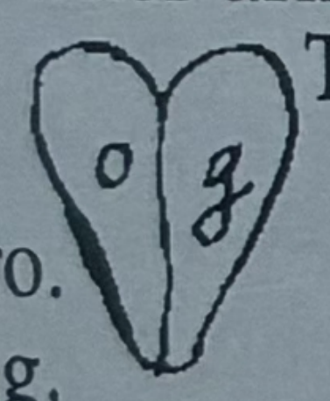
Michael standing up still uppon his leggs, like pillers of brass.

Δ. - I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. - *Lay away the world, Contynue your work:*
Coniunxit spiritum mentibus illorum.

Δ. - Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side o, and on the other a 'g': [Δ. - as in scotcheons of armes, where the man and his wifes armes ar ioyned *per pale*, as the heraulds term it: This shewer shut up the chest and went his way.

Δ
Med
ged.



Mi. - Numerus illius est sine numero.

Δ. - Than cam in an other, saying,
Tempus est. Deum vestrum agnoscite.

Δ. - This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little 't' and 11 under it.

Δ
Gisg.

Mi. - *Stay, place this, in the second place.* This went away.

Δ
Gon-
cum puncto 'y'.

Mi. - Ymago tuo, (mors) est amara.

Δ
Imago I writ first but auncientl, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine tung.

Δ. - Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little 'y' written on it.
Iustus est malis deus no*ster*. Δ. - The number of 15 under it.

Mi. - *Place it in the former place.*

Mi. - Opera fidelium, Delectatio mea. [Δ. - Then cam one in]
Hic est Deus no*ster*. He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Δ
Med.

Mi. - Ecce, Iniquitas regnat in domo mea.

Δ
Graph.

Δ. - Then stept one oute very lean, all his body full of little e, and under every one of them, 21. He went away behynde the chayre.

Mi. - Bestia devoravit populum meum, peribit autem in æternum.

Δ
Pa - b

Δ. - Then stept out one in bluddy apparell, all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Mi. - Iniquitas Abundat in templo meo, et a Sancti vivunt cu*m* Iniquis.

Δ. - One very lean, hunger sterved cam out, an A on his brest, and 11, over it,

and so went away.

Δ. I think it be superfuous. +

Δ. - There cam in an other.

Mi. - Iniqua est Terra malitiis suis.

Δ. - Then cam in one who drew out a bluddy sworde: on his brest a great romayn I, and 15 over it. He went his way.

Mi. - Angeli eius ministraverunt Sanctis. Δ. - Then stept one oute with a Target and a little a on it, and over it the number of 8: he went away.

Mi. - Regnabit Iniquitas pro tempore. Δ. - They all cryed, *Halleluyah.*

Δ. - Then stept one furth with a golden crown, and a great arming sworde, his clothing all of gold, with a letter r on his sword and 16, over it, and so he went away.

Δ
Vriel corrected it after, to be under.

Mi. - Nulla regnat virtus sup*er* terra*m*. Δ. - Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advaunced him self braggingly: He had burnt into his forhed a little n, and Michael sayd, Non est numerus illius in Cælis. Δ. - He went awaye.

Mi. - Antiquus serpens extulit caput suum devorans Innocentes. *Halleluyah.*

Δ. - Then cam one who put of his white habit: and he toke a sword, and smote up unto the ayre, and it thundred: and he had a Seal (suddenly there) very gorgeous of gold and precious stones. He sayd,
Regnum meum: Quis Contradicet?

Δ. - He hath proceding out of his mowth, many little (ens) n, and on his forhed, a great A.

Mi. - Non quòd est A, sed quòd contradicit A.
Nec portio, nec numerus eius invenitur cælo.
Habet autem Numerum terrestrem.
Mysterium.

Δ. - He shewed three figures of '6' set in triangle thus, $\underline{\overset{6}{6\;\;6}}$.

Mysterium nobis revelandum.

Mi. - Vobis est Mysterium hoc, posterius revelandum.

Δ. - And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi. - Perturbatur terra iniquitate sua.
This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: having uppon his brest an o, with the number of ·10· under it: and so he departed.

Δ. My Skryer had omitted to tell me this, or els, it was not told and shewed, but Vriel did after supply it by the Skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

Mi. - Surgite O Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est æternum.

Δ. - Then cam two oute to gither: they had two edged swords in theyr hands and fyre cam oute of theyr mowthes. One had a G, and 5 over it, the other had . .
[Δ. -We fell to prayer, whereuppon Michael blessed us.]
The other had an h on his sword, and 14 under it: and so they went away.

Mi. - Omnis terra tremet ad vocem tubæ illius.

Δ. - One stept out, and under his habit had a trumpet, he put it to his mowth, and blew it not. On his forhed a little 'o' and 17 under it. He went awaye.

Mi. - Serva Deus populum tuum, Serva Deus populum tuum Israel, Serva (inquam) Deus populum tuum Israel. Δ. - He cryed this, alowde.

Δ. - One appeared with a fyry sword, all bluddy, ~~his vesture all bluddy~~ his vesture all bluddy, and he had s.
Est numerus in numero. Δ. - He went away.

Δ
Fam.

Δ. - I understand it to be a letter, and the number 5 also. Mi. - So it is.

Δ. - There cam one in with diverse owgly faces, and all his body skabbed.
Mi. - Nunc sunt Dies tribulationis. Δ. - He had an a on his ~~face~~
forhed: and the Number 5 under it.
Mi. - Hic est Numerus predictus.
Mi. - Audite, consummatum est. Δ. - This had a great pot of water
in his hand, and uppon the pot, graven, a with 5 under it. He
departed in fyre.

Δ. Vriel also did correct this place with delivering this in the place of the other description before.

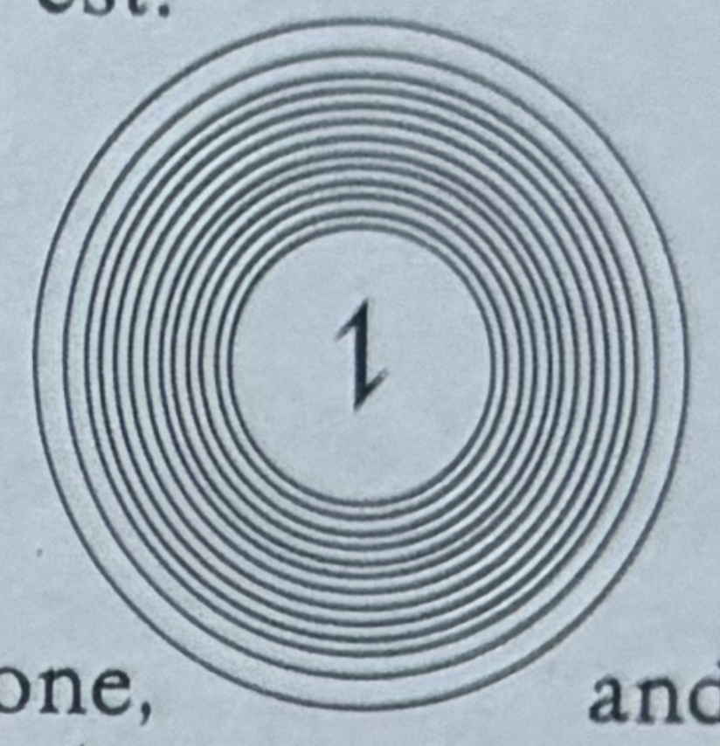
Mi. - Angele preparato Tubam tuam.
Δ. - Then cam one oute with a Trumpet. Venit Tempus.
Δ. - He offered to blow, but blew it not. On the ende of his Trumpet
was a little a and 24 under it: He went away.
Δ. - They all now seemed to be gon: Michael and all.
He cam in agayn and two with him. And he sayd, Hii duo
cælati sunt adhuc. They two went away.
Mi. - Vale. Natura habet terminum suum.
Δ. - He blessed us and florished his sword towards, and over us,
and so went away: and Vriel after him, who all this while
appeared not.

Δ. - After supper M^r^ Talbot went up to his chamber to prayers: and
Vriel shewed him self unto him: and told him that somwhat
was amyss, in the Table or Seale which I had ~~Noted~~
byn occupyed abowt this day. And thereuppon, M^r^ Talbot cam
to me into my study: and requyred the Seale (or Tables) of
me: for he was willed to correct somthing therin, (sayd he).
I delivered him the Seal, and he browght it agayn within
a little tyme after, corrected: both in the numbers, for quantyty
and some for place, over or under: and also in one letter or
place omitted. Which I denyed, of any place omitted by me,
that was expressed unto me. And the rather I dowted, uppon
Michael his words last spoken, uppon two places then remay=
ning yet empty: saying, Hii duo cælati sunt adhuc. But
If I had omitted any, there shold more than two have wanted.
Whereuppon we thowght good to ax Iudgment and dissolving
of this dowte, by Michael. And comming to the Stone
He was redy: I propownded this former Dowte. He answered
Mi. - Veritas est sola in DEO. Et hæc omnia vera sunt.
You omitted no letter or history that was told you. But the
skryer omitted to declare unto you. Δ. - *May I thus recorde it?*
Yt is iustly reformed by Vriel: the one being omitted of the descrier
and the other not yet $\overset{\text{to}}{\text{by}}$ *us declared, might make that phrase*
meete to be spoken, Hii duo cælati sunt adhuc.

The descryer, or The Skryer omitted to tell.

Mi. - *Thow hast sayd.* Δ. - *I pray you to make up that one*
place yet wanting. Then he stode up on his great brasen leggs
agayn: He called agayn: Semiæl, Semiæl. Than he cam,
and kneled down.
Consummatum est. Δ. - The shewer (a white man) pluckt

oute a trumpet, and put it to his mowth, as thowgh he wold blow: but blew
not: and there appeared at the ende of the Trumpet the greke ω.
There arose a myst, and an horrible Thunder.
Mi. - *It is done.* Δ. - Then of the three $\overset{6}{6\quad 6}$ before Noted, with his
finger he put oute the two lowermost: and sayd, Iste est numerus suus.
And Michael did put his finger into the Trumpets ende: and pulled furth a rownd
plate of Gold, wheron was the figure of ·1· with many circles abowt
it, and sayd, Omnia unum est.
Δ. - The forme of the World
which appered before,
vanished away: and Se=
myeil went away.
And Michael cam and
sat in his chayre agayn:
and his brasen leggs wer gone,



Semieil.

and uppon pawsing sayd.
Mi. - *Go forward. Do you know what you have all ready written?*
Laudate Dominum in Sanctus eius.
Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thow shalt understand the
7 Angels.

The declaration of the Numbers.

The Number of 4, pertayning to the first T, is a Number significative:
Signifying, to what place thow shalt next apply thy eye: and being
placed above, it sheweth removing toward the right hand. Taking the
figure for the number of the place applyable to the next letter to be
taken. The under number, is significative: declaring, to what place
thow shalt apply the next letter in the Circumference, toward the left hand.
Which thow must reade, untyll it light uppon a letter, without number,
not signifying. This is the whole.
So shalt thow fynde the 7 principall Names: known with us, and apply=
able to thy practise.
Make experience.
Δ. - *Then telling from* $\overset{4}{\text{T}}$, *4 more places (toward the right hand) exclu=*
sively, I finde in that fowrth place, from T (but being the fifth from the
beginning, and with the begynning) this letter h: with 22, over it.
Therfore, I procede to the right hand, 22 places: and there I finde
A, and 11 over it. Going then toward the right hand 11 places farder: I finde
a little a with 5 under it: by reason of which under place of 5, I
go toward the left hand, 5 places, exclusively; where I finde o with
10, under it: wheruppon I procede to the left hand, farder by 10 places,
and there I see the letter t, and 11, under it: and therfore going
to the left hand 11 places, I see there the letter h alone, without
any number. Wherfore, that letter, endeth my word, and it
is in all, ThAaoth: Ys this, as it shold be?
Mi. - *That is not the name. Thow shalt understand all in the next*
Call. The Rule is perfect. Call agayn within an howre.

Call.

Δ Note these doings to be
accownted Calls.

and it shalbe shewed.

Δ. - The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. - Salvete.
Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error. Understand, that the 7 Names must Comprehend, as many letters in the Whole, as there are places in the Circle. Some letters are Significative of them selves: in dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe Aa; that is, twise a to gither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two a a to gither the first is not to be placed within the Name, but rather left with his inward powre. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A. Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove: prove: and thow shalt see. Whereas thow hast go *it is to be red* og. *This is the Whole.*

Dubble Numbers.

Note.

Δ Note 7 names, pro=ceding from 3 generall places of the Circumference, or 3 generall letters, being but one letter; and that, A.

Δ. - *I have red in* Cabala *of the* Name *of* God *of 42 letters: but, not yet of any, of 40 letters: That of 42 letters is this:*

אב אלהים בן אלהים רוח [illegible] הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in uno, et unus in tribus, vel Trinitas in unitate et unitas in Trinitate.

or thus אב אל בן אל ורוח הקדש אל אבל לא שלשה
אלהים כי אם אלוה אחד

Δ Vide Gala=tinum, libro 3°. cap. 11.

which in Latin *is*, Pater Deus, Filius Deus, ~~et~~ Spiritus Sanctus, Deus, attamen non tres Dii sed unus Deus.
And as this is of God, *Unitie in Trinitie, so of* Christ *onely (the second persone of the Divine Trinitie) the* Cabalists *have a name explained of 42 letters, on this manner.*

כאשר הנפש המשכלת והבשר אדם אחד
כן האלוה והאדם משיח אחד

that is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.
I am not good in the hebrue tung; but you know my meaning.

Mi. - *The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn:*

Δ 42, are here in potentia, but, non Actu.

Mi. - *Note, Oute of this Circle shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.*

The Vertu of this Circle.

Beasts, birds, fowle and fish do all reverence to it. In this they were all Cre=ated. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS *Treatise from Paradise. Looke to the Mysteries: for they are true.*
A *and* ω: Primus et Novissimus; Vnus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.
Dixi.
Thow art watcht all this night: who is even now at the Dore: Clerkson.
Blessed are those, whose portion is not with the wicked.
Benedicamus Dominum. *Halleluyah.*

ADAMS Treatise. He mea=neth my Boke that I call Soyga.

†

Tuesday the 20 of Marche: circa 10^{am} mane.

Δ. - *Are you* Vriel?

Vr. - *I am. We thank the for thy great good will. We cannot viset the now. At the twelfth howre thow shalt use us.*

Δ. I had made, and written, and corrected certayn prayers to them.

Δ. - Fiat voluntas Dei.

A meridie: circa 2^{am}

Δ. - At the twelfth howre, my partner, was busyed in other affayres, and so contynued tyll abowt 2 of the clok: when, we comming to the stone, fownd there Michael and Vriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets.

Shut dores.

Mi. - *Shut up your doores.* Δ. - I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ. - He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi. - Ecce, Mysterium est. Benedictus Dominus Deus Israel.

Δ. - Therewith he did spred oute, or stretch the Canapy: Whereby it seamed to cover all the world [which seamed to be in the stone allso, heven, an erth] so that the Skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi. - *What wold you have.* Δ. - Sapientiam

Mi. - *Rede the names thow hast written.* Δ. - I had written these according to the Rule before given, as I understode it.

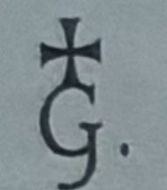
Th~~a~~aoth
Gal~~a~~as
Gethog
Horlωn
Innon
Aaoth
Galetsog

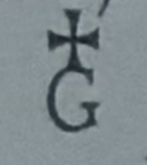
Mi. - *Loke to the last name.* Δ. - I had written, (as appeareth) Galetsog by misreckening the numbers. Where I fownd it shold be Galethog with an h and not s.

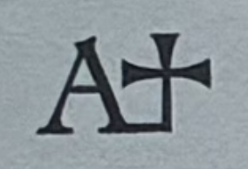
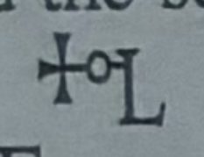
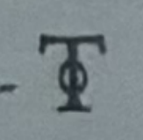
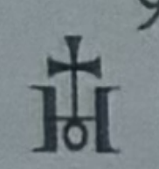
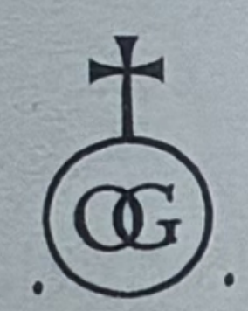
Mi. - *Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for ever): The first here, must be our third, and the third here, must be our second: thus set downe.*

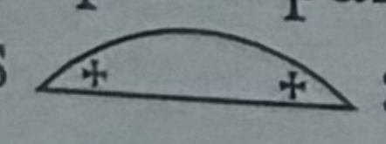
·1· Galas.
·2· Gethog.
·3· Thaoth.
·4· Horlωn.
·5· Innon.
·6· Aaoth.
·7· Galethog.

Mi. - *Work from the right, toward the left, in the first angle next unto the circumference.*

Δ. - He shewed than, thus, this letter .

Mi. - *Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, Thus*  5.

Δ. - After that he shewed the second letter, a great roman A, thus  24.
Then he shewed  30.
Then ---------------- XE 21.
Then ------------  9.
Then he shewed  14.
Then he shewed this compownd letter, with the circle and cross ..
He willed me, at each corner of these Segments of circles, to make little Crosses and so I did.

Δ. - After every of the 7 letters shewed he did put them up in his bosom asone as he had shewed them fully. The plates wheron these letters were shewed, ~~were as the figure principall Seale~~ hath the forme of the segment of a circle, thus  : and seemed to be of pure gold: When the 7 letters were placed, he sayd,

Omnia unum est.

Then he pulled all the 7 plates out of his bosom, and Vriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ. - After this, one of the 7, baskets, (that which is in the east) cam to Michael, and he sayde.

Mi. - *Seal this: For This was and is for ever.*

Δ. - Then he stode agayn on his leggs like brasen pillers, and sayd.

Mi. - *Oh how mighty is the name of God, which rayneth in the heavens. O God of the faithfull, for thow raynest for ever.*

Δ. - He opened the basket, and there cam a great fyre out of it.

Mi. - *Divide the 7 partes of the circle next unto that which thow hast done, every one, into 7.*
Note (for the tyme wilbe long) Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7, all Govern= ment is: Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. Amen.

Δ.
Note of
7 Baskets.

Δ. - Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

·1· Mi. - *Note, there is a mysterie in the Seven, which are the 7 governing the 7 which 7 govern the earth. Halleluyah.*

Mi. - *Write the letters.* Δ. - Now, a small l in the second fether. Then he covered those first two letters, with the other feathers.
The third an l, like the other: then he covered that allso.
The fowrth an R. He covered that.
The fifth a great roman H. He covered it.
The sixth feather hath a little i. Then he hid that feather.
The last feather had a small a.

Mi. - *Prayse god.*

Δ. - Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

Δ. - Then he lift up his sworde over us, and bad us pray. Δ. - We prayed.

·2· Δ. - Then he stretched out his hand and there cam an other basket to him. and he pluckt out a white byrd, much bigger than the other: as big as a swan: with ·7· feathers on the brest.

Mi. - Dixit, et factum est.

Mi. - *Note:* Δ. - The first feather hath a little a, on it: and it went away: the next a Z, great as the first.
Then a C great.
Then a little a.
Then an other little a.
Then a feather with a little c.
Then one with a little b. Δ. - Then he covered them all.

Mi. - *Thow hast truth.*

Δ. - Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ. - Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

Mi. - Et vivis tu cum illo: et
regnum tuum cum illis est.

Δ. - There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi. - *Pray.*

·3· Mi. - *Note.* Δ. - On the first feather a small p.
Then a small a.
A little u.
Then a small p.
Then a small n.
Then a small h.
Then a small r. Then he put the fowle into the Basket &c.

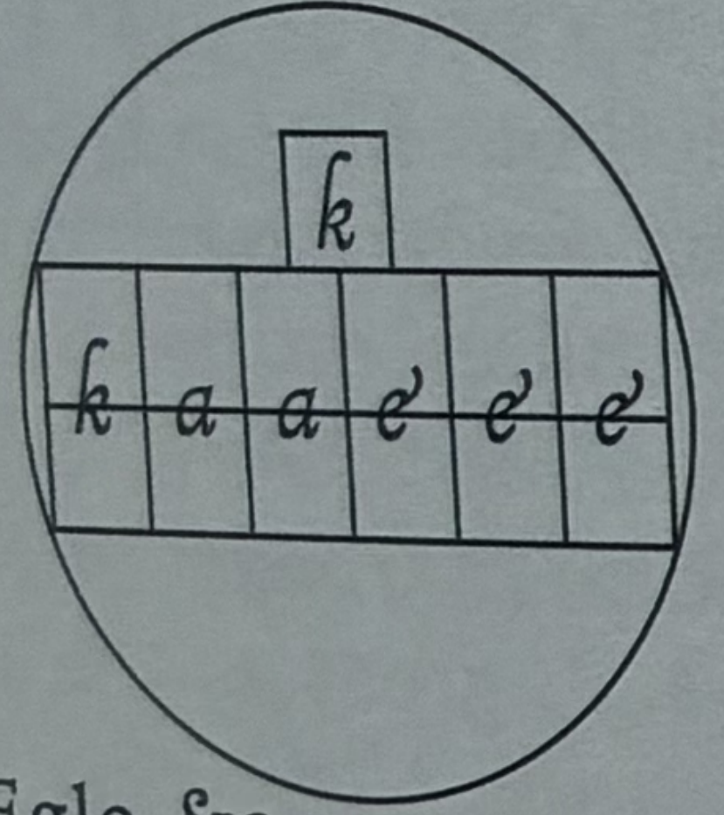
Δ. - Then there cam an other basket to his hand
Mi. - Dedit illi potestatem in cælis.
Potestas illius magna est.
Orate. Δ. - We prayed.

·4· Δ. - Then he pluckt out a fowle, greater then any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seven skales, appered letters.

Mi. - *Note.* Δ. - first a little h.
a little d.
a little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ. - Then he put up the fowle, & hung the basket in the Ayre.
Δ. - Then there cam an other Basket to him.
[Δ. Note all this while the firmament was not to be seen.]
Mi. - Magnus est DEVS in Angelis suis.
et magna est illorum potestas in cælis.
Orate. Δ. - We prayed.

·5· Δ. - Then he pluckt out a bird like an Egle, all his body like Gold and he had a little circle of feathers on his brest: and in it, betwen fowre parallell lines, twelve equall squares: and on the top, on the myddle, one, ~~equall~~ like the other twelve, thus.



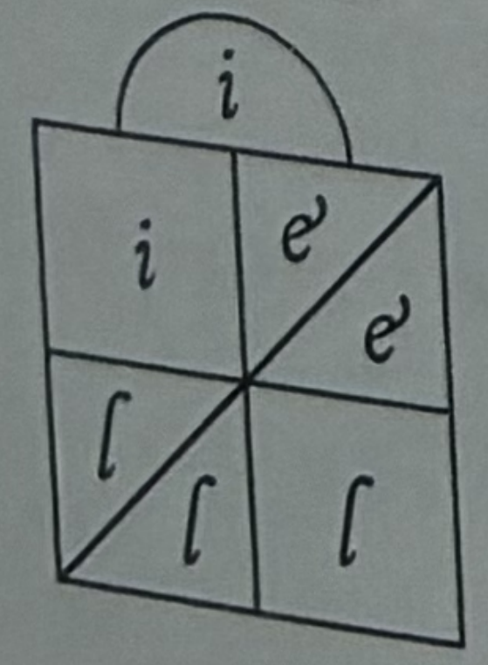
Δ. - Then he put up the Egle &c.
Δ. - The cam an other Basket.
Mi. - Nuncius tuus est magnus in cælis.
Orate.

Δ. - He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn: and went awaye agayne. Then cam VRIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

Δ. Michael was the sixth name. Vide post.

VR. - *This is a Mysterie. He is here, and not here which was here before.*

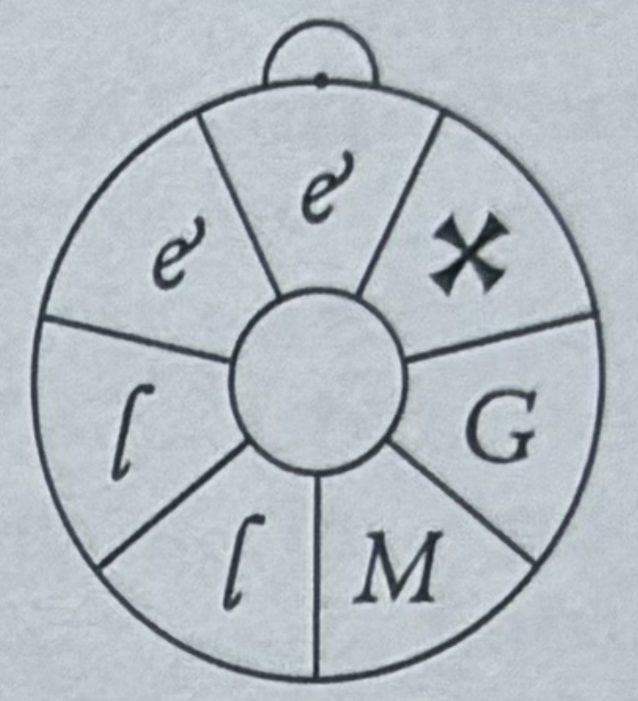
·6· Δ. - He opened the Basket and pluckt out like a phenix [or Δ pelican] of the bignes of a swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own feathers, thus.



He put it up and hung it by the other Baskets.

Then cam the last Basket. Vriel stode still: and sayd.
VR. - Dedit angelis potestatem in lumine cæli.
Orate. Δ. - We prayed.

·7· Δ. - Then cam Michael and toke the Basket of Vriel: and becam standing on the great brasen legs, as before.
Δ. - He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion.



Mi. - Et Coniunxit illos DEVS in Vnum.
Δ. - All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.
Δ. - Now he cam and sat down in his chayre.
Δ. - Michael sayd to Vriel: *it is thy part, to expownd these Mysteries: Go to, in the name of our God.*

Vriel.

Δ. - Vriel cam and stode before him and sayde: *What will you: Ô our fellows, and Servants to GOD? What will you?*
Δ. - *Perfect knowledg and understanding, such as is necessary for us.*

My contynuall and auncient prayer.

VR. - *Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.*
Δ. - So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.
Δ. - After a quarter of an howre, Michael and Vriel cam both agayne.
Mi. - *Loke into the 7 angles next unto the uppermost Circumference.*
Δ. - Vriel cam and stode before Michael.
VR. - *Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast Before. Every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this World. Yt banisheth the Wicked, expelleth evyll Spirits: qualifieth the Waters, strengthe= neth the Iust, exalteth the righteous, and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE. He is Seven in the Whole. He is Almighty. His Name is everlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.*

Δ. Note these manifold and great Mysteries and mark these 7 diverse Crosses with these 7 letters.

Note this Bond.

Δ. - He is twise three and one.

Vr. - *Thow must refer thy numbers therin conteyned, to the Upper circle. For, From thence, all things in the inward partes, shalbe comprehended.*
Looke if thow understand it.

Δ. - *I finde it to be* GALETHOG.

Vr. - *It is so.* Δ. - *I thank God and you, I understand now (allso) the numbers annexed.*

Vr. - *As this darknes is lightened, by the Spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the Sight of innumerable most holy and unspeakable Mysteries.*

Vr. - *To the next part.* Δ. - Michael sat still, with his sword in his hand.

7 Angels.

Vr. - *The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it?* Δ. - *Not yet.* Vr. - *Oh how far is mans Iudgment from Celestiall powres? Oh how far are these Secrets hidden from the wycked? Glory be unto him, which seeth for ever.* Δ. - *Amen, Amen, Amen.*

VR. - *Note. We can not tary long.*
Thow must set down these letters onely, by 7, in a spare paper, thus.

VR. - *Rede* ——— *Begyn at the first, and rede downward.*

Δ. I have hitherto forgotten to ax wher Vriel his name may appere.

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✠

Δ. - I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.

Vr. - *Thow hast red right.*

Δ. - *Praysed be God.* Vr. - *Thus dost thow see, how mercifully God dealeth with his Servants.*

Δ. 48 letters are here: and One is Noted by a Cross: which maketh the 49th of this Cross and Angels. Vide A°1584 Iulii 25.

72: Vertues multiplyed by 48: give 3456.

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: Skarse yet revealed to the World.

Vriel and Michael iointly togither pronownced this blessing on us.

VR.
MI. } *We bless you: your* {
Sowles
Harts
Bodyes
and all your doings.

Δ. - Michael with his sword, and flame of fyre, florished over our heds.
- *Yet I will thus much shew you, for your Cumfort beside. What seest thow?* Δ. - He spake to the skryer: and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, *Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever.*
Man is frayle.
Fare well. ¶ *He must*

Innumerable multitudes of Angells.

(Δ. of this Sentence cam no frute nor farder confirmation. Therfore consider)

The L. Mowntegles bokes.

go for the bokes, els they will perish. Δ. - He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles bokes, which Mr Mort yet hath: Wherof mention is made before.

ended hor ·5· a meridie
Tuesday the 20 Martii
1582.

Wensday. 21. Martii, circa 2am a meridie

Note this Trumpeter.

Δ. - After appearance was had, there cam in one before Michael (who sat in his seat) and Vriel leaned on the table (as he, usually did). This seemed to be a Trumpeter: he was all in white, and his garments bespoted with blud, he had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

We were commaunded Not to ax of the apparayle of Michael.

Δ. - I axed of my Skryer, in what manner Vriel now shewed, (and Michael likewise). Then Michael sayd, *I warned the for axing of my apparell or manner.* Et hæc est Gloria illius, quæ non com*m*ovebitur ab impiis.

Mi. - Quid vultis? Δ. - Iuxta voluntate*m* Dei, Sapientiam nobis necessariam &c.

Mi. - Sapientia mundi, nihil est, peribit autem in æternum. Veniat æternitas DOMINI, ab universis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.

Phanaël.

Δ. - This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily, turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally divided abowt the Horizon) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring: And every Cumpany of pillers high and great, and as thowgh they were Pillers of fyre. The Heaven, the Sonne, and, Mone and sterrs seemed to tremble.

Mi. - Multiplex est Deus noster.

Mi. - *Mark this Mystery. Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans Sowle and body togither (3, in Sowle, and 4 in body).*
In 7, thow shalt finde the Unitie:
In 7, thow shalt finde the Trinitie.
In 7, thow shalt finde the Sonne, *and the proportion of the* Holy Ghoste. O God, O God, O God, *Thy* Name (O God) *be praysed ever, from thy* 7 Thrones, *from thy* 7 Trumpets, *and from thy* 7 Angels. Δ. - *Amen, Amen, Amen.*

7 < Thrones. Trumpets. Angels.

Mi. - *In 7 God wrowght all things.*

Note: In 7, and by 7 must you work all things.
O Seven tymes Seven, Verite, Vertue and Maiestie.
I Minister by thy licence. *This expownd, by thy*
Vertue. (Δ. - Michael spake that, pointing to Vriel.)
Δ. - Michael and Vriel both kneeled down, and the Pillers of fyrie
and brasen cullour cam nere, rownd abowt them uniformerly.
Mi. - Sic est DEVS noster.
Δ. - One of the pillers leaned ~~down~~ toward the Skryer, and had like
a pommel or mace hed, on the top of it. And Michael with
great reverence toke out of the top of it a thing like an S.
Δ. - Then leaned down 6 Pillers more: and Michael, cryed lowd,
Vnus est DEVS noster, Deus Deus noster.
Δ. - Then orderly he opened all the pillers heds: and then the 7 ioyned
all togither, distinctly to be discerned.
Mi. - *Note.* Δ. - There appeared a great S
A
A
I
Δ. - Then the sides closed up, and hid those letters first shewed.
After that appered two letters more. E
M
Δ. - He made Cursy, and semed to go fromward, and vanished away.
Μυϛεριον est. E 8̣
Δ. - The Pillers all ioyned togither at the tops, making (as it were) One
Mace or Pommell, and so flew up to heven wards.
NOTE Δ. - There seamed two Pillers more to come down from heven
(like the other in forme) and toke place there, where the
other 7, stode, which went away.

Note the intrusion of Error by the wicked powres of Sathan.

Δ. - Michael with his sword, Cut them asunder: and cryed out,
Away you workers of Iniquitie.
Periit Malus cum malis.
Δ. - The pillers fell down, and the grownd swallowed them up.
Tanta est tua audacia Sathan.
Sed DEVS noster Vivit.
Δ. - The Pillers which before ascended, cam down ioyntly: and oute
of them a Voyce Saying, NON SVM.Δ

Δ. Non Sum I understand the refusall of those two intruded pillers.

Δ. - Then the 7 pillers next his right hand, bowed to Michael, And
oute of them, a voyce sayd, SVM.
Δ. - Then one of the Pillers stode higher than his fellows, and Michael
opened all the tops of them, and sayd,
Orate. Δ. - We prayed.
Mi. - *Write the Name down in the Tables.*
Δ. - Then he toke of, 3 of the heds of the Pillers, and sett them downe,
and there appered, B T Z, great letters in hollow places like
square Cumfet boxes.
Mi. - Ista sunt Secreta Secretorum.

Note of Prayer.

Invocate Nomen eius, nihil agere possumus.
The key of Prayer openeth all things. Δ. - We prayed.
Δ. - Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and
the number 30̣ with a prik under.
Then the Pillers ioyned theyr heds to gither very close, and flew up into the
firmament with Thunder.
Sic Domine, Sic, Sic.
Mi. - *Place these in the Table.* Δ. - I wrote, and he sayd, *Thow hast
done right.*
Laudate nomen Domini qui vivit in æternum.
Δ. - A voyce cam out of the next cumpany of the 7 pillers (ioyning them
selves to gither) saying, Ipse.
Mi. - Et Misericordia tua D*o*m*in*e magna est.
Δ. - Michael kneled whan he sayd this.
Δ. - Michael shewed out of 4 of theyr heds, of the pillers, (and with all
sayd) *NO, NOT the Angels of heven, (but I) are privie of these
things:* Δ. - So there appeared, 4 letters, H E I D.
Δ. - Then the other 3 pillers were opened and had E N E,
on theyr tops.
Dominus collocatur in numero suo.
Δ. - The 7 pillers mownted up into the ayre, and it thundred at their going.
Δ. - Then the fowrth Cumpany of pillers bowed to Michael: out of them cam
a voyce: Vivo sicut LEO in medio illorum.
Mi. - Et tua potestas magna est Vbiq*ue*.
Δ. - Then Michael pluckt of, five of the tops.
There appered D: then they ioyned all to gither: then
appered E I M O.
Mi. - Hoc non est sine præce.
Δ. - The other two opened, and there appeared 30̣ A.
Δ. - Then they closed up, and went away, with a great thunder.
Δ. - Then cam 7 other pillers to Michael, and a Voyce oute of them,
Saying; Serpens sum, et devoravi serpentem.
Mi. - Et bonis et malis serpens es Domine.
Δ. - Then they closed all up; and Michael sayd, Orate. Δ. - We prayed.
Δ. - Then Michael toke of, the heds of 4: then appeared first an I,
then M E G.
then he opened the other 3: and C B E appeared.
Mi. - Numerus illius, est nulli cognitus.
Δ. - They ioyned theyr heds all to gither, and ascended up to heven ward: and
great lightening after them.
Δ. - Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying,
Ignis sum penetrabilis.
Mi. - Et sit nobiscum, Ô Deus. *Pray.* Δ. - We prayed.
Δ. - Then he opened 4 of theyr heds and appered in them I L A O.
Δ. - Then closed to gither agayne.
Δ. - Then one other was opened, and I appered.
Δ. - Then $\frac{21}{8}$ appered, and did shut up agayn.
Δ. - Then he smote fyre out of the last pyller, and it thundred and
there seemed to come out of it innumerable Angels like little children

Δ. There is V, omitted by our negligence.

Note these Innumerable Angels.

with wings: and there appered N, and suddenly did shut up.

Sic, sic, sic Deus noster.

Δ. - Then they ioyned all togither, and flew up.

Mi. - *Note down in the table.* Δ. - I Noted them down.

Δ. - Then cam the last 7 pillers, and out of them this Voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ. - Then they closed all in One.

Mi. - Orate. Δ. - We prayed.

Δ. - Then 6 of the heds opened and appered I H R L A A.

Δ. - Then the Seventh opened: Then seamed trees to leap up, and hills, and the Seas and Waters to be trubbled, and thrown up.

Δ. - A Voyce cam out of the Pillers, Consummatum est.

Δ. - There appeared in that Piller $\frac{21}{8}$

Δ. - They ioyned togither and flew up to heven ward.

Mi. - VNVS VNVS VNVS

omnis caro timet vocem eius.

Pray. Δ. - We prayed.

Δ. - Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.

Mi. - *Cease for a quarter of an howre.*

Δ. - After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Vriel with him, who allso, had byn by, all the while, during the Mysterie of the ·7· pillers.

Mic. - *Set two stoles in the myddst of the flowre:*
on the one, set the Stone: and at the other let him knele.
I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd:

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiæ Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ. - There cam in 7 yong women apparelled all in Greene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi. - Scribe quæ vides.

Δ. - One of them stept out, with a little blue tablet in the forhed of her: and in it written, El.

Δ. - She stode a side, and an other cam in, after the same sort, with a great M and a little e, thus, Me.

The Third, cam as the other, and had, Ese.
The fowrth ______ Iana.
The fifth ______ Akele.
The sixth ______ Azdobn.
The seventh stepped furth with ______ Stimcul.

Δ. - They all to gither, sayd, Nos possumus in cælis multa.

Δ. - Then they went theyr way, suddenly disapering.

Mi. - *Note this in your next place but one.* Δ. - I did so.

Mi. - *Go to the next place. Stay.*

Filiolæ Lucis.

Mi. - Adeste Filiolæ Lucis.

Δ. - They all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas.

Michael one of them that are cownted to stand before the face of God.

Mi. - Hiis n*ost*ris benefacite.

Δ. - They answered, all, Factum erit.

Mi. - Valete.

Filii Lucis.

Mi. - Et dixit Dominus, Venite Filii Lucis.
Venite in Tabernaculo meo:
Venite (inquam): Nam Nomen meum exaltatum est.

Δ. - Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.
One of them had a rownd purifyed pece or ball of Gold in his hand.
One other had a ball of silver in his hand.
The third a ball of Coper.
The fowrth a ball of Tynne in his hand.
The fifth had a ball of yern.
The sixth had a rownd thing of Quick sylver, tossing it betwene his two hands.
The last had a ball of Lead.
They wer all apparayled of one sort.

Metalls.

Perhaps here wanteth non.

Mi. - Quamvis ^ in uno generantur tempore, tamen unum sunt.

Δ. - He that had the gold ball, had a rownd tablet of gold on his brest.
and on it written a great I ______
Then he with the Sylver ball, cam furth, with a golden tablet on his brest
likewise, and on it written Ih ______
He with the Copper ball, had in his tablet Ilr ______
He with the tyn ball, had in his tablet Dmal ______
He with the yern ball, had in his tablet Heeoa, and so went asyde
He with the Mercury ball, had written Beigia ______
The yong man with the leaden ball, had Stimcul ______

Filii Lucis.

Mi. - Facite pro illis, cum tempus erit.

Δ. - All answered, Volumus.

Mi. - Magna est Gloria Dei inter vos. Erit semper. *Halleluyah.*
Valete.

Δ. - They made cursy, and went theyr way, mownting up to heven.

Mi. - Dixit Deus, Memor esto no*min*is mei:
Vos autem immemores estis.
I speak to you. Δ. - Hereupon, we prayed.

Mi. - Venite, Venite, Venite.
Filiæ Filiarum Lucis Venite.
Qui habebitis filias venite nunc et semper.

Filiæ filiaru*m*.

forte quæ.

Note these three descents.

Dixit Deus, Creavi Angelos meos, qui destruent Filias Terræ.
Adsumus. Δ. - Sayd 7 little wenches which cam in.
They were covered with white silk robes, and with
white abowt theyr hed, and pendant down behinde,
very long.

Theyr attyre.

Mi. - Vbi fuistis vos? Δ. - They answered: In terris, cum Sanctis
et in cælis, cum glorificatis.

Δ. - These, spake not so playn, as the former did; but as thowgh they had an
Impediment in theyr tung.

Δ. - They had, every one, somwhat in theyr hands, but my Skryer could not iudge
what things they were. Mi. - Non adhuc cognoscetur Mysterion hoc.

Δ. - Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum.

Δ. - The first shewed on her Tablet a great S
The Second ———————— Ab
The Third ———————— Ath
The fowrth ———————— Ized
The fifth ———————— Ekiei
The Sixth ———————— Madimi
The Seventh ———————— Esemeli

Ath.

Madimi.

Mi. - Quid istis facietis?
Erimus cum illis omnibus operibus illoru*m*. Δ. - They answered.

Mi. - Valete. Δ. - They answered, Valeas et tu Magnus o in Cælis.

Δ. - And so they went away.

Mi. - Orate. Δ. - We prayed.

Filii filiorum.

Mi. - Et misit filios filiorum, edocentes Israel.

Mi. - Dixit Dominus, Venite ad vocem meam.
Adsumus. Δ. - Sayd 7 little Childern. Which cam in
like boyes covered all with purple, with hanging sleves
like preists or scholers gown sleves: theyr heds attyred all
(after the former manner) with purple sylk.

Theyr Attyre.

Mi. - Quid factum est inter filios hominum?
Male vivunt (sayd they) nec habemus locum cum illis
tanta est illorum Iniustitia. Veh mundo, scandalis.
Veh scandalizantibus, Veh illis quibus Nos non sumus.

Δ. - These had tablets (on theyr brests) three cornerd, and seemed to be very grene,
and in them, letters. The first had two letters in one: thus, of E, L.

E

The first ———— E —— Δ.-He sayd, Nec no*mine* meo timet Mundus.
The second ———— An —— Nullus videbit faciem meam.
The third ———— Ave —— Non est virgo sup*er* terra*m* cui dica*m*.
[Δ.-And pointed to his tablet, wherein that
word, Ave, was written]
The fowrth ———— Liba —| Tanta est infirmitas sanctitudinis Diei.
The fifth ———— Rocle —| Benefacientes decesserunt ab illo.
Opera manuu*m* illoru*m* su*n*t vana.
Nemo autem videbit me.

Rocle.

The sixth shewed his
Tablet and sayd, Ecce - Hagonel - Qui adhuc Sancti su*n*t cu*m* illis vivo.

Hagonel. Vide de hoc Hagonel, lib° 4°.

The Seventh had on his tablet - Ilemese - Hii imitaveru*n*t doctrina*m* meam.
In me Om*n*is sita est Doctrina.

Δ. - I thowght my Skryer had miss herd, this word Imitaveru*n*t,
for Imitati sunt. And Michael smyled and seemed to lawgh
and sayd, Non curat numerum Lupus. And farder
he sayd: Ne minimam detrahet à virtute, virtutem.

Mi. - Estote cum illis: Estote (inquam cum istis) Estote
(inquam) mecum. Valete.

Δ. - So they went, making reverence, and went up to heven.
Mi. - Dictum est hoc tempore.

Mi. - *Note this in thy Tables:*
Dost thow understand it. *Loke if thow canst.*

Vrielis officiu*m*.

Δ. - He sayd to Vriel, *It is thy part, to interpretate these things.*

Vr. - Omnis Intelligentia est a Domino.

Mi. - Et eius Nomen est *Halleluyah*.
Compose a table, divided into 7 parts, square.

Δ. Note this Table is made perfect by the next side following.

S	A	A	I $\frac{21}{8}$	$\overset{E}{\cancel{M}}$	$\overset{M}{\cancel{E}}$	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	$\overset{L}{\cancel{A}}$	$\overset{A}{\cancel{L}}$	O	I $\frac{21}{8}$	$\cancel{\frac{21}{8}}$ V	N
I	H	R	L	A	A	$\frac{21}{8}$

7. Names of God.

Vr. - *Those 7 names, which procede from the left hand to the right, are the Names of GOD, not known to the Angels: neyther can be spoken or red of man. Prove if thow canst reade them.*
Beatus est qui secretè
nomina sua conservat.

Note these two orders of Angels: and Note Vriel doth name him self one of the standers before the face of God.

Vr. - *These Names, bring furth 7 Angels: The 7 Angels, and Governers in the hevens next unto us, which stand allwayes before the face of God.*
Sanctus Sanctus Sanctus
est ille DEVS noster.

Δ. NOTE well this Rule of Arte.

Vr. - *Every letter of the Angels names, bringeth furth 7 dowghters.*
Every dowghter, bringeth furth her dowghter, which is
7. Every dowghter her dowghter bringeth furth a
Sonne. Every Sonne in him self, is 7. Every Sonne

hath his Sonne: and his Sonne is 7.
Let us prayse the God of Seven, which was and is,
and shall live for ever.
Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El.
Halleluyah.

See if thow canst now understand this table.

Filiæ.

The Dowghters procede from the angle on the right hand, cleaving the myddle: where theyr generation ceaseth.

Filii.

The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre.

Note this manner of Center accownted.

The Residue thow mayst (by this Note) Understande.

Δ. - Then Michael, he stroke over us ward, with his sword, and the flame of fire yssued oute.

Loke to the Corner on the right hand, being the uppermost: where thow shalt finde 8̣. Refer thyne eye to the upper number, and the letter above it. But the Number must be fownd under neth, bycause his prick so noteth.

Note of Numbers with priks signifying letters.

Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: this shall teache the.

l the first dowghter.

Δ. - Loking now into my first and greatest Circle for 8̣, I finde it with l over it. I take this to be the first Dowghter.

E

Vr. - *You must in this square Table set* E *by the* 8̣, *and now write them Composedly in one letter, thus* E.

Nomen Domini vivit in æternum.

Vr. - *Give over, for half an howre, and thow shalt be fully instructed.*

Δ. - I did so, and after half an howre comming to the stone, I was willed to make a new Square table of 7: and to write and note, as it followeth.

S	A	A	I$^{21}_{8}$	E	M	E$_{8}$	- Vivit in cælis.
B	T	Z	K	A	S	E$_{30}$	- Deus noster.
H	E	I	D	E	N	E	- Dux noster.
D	E	I	M	O	30	A	- Hic est.
I$_{\dot{2}6}$	M	E	G	C	B	E	- Lux in æternum.
I	L	A	O	I$^{21}_{8}$	V	N	- Finis est.
I	H	R	L	A	A	$^{21}_{8}$	- Vera est hæc tabula.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita.
Vide iam.

Note these other purposes.

The 30 by E, in the Second place in the upper right corner serveth not in the consideration of the first Dowghters but for an other purpose.

The $\dot{2}6$ *by I, serveth for an other purpose: but not for this Dowghters Dowghter.*

The 21, is e, and 8̣ with the prick under it is l: which to gither maketh El, *or thus compownded as if it were one letter,* E.

The Names in the great Seale must follow the Orthographie of this Table.

Virtus vobiscum est.
Orate.
Δ. - We prayed.

Δ. - Then there appeared, SAAI$^{21}_{8}$ME. *Here is an E, comprehended in L.*

Vr. - *Read now the Table.*

Angeli Lucis.

Angeli Lucis Dei nostri:
Et posuit angelos illius in medio illorum.

Vr. - *In the table are the names of 7 Angels. The first* Zabathiel, *beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is I with* $^{21}_{8}$, *which maketh* el. *So*
1. *have you* Zabathiel.
2. Vr. - *Go forward.* Δ. - *So, I finde next* Zedekieil.

The true sownd.

Vr. - *This I in the last syllable augmenteth the true sownd of it.*
3. Δ. - *Then next I finde ----* Madimiel —— Vr. - *it is so.*
4. Δ. - *Then* —————————— Semeliel —— Vr. - *it is true.*
5. Δ. - *Then* —————————— Nogahel —— Vr. - *it is so.*
6. Δ. - *Then* —————————— Corabiel —— Vr. - *it is so.*
7. Δ. - *Then* —————————— Levanael —— Vr. - *it is so.*

Δ. This name Corabiel you may see in *Elementis Magicis* Petri de Abano in the Considerationis Diei ☽.

Vr. - *Write these names in the Great Seal, next under the 7 names which thow wrotest last,* videlicet, *under* E, An, Ave, &c. *distinctly in great letters.*

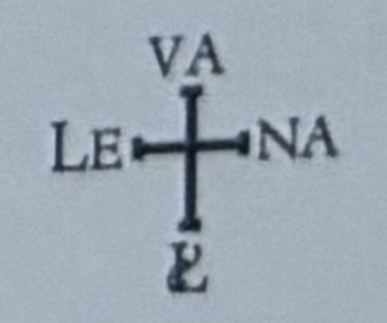
Vr. - *Make the* E *and* L *of* Zabathiel, *in one letter compownded, thus,* ZABATHIE. *In this, so fashion your* E *and* L. *And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for* IEL *(in this name onely) I with the* $^{21}_{8}$ *annexed. So have you iust 7 places.*

Vr. - *The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.*

Vr. - *Set the first letters of these 5 names, (in Capital letters) within the five acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.*

Vr. - *Set* Z, *of* Zedekieil *within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.*

Vr. - *In the middle now of the Pentacle, make a cross* ✝ *like a Crucifix and write the last of those 7 names* Levanael *thus,*



Vriel - Vidit DEVS, opus suum esse bonum
et cessavit a Labore suo.
Factum est.

Δ. - Michael stode up and sayd,
The æternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, *his* SONNE
The unspeakable Dignitie of God the Holy GHOSTE
bless you, preserve you, and multiply your
doings in his honor and Glory.
A M E N.

Vriel -
Vr. - *These Angels are the angells of the 7 Circles of Heven,*
governing the Lightes of the ·7· Circles.
Blessed be GOD *in us and by us,*
which stand contynually before
the presence of GOD, *for ever.*
DIXI.

Note these two order of Angels.

Δ. - *Whan may we be so bold, as to require your help agayn?*
Mi. - *Whan so ever you will, we are ready.*
Farewell.

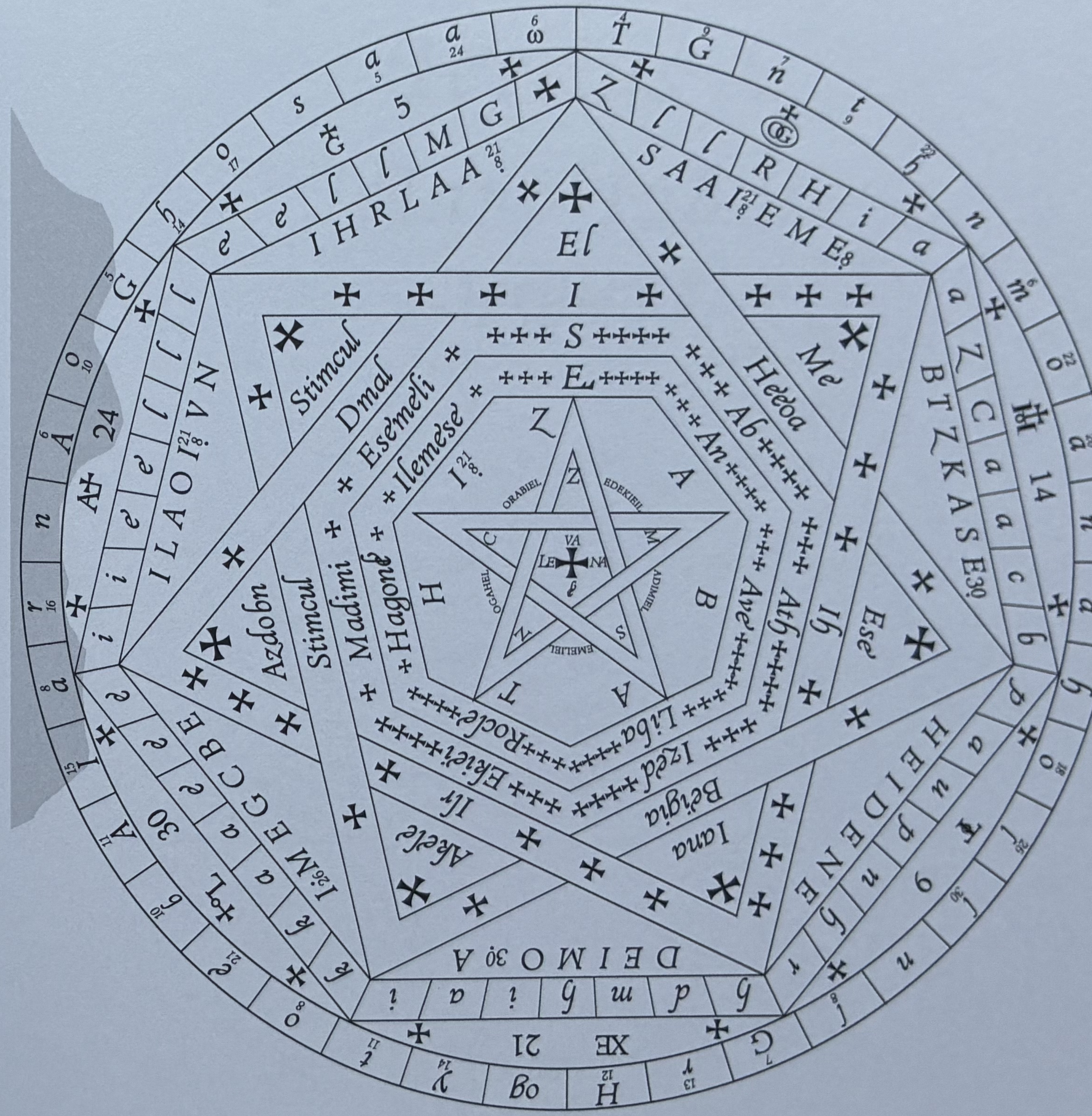
Δ. - Sit Nomen Domini benedictum, ex hoc nunc,
et usque in sæcula sæculorum:
Amen.

Anno Domini 1582. Martii ·21· } At Mortlake by Richemond.

SIGILLVM **DEI**; **ÆMÆTH**: EMETH

nuncupatum ⁂
DEI

אֱמֶת
אֱמֶת } hebraicæ



Z
A
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I
21/8
EL
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AZDOBN
STIMCUL
DMAL
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IANA
ILR
AKELE
BEIGIA
S
E
Ab
An
Ave
Atb
Liba
Rocle
Ized
Ekiei
Hagone
Ilemese
Esemeli
Madimi
GABRIEL
MICHAEL
URIEL
ZEDEKIEL
LEVANAEL
SAMAEL
IHRLAA
SAAIEME
BTZKASE30
HEIDENE
DEIMO30A
I26MEGCBE
ILAOI21/8VN
24
14
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9
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XE
og

Mysteriorum, Liber Tertius Δ

Anno 1582:

Aprilis 28:

*Liber 3^us^*
*Liber 4^us^*

---

28 April 1582 – 4 May 1582
(from British Library MS. Sloane 3188)

A^{o} 1582: Aprilis 28: a meridie hora 4.

E.T. - Onely Michael appeared: Δ. - And to diverse my Complayntes, and requests sayde:

Mi. - *The lord shall consider the in this World, and in the World to come.*

E.T. - All the chayre seamed on fyre.

Union of us two.

Mi. - *This is One Action, in One person: I speak of you two.*

Δ. - *You meane us two to be ioyned so, and in mynde united, as yf we wer one man?*

Mi. - *Thow understandest:*
Take heade of punishment for your last slaknes.

Δ. - *Yf you mean my slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.*

E.T. - A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi. - *Dost thow understand.* Δ. - *No verylie.*

E.T. - He razed the hill away, as thowgh there had byn none: and sayd:

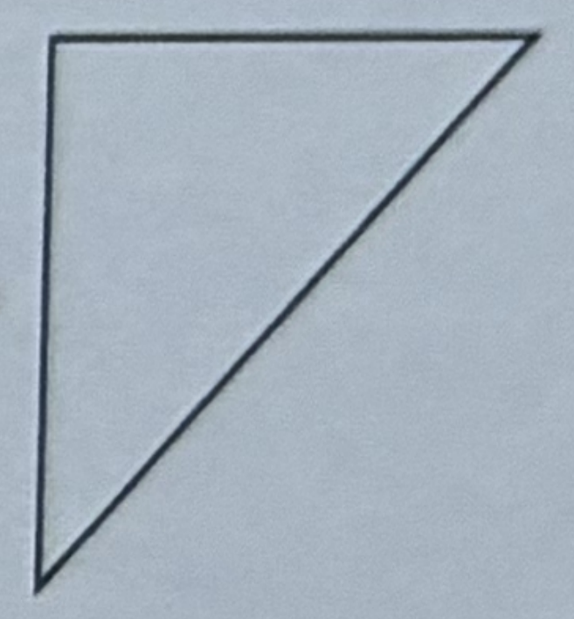
Worldly hability.

Mi. - *Lo, So it is of this worldly habilitie.*

Δ. - *I pray you how must the Lamine be hanged?*

The Lamin Not simpler spoken: for No such lamyn was to be made.

Mi. - *As concerning the Lamine, it must be hanged unseen, in some skarf.*
The Ring, when it is made, I will lessen it according to my pleasure.



I meane by two Cubites, your usuall yarde.
Haste, for thow hast many things to do.
Glory be to God, Peace unto his Creatures, Mercy to the wicked; Forgivenes to the Faithfull: He liveth, Ô he rayngneth, O, thow art mighty, PELE: thy name be blessed. Δ. - *Amen.*

PELE.

Ese.

- Venito Ese. Δ. - He cryed so with a lowd voyce.

E.T. - He is now covered, in a myghty covering of fyre, of a great beawty. There standeth a thing before him I can not tell what it is.

Laudate Dominum in cælis.

Orate. Δ. - We prayed.

E.T. - His face remayneth covered with the fyre, but his body uncovered.

Mi. - Adesdum Ese.
Adesdum Iana.

Iana.

Vobis dedit demonstrationem in Tabulis ves*t*ris.

E.T. - There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened terribly: so that all the Stone was covered: with a myst.
A voyce cam out of the myst, and sayd,

Creatio.

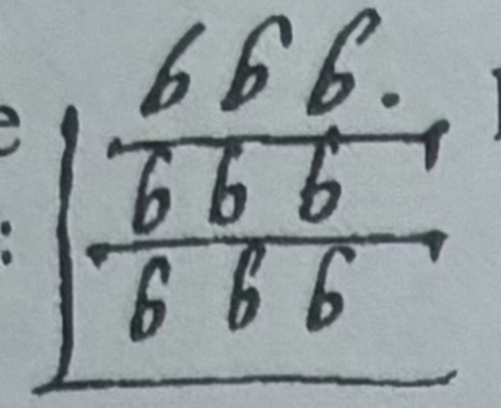
Ex hiis creata sunt et hæc su*n*t no*m*in*a* illoru*m*.

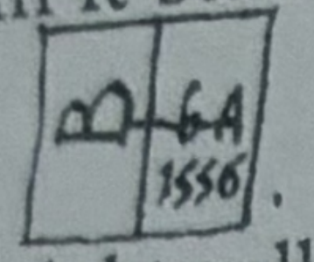
E.T. - The myst cleareth, and one of the women held up a Table being thus written uppon.

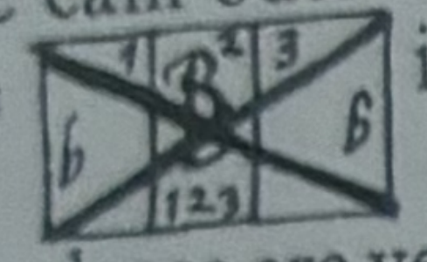
Numerus Primus.

Δ. - The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

Δ. - Remember, Ese and Iana, ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup*ra* lib^{o}.2^{o}. They are thus in order these, EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A finger cam out of the mist, and wyped oute, the first shew with the Cross, letters, and numbers.
The Second was in like wise.
The Third was a b with the tayle upward thus, g
The 52 with the three great BBB, seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next be blotted oute.
He blotted not oute the three b/b with the 8 and 3.
The two barrs must go clere b and not towch the  bars.

The M, the square, wherin it standeth, is all gold:
and that he let stand. 

Fire cam oute and burnt
The  is all of a bright cullour, like the brightnes of the Sonne.

and that was not put out.
The places are very black, but where the letters and numbers do stand.
E.T. hard a voyce saying, Finis Tenebrarum: *Halleluyah.*

E.T. - There commeth a hand and putteth the little woman into the clowde.

Mi. - *Prayse God: Be inwardly mery.*
The Darknes is comprehended.
God bless you: God bless you: God blesse you.
You must leave of for an howre and a half: for you have ·6· other Tables to write to night.
Prayse God: be ioyfull.

* * *

After supper we resorted to our scholemaster.

E.T. - I here a voyce but see nothing: he sayeth,
Initium bonum in nomine eius
et est. *Halleluyah.*

E.T. - Three quarters of the stone (on the right side) are dark, the other quarter is clere.

Filiæ filiarum Ese. Supra lib. 2º.

Mi. - Venite filiæ filiarum Ese.
The nethermost . . . .

Δ. Somewhat wanteth.

E.T. - There come six yong maydens, all in white apparell, a like. Now they all be gonne into the dark parte of the stone, except one. There cam a flame of fyre out of the dark, and in the flame written Vnus on this manner, V nus nus nus

Lux.

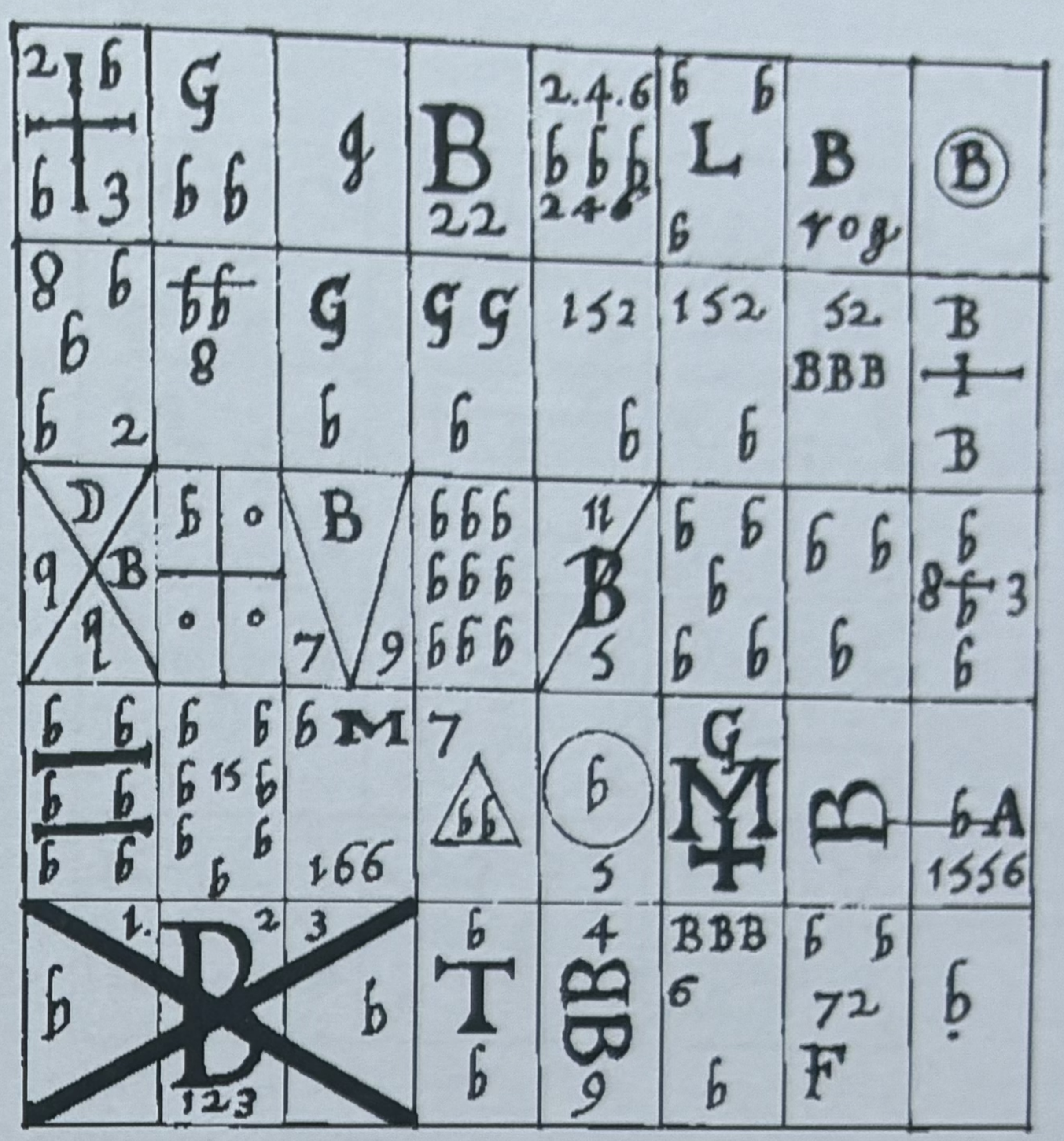
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger: and it Thundred.

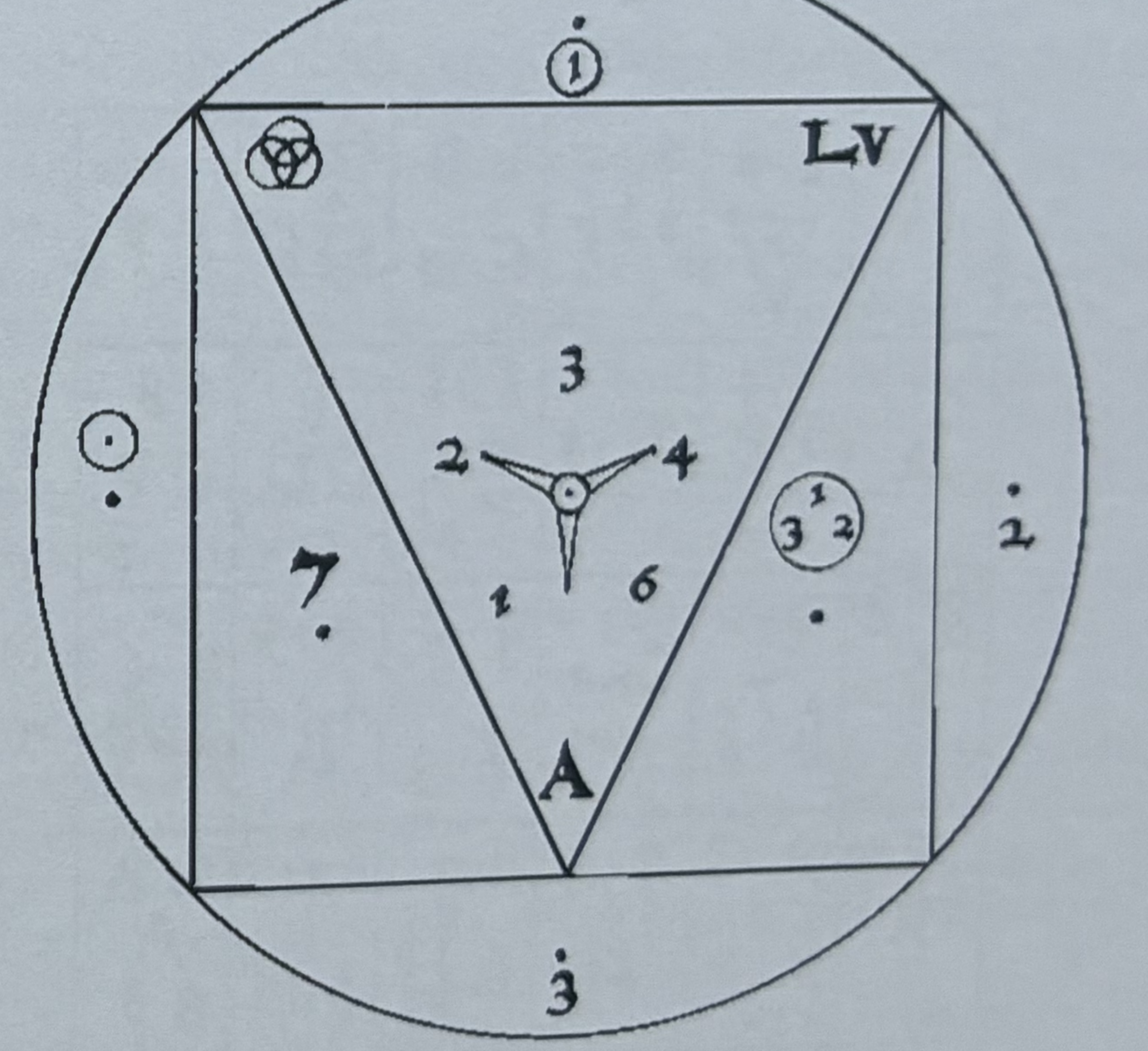
E.T. - A voyce sayd ——— Dies primus.
an other voyce ——— Vbi est Tabula?
an answer ——— Est, Est, Est.
She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.

The Table cullored.

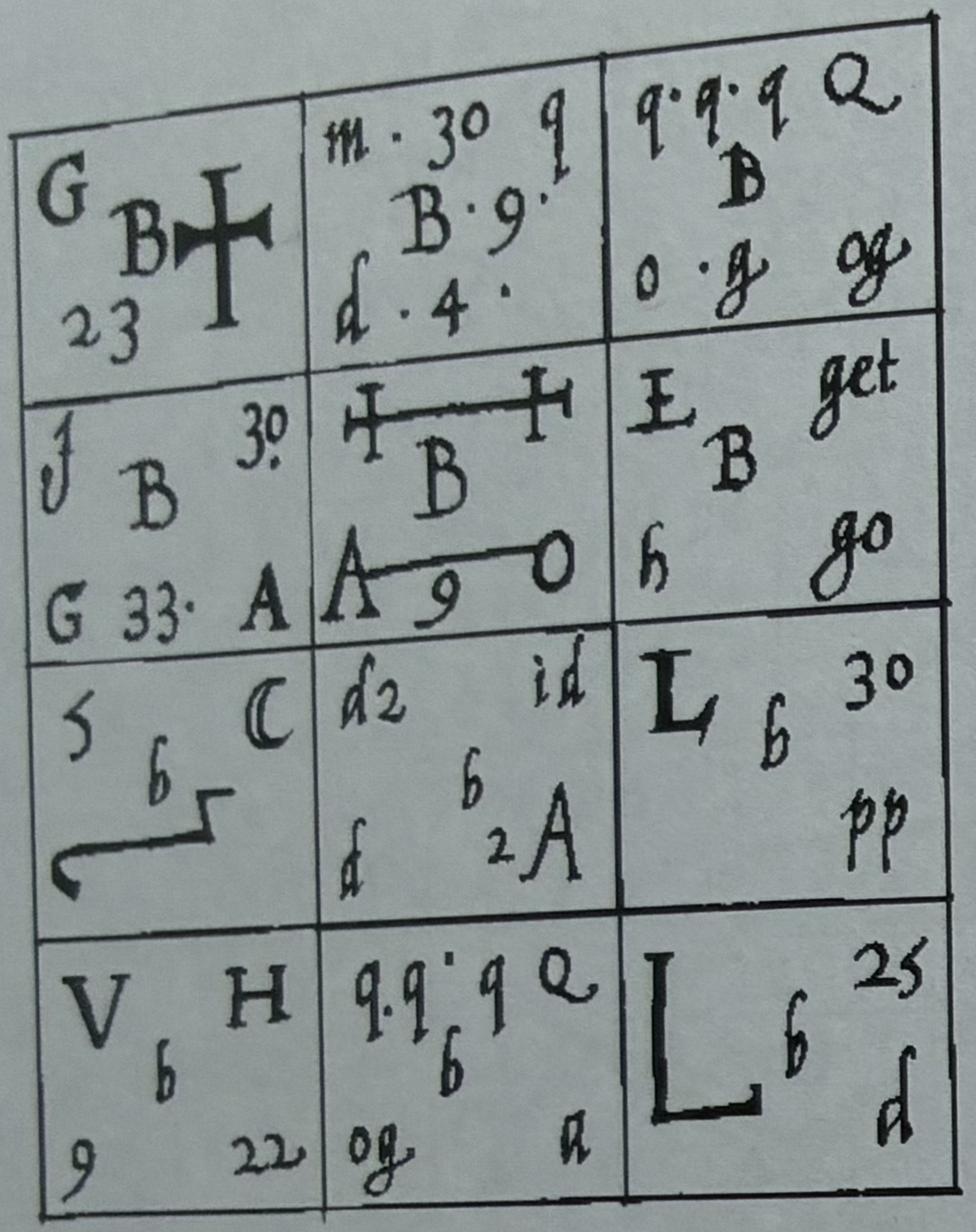
E.T. - Three faces do shew and shote oute, and ever returned into one hed agayne: and with it cam a mervaylous swete savour.
The Table was of three cullours: white, redd, and a mixture of white

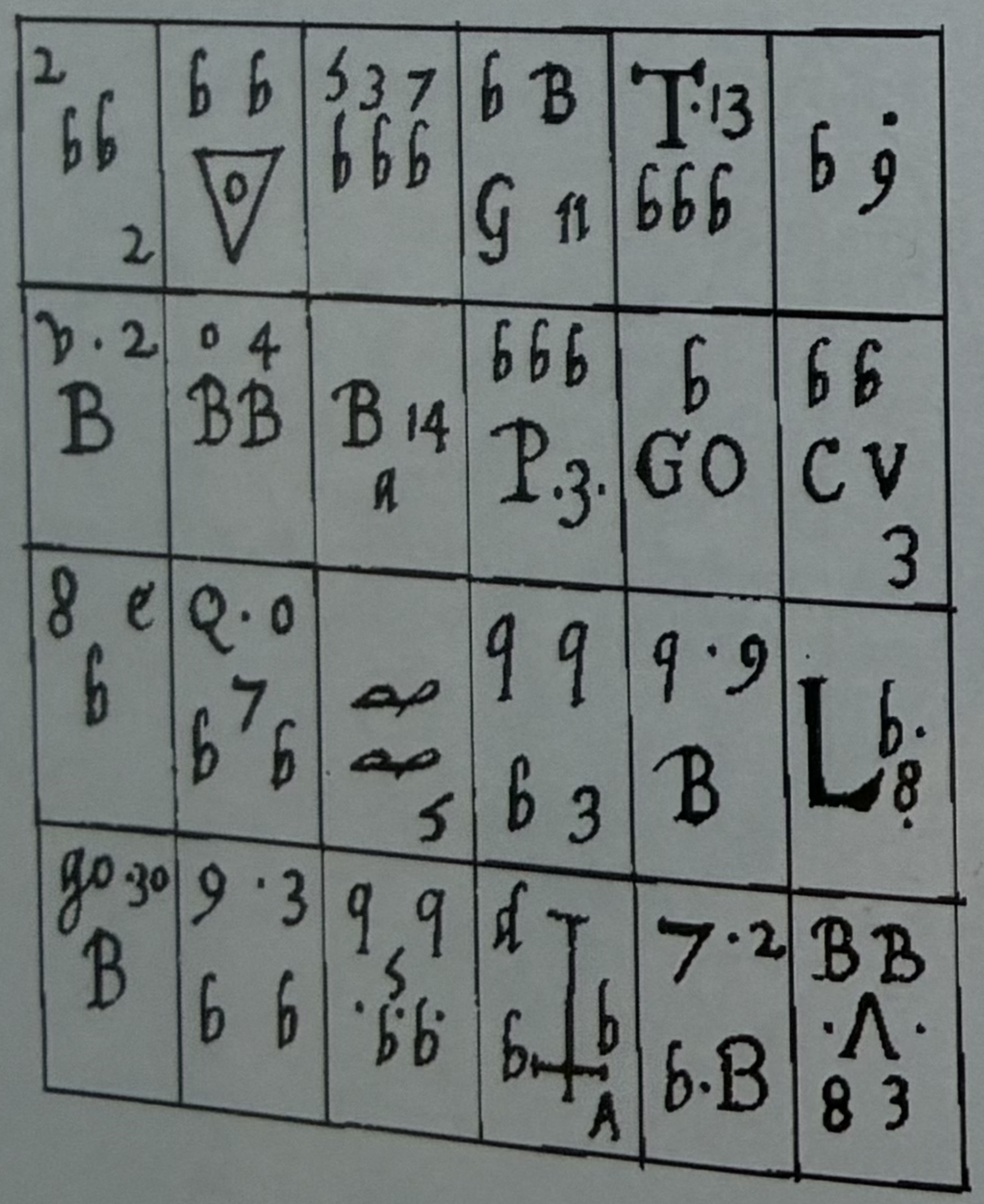
Numerus Primus

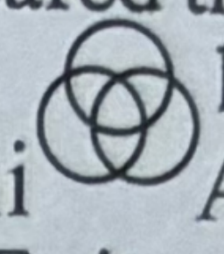




Δ. - Of these seven tables, Characters, or Scotcheons consider the words spoken in the fifth boke Aº 1583, Aprill 29.
How they are proper to every King and prince in theyr order.
They are Instruments of Conciliation.
/Volumine 5º/ where my Character is fashioned.





and red, changeably. A strong sownding cam withall, as of clattring of harnes or fall of waters, or such like.
There cam a sterre shoting oute of the dark, and settled it self in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.
A voyce sayd, O honor, Laus et gloria, Tibi qui es, et eris.
The Table sheweth wunderfull fayre and glorious.
Onely Seven pricks appear on the Table.
The three angles of the triangle open, and in the lower point appeared a great A.
And in the right upper corner appeared thre circles of æquall bignes, æquall, or a like intersecting eche other,  by theyr centers.

A voyce - Vnus est, Trinus est; In omni Angulo est.
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T. - ô, ô, with a dullfull sownd, he pronownced.)

E.T. - The woman sayth, Fui: sum, quod non sum.Δ forte fui.

A voyce - Lux non erat et nunc est.

E.T. - The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.
Then One part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce - *For a tyme Nature can not abyde these sightes.*

E.T. - It is become Quiet, but dark still.

Prayer. A voyce - *Pray and that vehemently, For these things are not revealed without great prayer.*

* * *

E.T. - After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat.
The ball went into the darknes, and browght with it a great white Globe hollow transparent.
Then she had a Table abowt her neck, square of 12 places.
The woman seamed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signu*m* Incomprehensibilitatis.

Water. E.T. - The woman is transformed into a water, and flyeth up into the Globe of Light: ~~a voyce was hard. Est, Est, Est.~~

* * *

E.T. - A voyce, Est, Est, Est.

E.T. - One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd, Fiat. Erth.

E.T. - She turned her back toward E.T. and there appeared a Table divided in 24 partes, yt seemeth to be very Square.

A voyce - Scribe. Veritas est.

E.T. - A sword cam out of the Dark: and clave the woman asunder, and the One half becam a man, and the other a woman: and they went and sat uppon the Ball of cley or erth. Man, Woman.

* * *

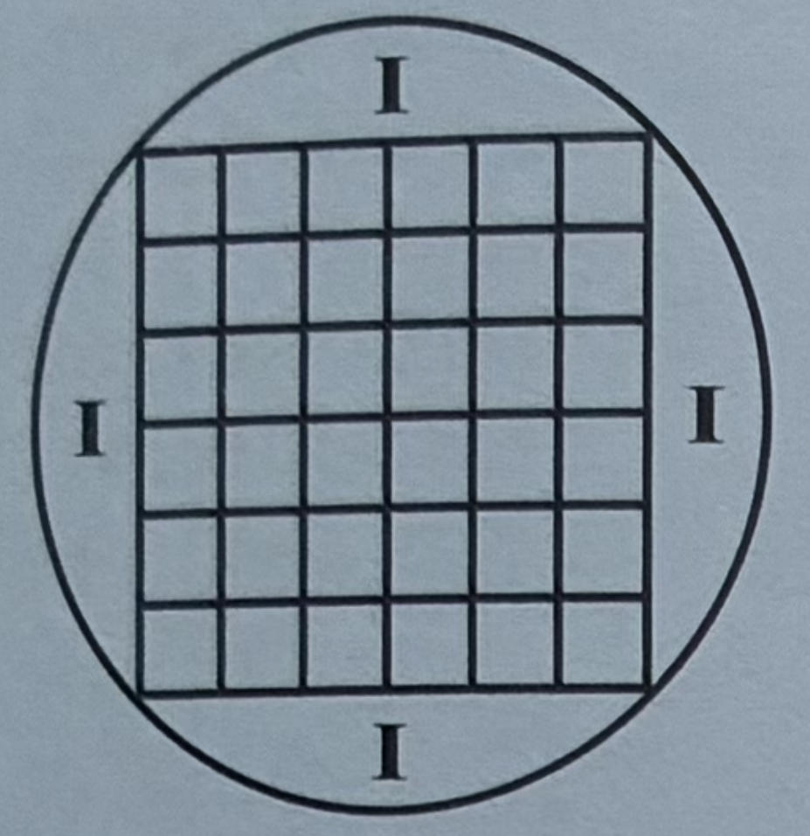
Now seemeth the Dark part to quake.

A voyce - Venito Vasedg.

E.T. - There cometh a woman oute of the Dark: She sayd,
Vita hiis ex mea manu.

E.T. - She sheweth a Table square, full of holes, and many things creeping out of it. This square is within a rownd.

A voyce - O Lux Deus noster.
Hamuthz Gethog.



E.T. - Then stept out an other woman having a sword in her hand: She toke a thing oute of the dark (a bright thing) and cut it in twayn, and the one parte She cut into two unæquall partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull.

Note this stepping before.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.
She sayd, Fere nulli Credendus est hic numerus.

This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transpa=rent Globe. And she went away into the Dark: which was, now, very much lessened.

The sterrs Sonne and Mone, Created.

Then the other woman, (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with 36 places, She crymbleth clay, and it turneth to byrds. She seameth to be like a Witch. Into the bosse of her table, she put her hand and that bosse, was in the Dark: and oute of the bosse, she seemed to fatch that Clay: she sayd,
Ad usum tuum Multiplicati sunt.

E.T. - She went into the Dark.

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...... what
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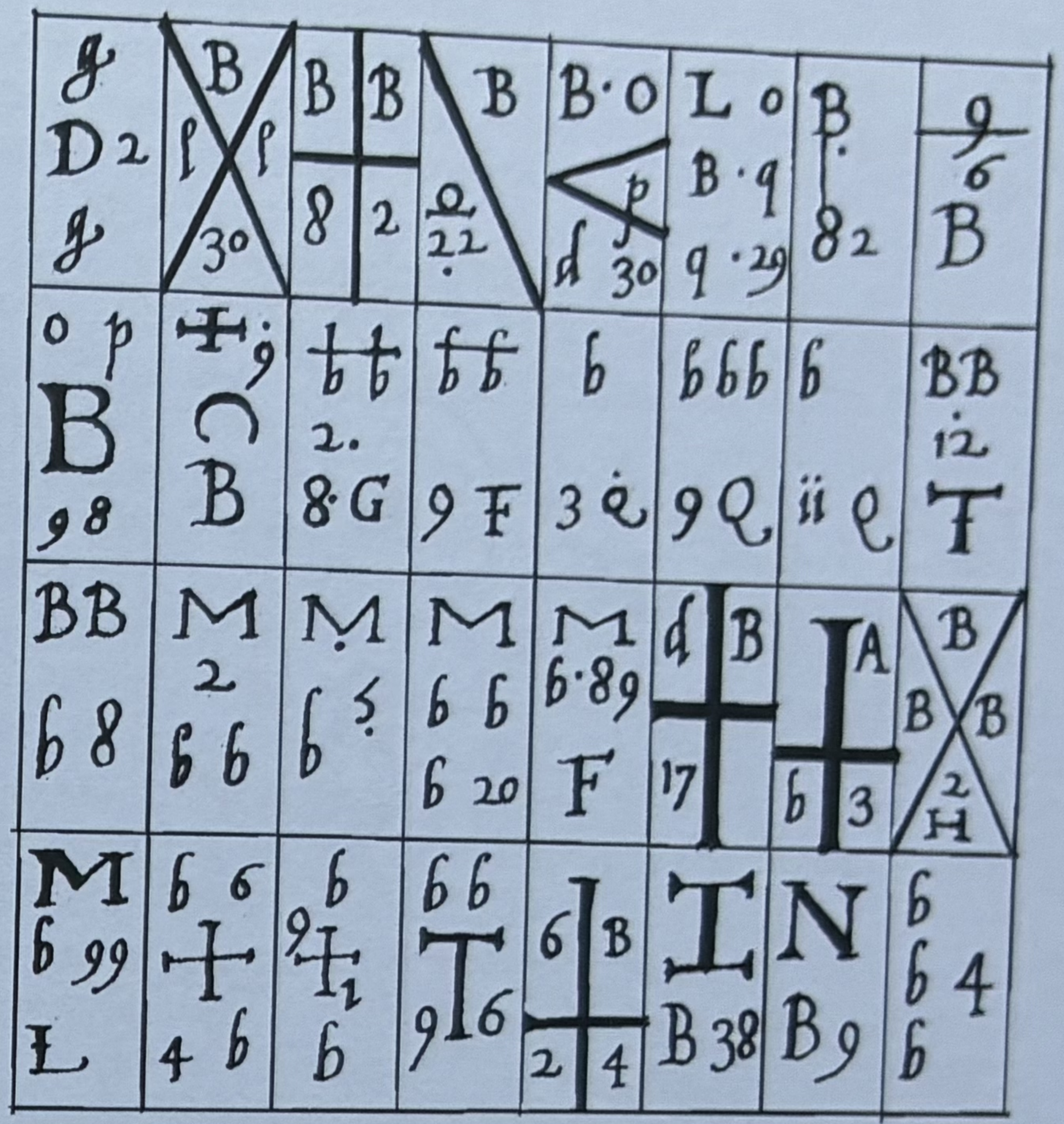
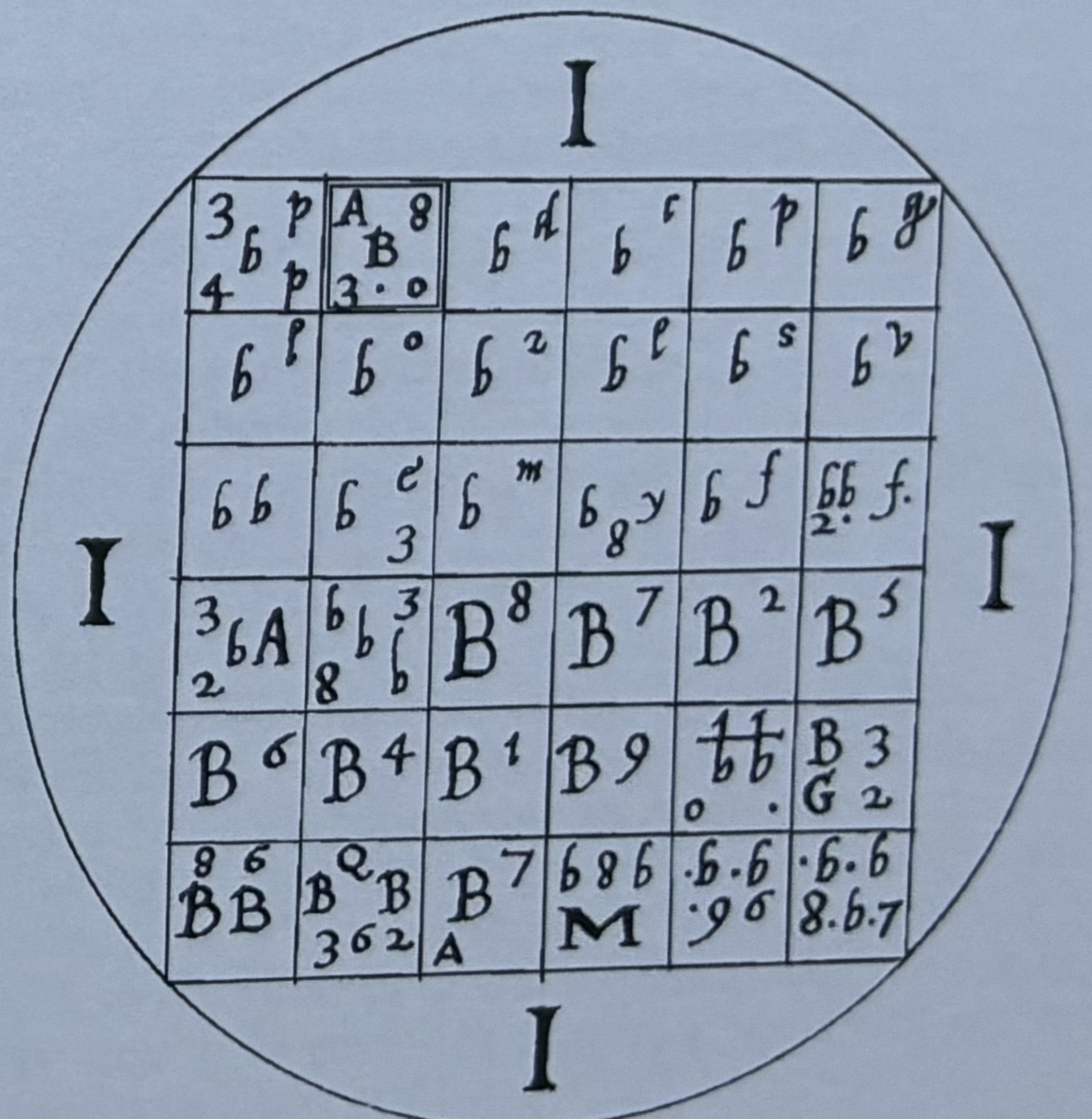


...... not tell
...... this .....
.... 98.

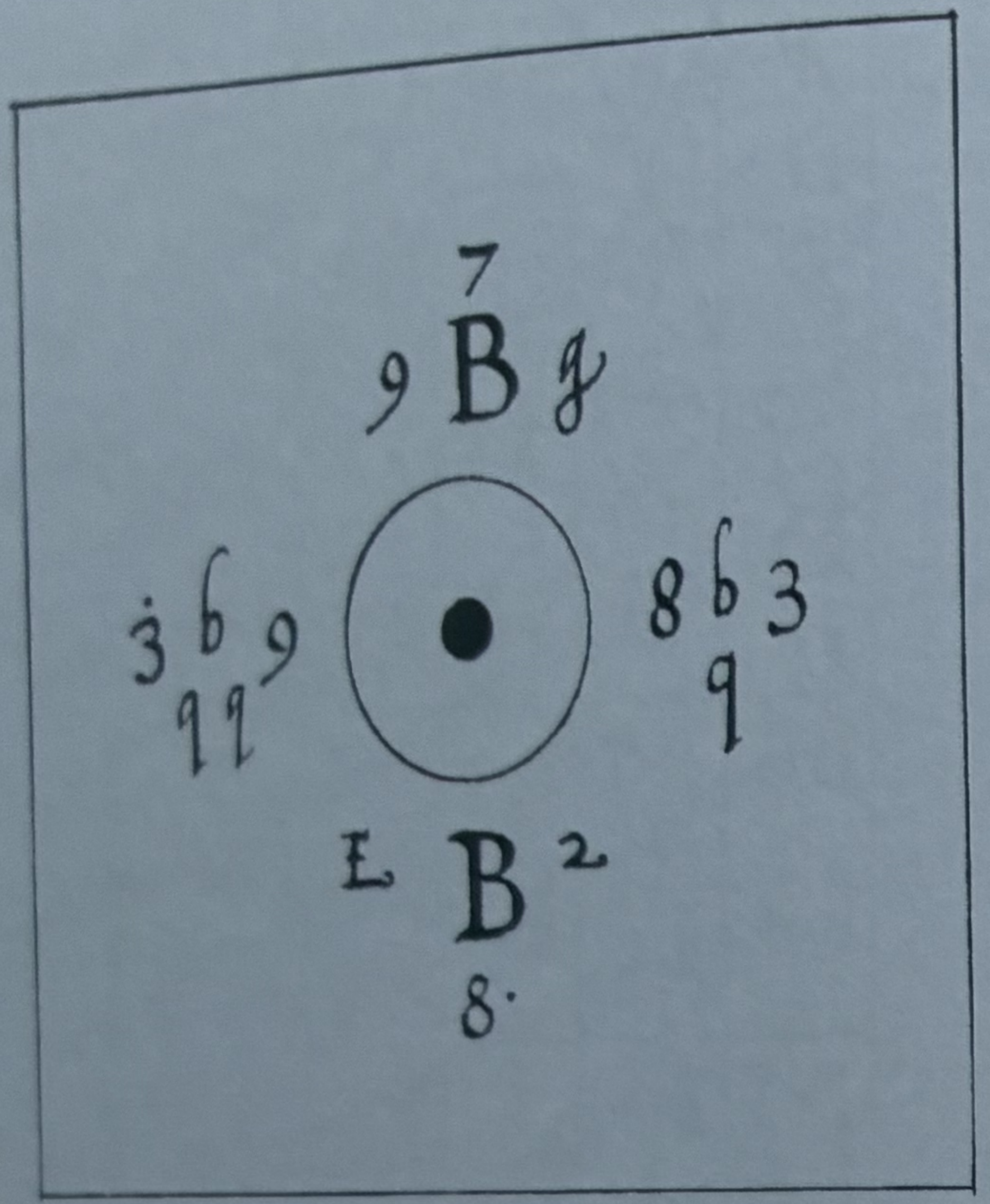
Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the Second Table of the 4 of Enochs Tables: And the T of Enochs Tables semeth to answer with the T first in the Seale of Æmeth and the cross allso.

A 8
B
3 0

30



Δ I can not tell whether it shold be A or 4.



E.T. - A voyce is hard saying,
Omnia gaudent fine.

Plants & hearbs.

E.T. - There commeth oute a woman, out of the Dark. She plucketh at the dark, and casteth it on the grownd: and it turneth to herbes, and plants becomming like a garden: and they grow up very fast: she sayd,
Opus est.

Center Darknes.

E.T. - She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

E.T. - Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi. - Obumbrabit vestigia vestra veritatis Luce.
The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the Wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T. - He holdeth his sword over us, in manner, out of the stone.

Mi. - *Fare Well. Serve God. Be patient.*
Hate vayne glorie. Live iustly: Amen.

Δ. - *What spede shall I make for the yard square Table, the Wax, the Seale, and the Character?* Mi. - *As thow ar motioned, so do.*
Δ. - Gloria P*at*ri et F. et SS. S.e.i.p.e.n.e.s.e.i.s.s. *amen.*

* * *

Δ. - Note, All the Tables before were by E.T., letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

* * *

Aprilis 29: Sonday: Nocte hora 8¼.

E.T. - Two appeare: Michael and Vriel.

Mi. - Et posuit illos in ministerium eius.
Quid desideratis?

Δ. - Sapientiam et Scientiam nobis necessari*am*, et in Dei servitio potentem ad eius Gloriam.

Mi. - Sapere, a Deo: Scire a Creatura, et ex creaturis est.

∴
Δ.
I am not sure if it wer Mi. or Vr. that called for them.

Vr.∴ - Venite filiæ.

E.T. - Seven wemen appeare, bewtifull and fayre.

Mi. - *This work is of wisdome* (Δ. - Sayd Michael, and stode up).
E.T., sayd to me (Δ), He putteth oute his sword and willeth me to Sweare, to that, that he willeth me: and to follow his cownsayle.

Mi. - *Wilt thow.* Δ. - Then with much ado, E.T. sayd as followeth.

E.T. his Promise.

E.T. - *I promise, in the name of God the* Father, *God the* Sonne *and* God *the* holy ghost, *to performe that you shall will me, so far as it shall lye in my powre.*

Practise.
The lower world.

Mi. - *Now you towche the World, and the doings uppon earth.*
Now we shew unto you the lower world: The Governors that
work and rule under God: By whome you may have

powre to work such things, as shalbe to god his glorie, profit of your
Cuntrie, and the knowledge of his Creatures.

To E.T. he spake.

What I do wish the to do, thow shall here know, before thow go.
We procede to One GOD, one knowledge, one Operation.

Venite filiæ.

Filiæ.

Behold these Tables: Herein lye theyr names that work under
God uppon earth: not of the wicked, but of the Angels of light.

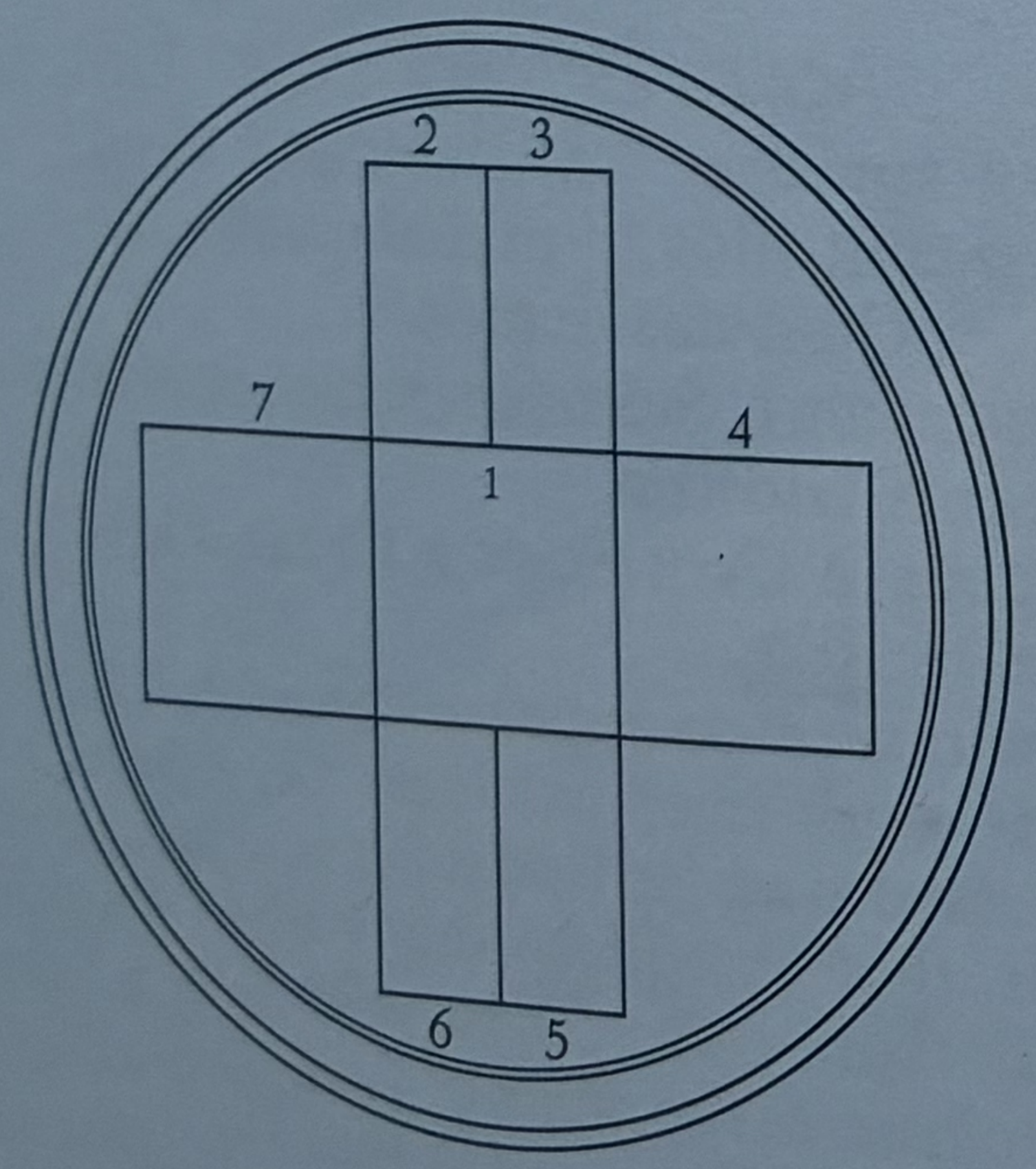
49 good Angels Governors.

The whole Government, doth consist in the hands of 49: (in
God his Powre, Strength, Mercy, and Iustice) whose names
are here evident, excellent, and glorious.
Mark these Tables: Mark them. Record them to your Cumfort.

The first know=ledge.

This is the first knowledge. Here shall you have
Wisdome. Halleluyah.
Mighty and omnipotent art thow, O God, God, God,
amongst thy Creatures: Thow fillest all things
with thy excellent foresight. Thy Glorie be
amongst us for ever. Δ. - *Amen.*

E.T. - All the 7 (which here appeare) ioyne theyr Tables in One,
which, before they held apart. And they be of this
Forme all to gither. The myddel most is a great Square,
and on eche side of it, One, as big as it, ioyning close to it.
And over it ioyned two, which both to gither wer æquall
to it: and under it, wer such other two, as may appear
in this little pattern. Being thus ioyned, a bright Circle
did cumpas and enclose them all, thus: but nothing was in the
Circle.



2

7A	21O	1A	26E	48A	24A	13R
34I	8O	29N	2O	33A	6M	25E
49A	4E	35A	40M	18L	28M	23L
39V	47L	3A	5L		36N	
20E	19R	45A	37R	32I	17A	
10A	38O	16V	27A	12R	43R	22Y
9E	44A	11E	42L	31A	14N	46V

al*iter* .R . R
13 30

7

14E	49E	7F	25A	13I	47F	16O	$\overset{1}{1}$B	$\overset{1}{2}$B	$\overset{1}{3}$B	$\overset{1}{4}$
46A	36N	44L	42N	18M	45O	6L	$\overset{1}{8}$B	$\overset{1}{9}$B	$\overset{1}{10}$B	$\overset{1}{11}$
12O	41O	26I	43A	29L	39B	33S	$\overset{1}{15}$B	$\overset{1}{16}$B	$\overset{1}{17}$B	$\overset{1}{18}$
48T	31O	2O	32B	9S	38A	8L	$\overset{1}{22}$B	$\overset{1}{23}$B	$\overset{1}{24}$B	$\overset{1}{25}$
28S	15L	27A	10O	3O	~~34~~S 30	20E	$\overset{1}{29}$B	$\overset{1}{30}$B	$\overset{1}{31}$B	$\overset{1}{32}$
40L	34N	37S	19P	4E	5O	22R	$\overset{1}{36}$B	$\overset{1}{37}$B	$\overset{1}{38}$B	$\overset{1}{39}$
~~14~~R 24	1N	35O	23N	11E	21N	17A	$\overset{1}{43}$B	$\overset{1}{44}$B	$\overset{1}{45}$B	$\overset{1}{46}$

36E	47E	14L	27F	49D	13L	16N
12L	32A	26G	24O	41R	31L	19O
22O	29O	2G	7D	25R	1O	5P
6A	15E	34O	4M	33E	30E	20L
37E	9E	18O	10L	21O	28E	3D
17M	39A	35G	38L	8E	11L	23O
44O	43Z	48R	40O	45B	42A	46N

24
30 } lacking

14 — twise < E R

34 — twise < S N

6

3

6A	7S	29A	15B	23I	8B	17Z
36A	39S	12A	30O	1L	10S	21N
5V	31S	25L	45B	26N	32N	3P
			4S	27R	34N	24L
		37A	20R	16T	2R	22N
49M	43V	35R	47I	9F	33R	42I
13I	46S	11R	41R	40I	28I	14A

5 lacking

35 — twise < L R

4

B	$\overset{1}{5}$B	$\overset{1}{6}$B	$\overset{1}{7}$B	6M	41T	39C	19G	49N	45L	14G
B	$\overset{1}{12}$B	$\overset{1}{13}$B	$\overset{1}{14}$B	31P	25M	2N	18N	44E	8O	30R
B	$\overset{1}{19}$B	$\overset{1}{20}$B	$\overset{1}{21}$B	7L	15A	38M	32O	43M	29S	28L
B	$\overset{1}{26}$B	$\overset{1}{27}$B	$\overset{1}{28}$B	35D	37L	3N	13S	42I	12N	33I
B	$\overset{1}{33}$B	$\overset{1}{34}$B	$\overset{1}{35}$B	1I	17P	16M	46D	5M	40N	21E
B	$\overset{1}{40}$B	$\overset{1}{41}$B	$\overset{1}{42}$B	27N	23S	4G	36P	26P	47N	20M
B	$\overset{1}{47}$B	$\overset{1}{48}$B	$\overset{1}{49}$B	9A	10M	24C	22E	~~11N~~ 34O	~~48F~~ 11N	48F

forte I, as in
Baligon

8G	41I	16O	48O	43A	17A	49O
32D	19I	44N	13F	47G	38I	3I
7E	35A	2O	27A	42G	10E	18T
31A	12G	25A	20A	40P	15L	29P
6G	23D	22P	1G	30G	5A	46V
37G	9F	4E	24E	34F	33G	21F
36S	45I	26A	14O	39N	11O	28G

5

This Circle abowt was bright
and Nothing in it./

E.T. - One stept furth, and sayde,

1. - *Wilt thow have witt, and* *wisdome?*
Here, it is. (Δ. - pointing to the middle table).

2. An other sayd, *The Exaltation and Government of Princes, is in my hand.* (Δ. - pointing to that on the left hand of the two uppermost).

3. - *In Cownsayle and Nobilitie I prevayle.* (Δ. - pointing to the other of the two uppermost: which is on the right hand).

4. - *The Gayne and Trade of Merchandise is in my hand: Lo, here it is.*

Δ. - He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

Δ. I mar=vayle that the earth and waters are ascribed to one.

5. - *The Qualitie of the* *Earth, and Waters,* *is my knowledge: and I know them: and here, it is:* (Δ. - pointing to that on the right hand: of the two lowermost).

6. - *The motion of the Ayre, and those that move in it, are all known to me. Lo here they are.* (Δ. - pointing to the other Table below, on the left hand.)

7. - *I signifie* *Wisdome:* *In fire* *is my Government. I was in the be=gynning, and shalbe to the ende.* (Δ. - pointing to the great table on the left hand of the Middle Table.)

Mi. - *Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon.*
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE.
Begynne the Middle Table &c. Δ. - I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ. - *As concerning* 39 V, 47 L, *&c in the Second Table, where are 7 places: and there but 6 numbers and letters, and yet every place semeth to have a letter, in the iudgment of* E.T. *his sight. Which is the Number and letter wanting, and where must it be placed?*

Mi. - Non potestis hoc videre sine ratione.

Δ. This I inter=sert now; thowgh it wer not at the first Noting.

∴ Two numbers and two letters cuppled to them.

Δ. - The Next day, as I was loking on the Tables being finished, and ioyned all to gither in One Compownd Figure: E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre ∴ over the sayd place, and the next before it. And that, which I had placed the Sixth, was to be put in the Seventh place, and that which was wanting, was to be set in the Sixth place being 30 N.

E.T. - Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and stand in fyre.

E.T. - After all the Tables wer written, eche toke hir Tables aparte agayn and stode in theyr order.

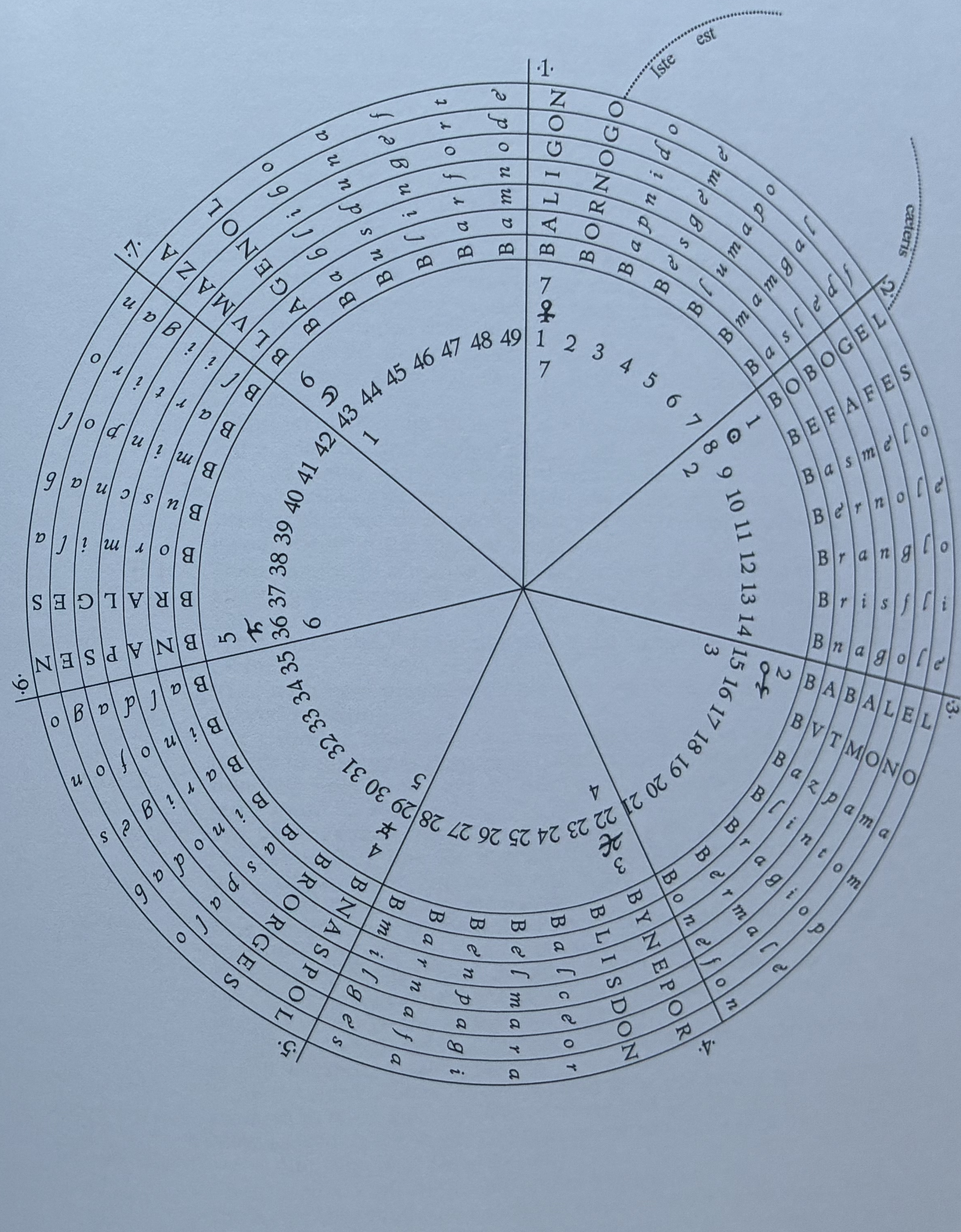
E.T. - Note moreover. The First, had Bokes in hir hand.
Kings ---------------------------- The Second, a Crown in hir hand.
Nobilitie ------------------------- The Third, Robes.
Merchants ----Δ Aqua -------- The fowrth, *animal* quadrupes *vicium omnium colorum.*
Terra -------- The fifth, Herbes.
Aer ---------- The Sixth, a fanne.
Ignis -------- The Seventh, a Flame of fyre in hir hand.

Mi. - Decedite in nomine eius, qui vos huc misit.
A boke. E.T. - Vriel opened a boke in his own hand, and sayde,
Vr. - *The Fontayne of Wisdome is opened. Nature shalbe*
knowne. Earth with her Secrets disclosed.
The Elements with theyr powres iudged.
Loke, if thow canst (in the name God) understand these
Tables. Δ. - No: Not yet.
VR. - *Beholde, I teache. There are ·49· Angels glorious and excellent,*
Erthly Actions. *appointed for the government of all earthly actions: Which ·49· do*
work and dispose the will of the Creator: Limited from the
begynning in strength, powre, and glorie:
Practise. *These shalbe Subiect unto you, In the Name, and by Invo=*
cating uppon the Name of GOD, which doth lighten, dispose and
Cumfort you.
By them shall you work, in the quieting of the estates, In lerning
of wisdome: pacifying of the Nobilitie; iudgement in the
rest, as well in the depth of Waters, Secrets of the Ayre, as in the
bowells and entrails of the Earth.
Vr. - *Theyr Names are comprehended within these Tables. Lo, he teacheth,*
he teacheth, Lo, he instructeth, which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with
Vanitie. But stick firmely, absolutely, and perfectly, in the love
We two to gither. *of God (for his honor) to gither.*
Be mery in him: Prayse his name. Honor him in his Saincts. Behold
him in wisdome: And shew him in understanding.
Glorie be to him; To the ô Lord, whose name perseth throwgh the earth.
Glorie be to the, for ever. Δ. - *Amen, Amen, Amen.*
Vr. - *Lo, I will briefly teache the: you shall know the Mysteries in him:*
and by him, which is a Mysterie in all things.
The letters are standing uppon 7 equall numbers. The Number before
them is signifying, teaching and instructing (from the first Table
* Δ. Vide ipsam Tabulam horum 49 nomina Collectam, pagina sequente. *to the last), which are the letters that shalbe io*yned to gither:*
begynning all, with B, according to the disposition of the number
untyll the $\overset{49}{29}$ general names be known. The first 29 are more
The first 29. *excellent than the rest. Every Name doth consist uppon the quantitie*
of the place: Everie place with addition bringeth furth his name,
which are 49. —— I have sayde ——
Δ. - *I pray you to tell me the first Name.* Vr. - *The first Name is BALIGON.*
*He ment to E.T. Mi. - *I have to say to the*; and so have I done:*
Δ. - Now he spake to E.T., of the matter he sware him to, at the begynning of
this last Instruction: and he told me after ward what Michael willed
and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me.
E.T. must marry. E.T. - *He sayd that I must betake my self to the world, and forsake the*
world. That is that I, shold marry. Which thing to do, I have no na=
turall Inclination: neyther with a safe Conscience may I do it, contrary
to my vow and profession. Wherfore I think and hope, there is
some other meaning in these theyr wordes.
Mi. - *Thow must of force kepe it:*
Thow knowest our mynde.
Δ. - Deo optimo Maximo omnis honor laus et gloria
in sæcula sæculorum. *Amen.*
Ended, hora noctis, 11½ circiter.

Tabula Collecta: 49 Angelorum Bonorum, Nomina continens. [per Δ.

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Coordinatio Angelorum bonorum 49,
- per Io. Dee, ita disposita:


Iste est
cæteris
·1·
·2·
·3·
·4·
·5·
·6·
·7·
BALIGON
BORNOGO
BOBOGEL
BEFAFES
BABALEL
BVTMONO
BYNEPOR
BLISDON
BNASPOL
BRORGES
BNAPSEN
BRALGES
BLVMAZA
BAGENOL
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49

Friday: Maii 4: hor. 2½ a meridie.

E.T. is to marry.

Δ. - E.T. wold not willingly now deale with the former Creatures: utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: where=uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his laws and vertues ~~knowing and understanding~~ which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glories &c.
And commyng to the Stone, E.T. saw there those two, whome hitherto, we wer instructed to be Michael and Vriel.

E.T. - Michael and Vriel, both kneled holding up theyr hands: And Michael seamed to sweat water abundantly, somwhat reddish or bluddish.
There cam 7 Bundells down, (like faggots) from heven ward. And Michael taketh them kneeling. And Vriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the Senser, at the last, being set on the Table it seemed to fall throwgh the Table.

Vriel his manner of appari=tion.

VRIEL semeth to be all in a white long robe tucked up: his garment full of plightes: and seemed now to have wyngs (which, hitherto from the begynning of these kinde of Actions he did not) and on his hed a bewtifull Crown, with a white Cross over the Crown.
Vriel taketh the ·7· Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man.

E.T. - There commeth a man, as thowgh he were all perfect pure glistring gold: somtyme seeming to have One eye, and somtyme Three.
From under the Table commeth a great smoke and the place semeth to shake.
Vriel lieth now prostrate on his face: and Michael contynually prayed sweating.

All Creatures.

The Glorious man seemed to open the Covering of the 7 bundells (being of diverse cullored sylk), and there it appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.
The glorious man seemed to stand uppon a little hill of flaming fyre.
He taketh of, of one the Bundells a thing like a little byrd; and it hoovereth affore him as thowgh it had life: and than it rested uppon the thing like a Superaltare.

A description of the glorious man.

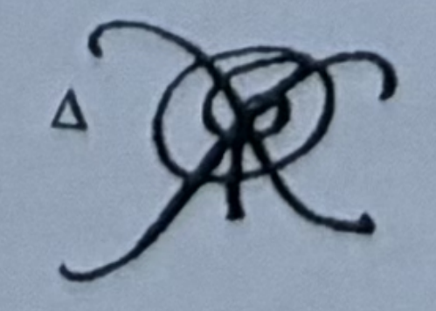
This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them.
This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven.

Many cullors in all his garments ar shewed in Sequentibus libris.

Now the byrd, which, before, seamed to be but as byg as a Sparrow, seameth to be as great as a Swanne: very beutifull: but of many cullours.
Now looketh Michael up, and held up his hands to heven, and sayeth

Sic, Sic, Sic, Deus noster.

Vriel (sayd) --- Multiplicabit omnia benedictione sua.



The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place where this byrd stode before, seameth also, to be (proportionally) waxen as big, as the byrd, (thus enlarged).

This man taketh an other byrd and, putteth the wyng of it, behinde the wyng of the first (as thowgh he yoked them).

The yoking or cuppling of the two byrds.

This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull one.

E.T. - All is suddenly dark, and nothing to be seen, neyther Chayre nor any thing els.

E.T. - A voyce was hard, like Michael his voyce, saying,

- *It was a byrd, and is a byrd, absent there is nothing*
but Quantitie.

Δ E.T. sayd the voyce to be like Michael his voyce.

A Δ voyce - *Beleve. The world is of Necessitie: His Necessitie is governed by supernaturall wisdome.*

Necessitie.

Necessarily you fall: and of Necessitie shall rise agayne.
Follow me, love me: embrace me: behold, I AM.

E.T. - Now all the Darkness vanished, the man is gon. Vriel standeth at the Table: and Michael sitteth now in his Chayre: and sayd,

Mi. - *This doth GOD work for your understanding.*

Vayne to strive.

It is in vayne to stryve: All Government is in his hands.
What will you els, what will you els?

Δ. - Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.

Δ forte your.

Mi. - *This hath answered all oΔur Cavillations.*

Δ. - *What hath answered all our Cavillations?*

Mi. - *Thow hast written.*
One thing you shall see more, as a persuasion to the Infirmitie.

E.T. - The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere.

The byrds towch the Sky and sterrs.

They seme to grow to a huge bignes, as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heven, and with theyr wyngs to towch the Sky: And one bird of them with his bill seemeth to take sterrs into it: and the other to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diverse places of the heven, with great celeritie.

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene: And in the streetes, as these two Byrds flew, seemed diverse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, Childern, and old aged men, and wemen, seemed to pass quiettly, untowched and unoverthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick and in good liking: And they being raysed up: parted eche from other, and went into 4 sundry wayes, Est, West, North and Sowth.

Great hill.

Now these two fowles having theyr wyngs ioyned to gither, light uppon a great hill: and there the First fowle gryped the erth mightyly: and there appeared diverse Metalls, and the ^Fowle spurned them away still.

Then appeared an old mans hed, heare and all on, very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball, of 4, cullours, white, black, red, and greene.

One of them (he that brake the Skull) putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it, and so doth the other allso.

C Now these two byrds, are turned into men: And eche of them have two Crownes like paper crownes, white and bright, but seeme not to be Sylver. Theyr teeth are gold. and so likewise theyr hands, feete, tung, eyes, and eares, likewise, All gold.

26 crownes.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other.

They have, by theyr sides, Sachels, like palmers bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T. - Then sayd Michael, *This is the ende.*

E.T. - The two men be vanished away.

Mi. - *Learne the Mysterie hereof.*

Δ. - *Teache us (ô ye Spirituall Creatures).* than sayd Michael,

Mi. - *Ioye and helth give unto the riche:*
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed the: Understand:
Read them over: God shall give the some light in them. I have satisfyed the: Both, How you shalbe ioyned,
By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe, (videlicet) in Deo.

Lok up this Mysterie:
* *Forget not our Cownsayle:*

* to E.T.

Ô GOD, thow openest all things: Secret are thy Mysteries,
and holy is thy name, for ever.
The vertue of his presence, here left, be
amongst you.

Δ. - *Amen.*

Δ. - *What am I to do, with the wax, the Table, the ring or the Lamine? &c.*

Mi. - *When the things be ready, then thow shalt know, how to use them.*

Δ. - *How shall I do for the graving of the ring: May not an other man do it, thowgh, E.T. grave it not?*

Mi. - *Cause them to be made up (according to Instruction) by any honest man.*

Δ. - *What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serve, yf the bed be taken downe?*

Mi. - *At the next Call for the Chamber, you shall know what to do.*

Δ. - Benedictus Deus in donis suis:
et Sanctus in omnibus operibus eius.
Amen. ended hor. 4½

* * *

Quartus Liber Myſteriorum

* * *

Δ *Aº 1582.*
Novembris 15.

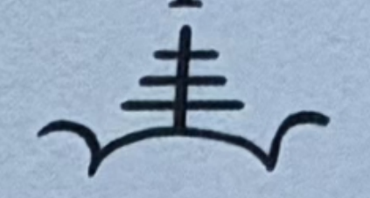
Post reconciliationem Kellianam∴
Miserere nostri Deus.
Dimitte nobis, sicut et nos dimittimus.

* * *

Liber 5us

15 November 1582–21 November 1582
(from British Library MS. Sloane 3188)

In the first leafe were the Offices of the two Kings Blumaza & Bobogel recited, as appeares by the note at the bottome of the 2^{d} page, & also 5: May 1583, & perhaps this first leafe was lost before he drew up his Booke of *de Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed.

 This character seemes to stand for Carmara, as appears from sevrall places in fol, 2. a & b. & many other.

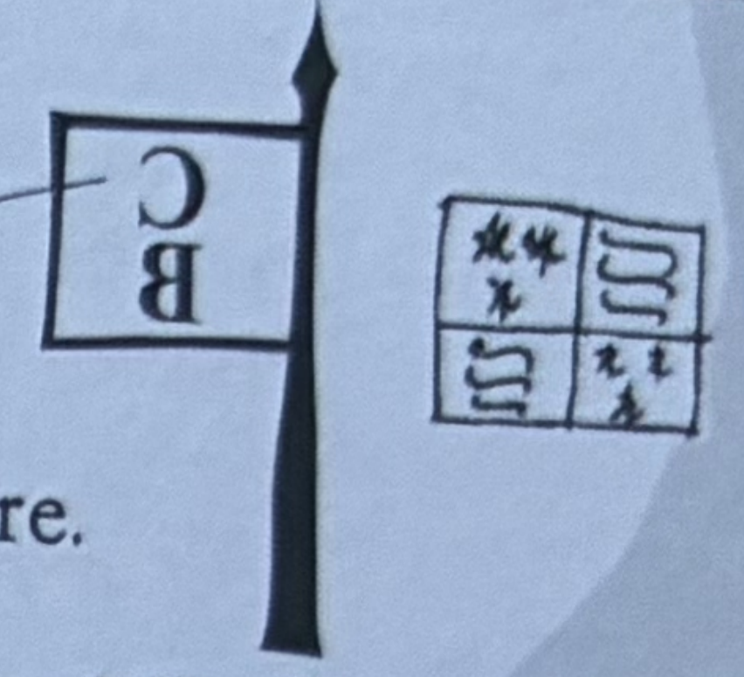
It appears by a note of D^{r}: Δ : (*de Heptarchia &c.* : Cap i) that Michael & Uriel were present at the beginning of these misteries & gave authority to Carmara to order the whole Heptarchicall Revelacion, perhaps this authority was entered in the first lost leafe of the $\overset{5}{\underline{\text{4th}}}$ book (though D^{r}: Δ : calls it the 2^{d} booke in this note) see Chap 2 at ye beginning. By a marginall note at the beginning of the first Chapter, it should seeme that the D^{r}: meanes by the first booke the Action only of the 16 of Nov. 1582. & by the 2^{d} booke the Actions of the 17 & 19 & 20 of Nov. 1582. But his marginall Note of the 19 should be 20 of Nov. for so it appears by ye Actions entered the 21 of Nov. vizt the Action of that day he calls the Appendix of the 2^{d} chapter.

A° 1582 Novemb. 15

Note, For, of Hagonel
we never had
any thing before.

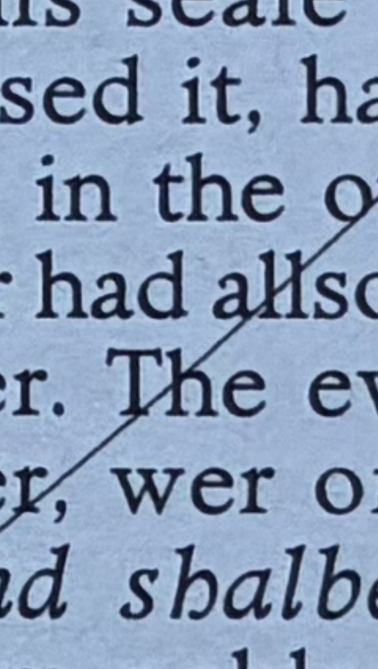
Δ. - Carmara, otherwise Baligon.

One (of the 7 which was by him) he who stode before him, with his face from
him, now turned his face to him ward.
- Regnat potestas tua in filiis
Ecce signum Operis.
Δ. - There appeared these two letters, eversed
and aversed in a white flag: and a
woman standing by, whose armes did not appere.
- *Note. My name is* Carmara.
On the other side of the flag, appeared the armes of England. The flag seemed old.



Adhuc duo, et tempus non est. (Δ. - sayd the man which stode before
Carmara, and lifted up his hand and avaunced his body: and the other 6
gave him place, he spred his armes abroad: and so turned rownd toward all the
.... great multitude (appering within the Globe): as if he wold require audience: he sayd
than thus.

Filii & Filii Filiorum supra libro 2°. - *The Sonnes of men, and theyr sonnes ar subiect unto my commaundment.*
This is a mystery. I have spoken of it. Note it throwghly.
King of the erth &c. *They ar my servants. By them thow shalt work mervayles. I govern*
Δ. generally — Δ. particular or my government lasteth yet.
Earth. *for a tyme: My tyme is yet to come. The Operation of the Earth*
·12· *is subiect to my powre: And I am the first of the twelve. My*
Barees. ⊙ *Seale is called* Barees: *and here it is* ⊙ (Δ. - this he held in
the palm of his hand: as thowgh it had byn a ring, hanging allso over his myddle fingers. With a great voyce he sayd, *Come ô ye people of the erth:*
All people of the Erth. ·1· Δ. - Then there cam a great Number of onely Kings from amongst the
rest of the multitude within the Globe. They kneele down: and some
Kings. kissed his seale and some did stand frowning at it. Those kings
that kyssed it, had eche of them, a sword in one hand, and a payre of
Ballance in the other: the balances being even, and counterpoysed. But
the other had allso ballances, which hong uneven, the one scale lower then
the other. The even balanced kings were of glad cheare: but
the other, wer of a sowre and hevy cowntynance.



- *It is, and shalbe so: And the workmanship of this is to this ende.*
Noble me.n - Then cam noble men. (Δ. - And he held up his hand) and they
·2· parted them selves into two Cumpanyes, and over the heds of them, appered
these two wordes: Vera over one Cumpany: and Impura over the other.
:::::::: &c. :::::::: &c.
- Verus cum Veris, et Impurus cum Impuris.
·3· *Come ô ye Princes of Nature.* (Δ. - Then cam in Auncient and grave
Philosophers. cowntenanced men in blak gownes of all manner of sortes. Diverse of
them had bokes: and some had stiks like measures: and they parted
into two cumpanies. Eyther cumpany had his principall. One of
these cumpanies fell at debate among them selves. The other cumpany
stode still. There appeared before eche of these cumpanyes a great boke,
uppon the bokes was written; on the one, Lucem; and on the other
Mundi tenebras. The Forman ~~(or Principall)~~ spred his hands
over them, and they fell all down: and the boke with Lucem on it

Δ. He hath recyted the offices of ~~three~~ two Kings, as of Blumaza and Bobogel:
And then he sayeth, *Gather by these few spriggs* &c. which Bobogel is over the Nobility and wisdome of
Metalls & all Nature.

waxed bright: and they which attended on that boke (Lucem) departed.
- *Gather by these few spriggs the Cumpas of the whole field.*

Δ. - I demaunded of him, what his name was: and he answered:

The Forman with the short coat.

- *I am* Primus et Quartus: Hagonel.

Δ. - This Pri: Quar, shewed his the seal ⊙ to the Multitudes and they beheld it, and of them some florish: some stand, and some fall.

Kings ·1· Δ. - Then he sayd: *The first were the Kings of the earth: which tell the priks of the last* 8, *take place, are and shall be. In this thow mayst lern science. Note a mysterie. Take a place, is as much as, Ende with place.*

Carmara his Minister: forte Prince, Hagonel.

Δ. - Then he threw down a great many of them before him.
- *Here is his name* (Pointing to [Δ. ※Carmara] on the upper part of the Globe). *Not withstanding I am his Minister.* Δ in generall particularly BLUMAZA *There are kings fals and uniust, whose powre as I have augmented and destroyed. So shalt thow.*

∴ Weapons wher=with to destroy.

Thow seest the weapons. The Secret is not great.

Δ. - *I know not what the weapons are.*

Pri. Quar sayd, *Write, and I will tell the.* Δ. - the three of eche side did syt down. While Pri. Quar did thus speake.
- *I am the first of the fowrth* Hagonel.

Δ. - *I had thowght that ye sayd before, you had byn the first and the fowrth* of Hagonel.

Δ Note this First, and Last, bycause of Baligon aliter Carmara his prince & tables.

Pri. Quar. - *I am* HAGONEL, *and govern* HAGONEL. *There is* Hagonel *the first,* Hagonel *the second, and* Hagonel *the third, I am the first that govern the three. Therfore I am the first and last of the fowre.* Δ. - In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to (Δ. ※Carmara) he sayd.

Practise, with Spirituall Weapons.

∴ *In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.*

Liers Witches Enchanters.

These that lye here, are Lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that use NATURE, *with abuse and dishonor him which rayneth for ever.*

·2· Governers.

The Second assembly were the Governors of the Earth, whose glory, yf they be good, the weapons which we have towght the, will augment: and Consequently, if they be evill, pervert.

·3·

The Third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with eyes looking toward heaven, the rest to the center of the Earth. Vbi non Gloria, nec bonitas nec bonum est. *It is wrowght,* I say *it is wrowght* (*for thy understanding*) *by the Seven of the Seven, which wer the Sonnes of Sempiternitie, whose names thow hast written and recorded to Gods Glory.* Δ. - Then he held up his hands, and seemed to speak, but was not herd (of E.K.) as he told me: and theruppon Pri. Quar. sayd, *Neyther shalt thow heare, for it is* Vox hominibus non digna. Illi autem cum filiis suis laudaverunt Deum. Benedictus est qui filius est unicus, et Gloria, mundi.

Note

:: . Practise.

lib.º 2º Filii filiorum.

E —— 1.
An —— 2.
Ave —— 3.
Liba —— 4.
Rocle —— 5.
Hagonel —— 6.
Ilemese —— 7.

these 7 are named in the great Circle following

The black cloth of silence, and staying.

E.K. saw like a black cloth come in and cover all the forepart of

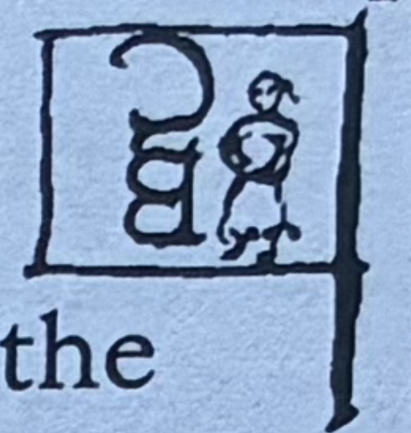
Note: how he governeth Three, and Carmara (his king) hast also a Triple crown.

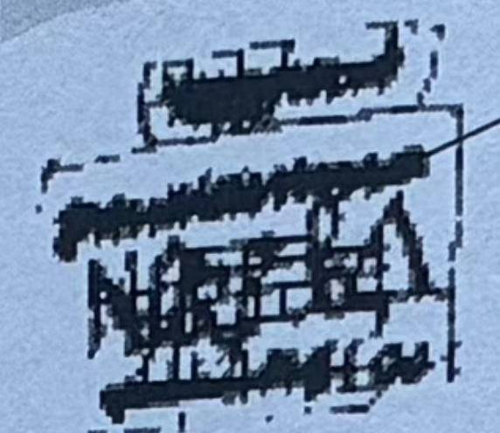
Token to leave of by a black shaddowing all in ye stone.

the stone, so that nothing appeared in the stone, then was hard a voyce saying, *Loke for us no more at this tyme: This shalbe a token, (from this time forth) to leave.*

Δ. - Laus et Honor sit Deo Immortali et Omnipotenti nunc et semper: *Amen.*

1582 Die ♀ A meridie: hora 5. Novemb. 16

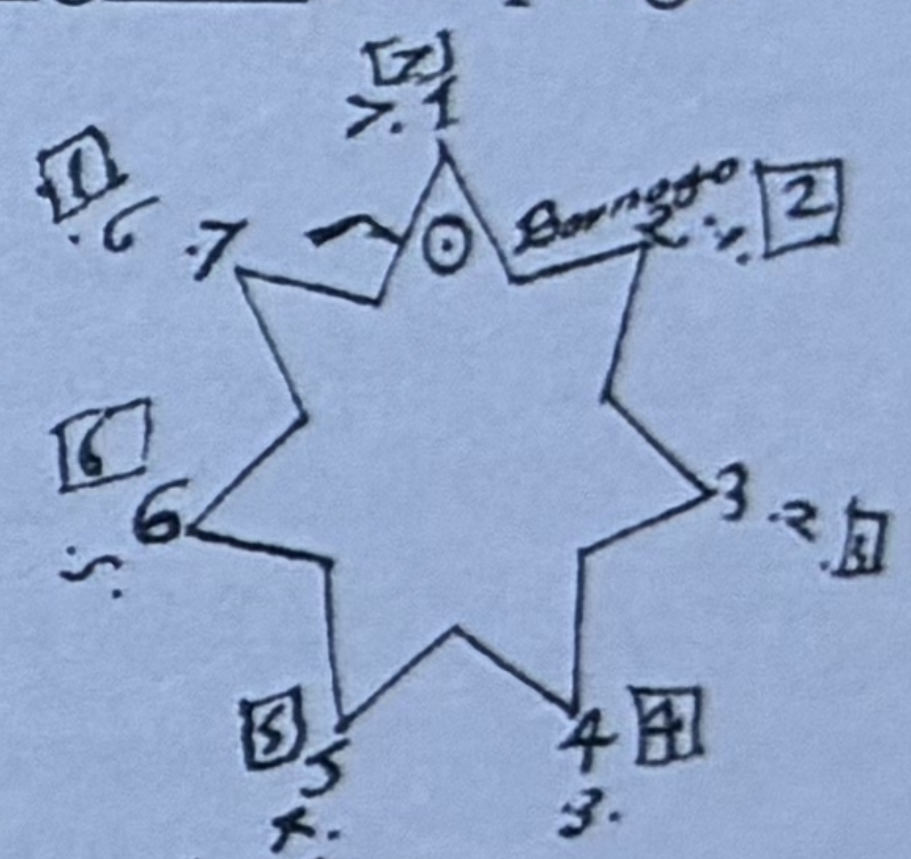
Δ. - He with the triple Crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite. Δ. - All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the  Ɔ B (as before was noted) on the right side of her. And on the other side of the flag, wer the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in war like manner uppon the upper and utterparte of the Globe.



∴ Δ. So he sayd in Latin, in the forpart of the leaf before.

He pointed up to the Flag and sayde: *There is two to come, there is no more.* All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, *Come, Come, Come;* And the 7 cam all before him. They hold up all to gither, Heptagonum stellare, seeming to be Copper.

Δ. - Note. Copper apperteyneth to ♀



Δ. Hagonel.

1: The first Holder, sayde, Me nosti, and so pulled his hand of from the Heptagonum.

Δ. Forte, Bagenol: Hagonel, if H be for B, Than Bagonel conteyned Bagenol.

2: The second of the ·7· taketh his hand of and doth reverence and sayd, *I am he which have powre to alter the Incorruption of* NATURE. *With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I have byn in Powre with many, but Actually with few: I am of the first of the twelve the Second of the Seven. Wilt thow know my name?*

Metalls.

One of the first of the Twelve.

Prince Bornogo.

Δ. - *Full gladly.* - *I am* BORNOGO: *this is my Seale: ~~what thow desyrest~~ This is my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God.* Δ. - He kneled down, and held up his hands toward the Heptagonum.

The Seas.

3: The next (or third) sayd, *I am Prince of the Seas: My powre is upon the waters. I drowned* Pharao: *and have destroyed the wicked. I gave life unto the seas: and by me the Waters move. My name was known to* Moyses. *I lived in* Israel. *Beholde the tyme of Gods visitation. I have measured, and it is* 8. *this is a mysterie. God be mercifull to his people. Behold, Behold,*

8 Gods visitation.

And it is 8: may be 8 yeres added to this tyme: and that maketh 1590.

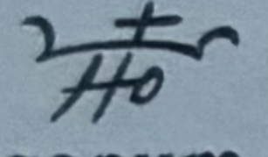
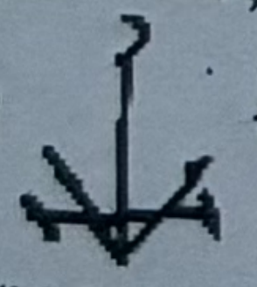
Novemb. 16.

That 8, or 88, I know not yet.

Lo Behold, my mighty powr consisteth in this. Lern wisdome by my words.
This is wrowght for thy erudition, what I enstruct the from God: Loke unto thy
Δ My charge. *charge truely. Thow art yet deade: Thow shalt be revived. But oh, bless*
God truely. The blessing that God giveth me, I will bestow uppon the by permission.
Ô, how mighty is our god, which walked on the waters; which sealed me with his
name. whose Glory is without ende. Thow hast written me, but yet dost not
know me. Use me in the name of God. I shall at the tyme appointed be ready.
I will manifest the works of the seas, and the miracles of the depe shall be known.
The Seas. *I was Glorifyed in God. I Skurged the world. Oh oh oh, how they do repent.*
Misery is theyr ende, and Calamitie theyr meat. Behold my name is print...
for ever: behold it. Δ. - He opened his bosom and seamed leane: and seemed to
Prince Befafes With feathers under his robes. have feathers under his robes: He had a golden gyrdel: and on it, written BEFAFES.
Than he sayd: *Blessed be thow ô God, God, God, for ever. I have sayd.*
Δ. - He toke his hand of from the Heptagonum.
Δ. - The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

Δ. - Deo soli *omn*is honor, et Gloria. *Amen.*

Friday After drinking at night circiter horam 8^{am}.

Δ. - On the left side of  (sitting in the Chayre) appeared yet three
holding up the Heptagonum, and one on the other side below. He sat with his
face from E.K. toward me. I stode and my face Sowthward. E.K. he
sat at the same table, with his face Northward.
4: The Fowrth (holding below) Cryed: *Earth, Earth, Earth.*
E.K. - He speaketh Hollow, so that I understand nothing. Δ. - Then he
answered, *They are the wordes of my Creation, which you are not*
In earth. The dead mens bodyes. *worthy to understand. My Powre is in Erth: and I kepe the bodies*
of the Dead. Theyr numbers are in my bokes. I have the key of Dissolution. Behold, Behold, All things, yea All things, have theyr
workmanship with me, For I am the ende of Working. E.K. -
He falleth down prostrate, and speaketh, I know not what. Δ. -
The Light of his anger.' Than he sayd, *I have the light of his anger, and I will destroy it.* Ô,
The bottomles pit. *Ô, Behold, it is a light left within the bottomles pit. It is the ende*
and the last. O, blessed shall thy name be, Blessed shall thy name
be for ever. Behold this is my Seale,  *Behold, the bowels*
of the earth are at my opening. Δ. - than I requested
him to help me with some portion of Threasor hid, to pay my detts withall
Threasure hid requested. and to buy things necessarie &c. He answered, *O wordling*
thow shalt be satisfyed with welth of this world. Behold, Behold,
Δ Antichrist. *Lo Lo Behold, vehemently I say Behold I have, horded up*
Threasor for the Δ *Sonne of perdition, the first Instrument*
of his destruction. But, Lo these Caverns. Δ. - He
shewed to E.K. the Cavernes of the earth, and secret places therof
How can the middest of a spiritual creature be imagined? My dowt to ax. and afterward sayd: *Mark this, All Spirits, inhabiting within*
the earth; where their habitation is, of force, not of, will (except
the myddest of my self, which I know not), are subiect to the
powre here of. Δ. - Pointing to his Seale. *With this you*
He ment the middest or Center of the Earth. The middest of his charge.

Practise. *shall govern, with this you shall unlok: With this (in his name who*
rayneth) you shall discover her entrayles. How say you now?
Can you do it? Ar not your Magiciens acquaynted with me: yt
Prince Butmono. *greveth me to regester the bones of the Wycked. Prayse him Butmono,*
prayse him Butmono, *Prayse him.* Δ. - *Is that your name, I pray you*
tell me. He answered, *Yea it is my name. It is the ende of all*
things. E.K. - Now he sitteth down.

A great dowt ..... me yet, the, diversity of the 4th and fifth officers and officis as they are here, and in the Repetition ensuing.

·5· Δ. - Now the Fifth turned his face toward E.K. (who sat before me,
E.K.
and opposite unto me) and stepped furth and sayd: *I am Life*
Δ. in Animantibus brutis.
and breath ~~of all things~~ in Living Creatures. All Things
Δ. ℵ man
Live by me, the Image of One excepted. Behold the face
of the Earth. E.K. - There appeareth all ~~Creatures~~ Kindes of brute beastes,
fowles fowles, Dragons, and other. Δ. - He Clapt his hands to gither
and they all, vanished away, at ones: they cam agayn: and went then away
and retorned no more. But the people within the Globe remayned still:
as from the begynning: he sayd while the beastes were yet in sight,
Lo, all these, do I endue with Life: my seale is theyr Glory.
1: 2:
Virtus officii sui. *Of God am I Sanctifyed: I reioyse: the Living, The ende, and*
3:
begynning of these things, are known unto me: and by sufferance
A little Viol of oyel. *I do dispose them untyll my Violl be run:* E.K. - He taketh
out of his bosom a little vyol glass: and there seameth to be five or
six sponefulls of oyle in it. Δ. - He answered and sayd: *That it*
is: and it is a mysterie. Δ. - I spake somwhat of this oyle, and
Prince Blisdon. he answered me, and sayd, *Thow sayst true. In token of God*
his Powre and Glory, write down BLISDON.
E.K. - He taketh his hand of from the Heptagonum.
·6· The Sixth pulleth open his clothes and red apparell, and there
yssueth mighty fyre oute of his sides. [Δ. - Note, the
Short coat the first. cote of the first of these seven is shorter then any of his fellows coats
are.] The sight of the fyre is very owgly, grisely, terrible, and
skarsly of mans eye can be beholden. At length he pluckt his
coates to gither, and sayd to E.K., Ô *I wold shew the, but flesh and*
blud can not see. Write shortly (it is enowgh) Novi Ianuam
Mortis. Δ. - than sayd he to me in an ernest muse, Ô, *Muse not, My*
words ar dark, but with those that see, light enowgh. Et percussit Gloria Dei, Impiorum parietes. Dixi. Δ. - In
Prince Brorges. mervaylous raging fyre, this worde BRORGES did appeare,
tossed to and fro in the furious flames thereof, so abundantly streaming
out, as yf all the world had byn on fyre, so that E.K., could
not endure (without great annoyance to his ey sight) to behold the same,
and finally he sayd, Mysteria in animis vestris imprimite. And so the
fyre vanished away:

But Baligon, *aliter* Carmara, in the ende of the boke sayeth it to be his office. Consider well.

E.K. - The stone semeth all Blew: and onely One now beholdeth The Heptagonum: all the rest being sat down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work. Now the last putteth his hands to the Heptagonum and turned his face to E.K. having his face (all the while before) turned toward Δ, he sayd, *The Creatures Living in my* Δ. fortè in Aëre *Dominion, ar subiect to my powre. Behold I am* BRALGES. *The powres under my subiection, are Invisible. Lo what .....*

·7·

Prince Bralges. hath Blumaza his king.

are. E.K. - All the world semed to be in brightnes or on fire: and therin appered Diverse little things like little smokes without any forme. He sayd, *This is the Seale of my Government. Behold I am come, I will teache the Names without Numbers: The Creatures subiect unto me shalbe known unto you.* ☾ *Beware of wavering, Blot out suspition of us for we are Gods Creatures, that have rayned, do rayne and shall raigne for ever. All our Mysteries shalbe known unto you.*

The Seale.

Exchue Wavering or suspition.

All Mysteries shalbe known to us.

E.K. - All the 7 vanished away, onely remayning, who sayd (being stand up, and leaning uppon his Chayre, and turned to E.K.), *Behold, these things, and theyr mysteries shalbe known unto you, reserving the Secrets of him which raigneth for ever:* [E.K. - The voyce of a multitude, answered singing] *Whose name is Great for ever.* - *Open your eyes, and you shall see from the Highest to the Lowest. The Peace of God be uppon you.*

Secreta Dei, non sunt ho*min*ibus revelanda.

Δ Note Highest and Lowest to be understode perhaps in Tà=bula collecta.

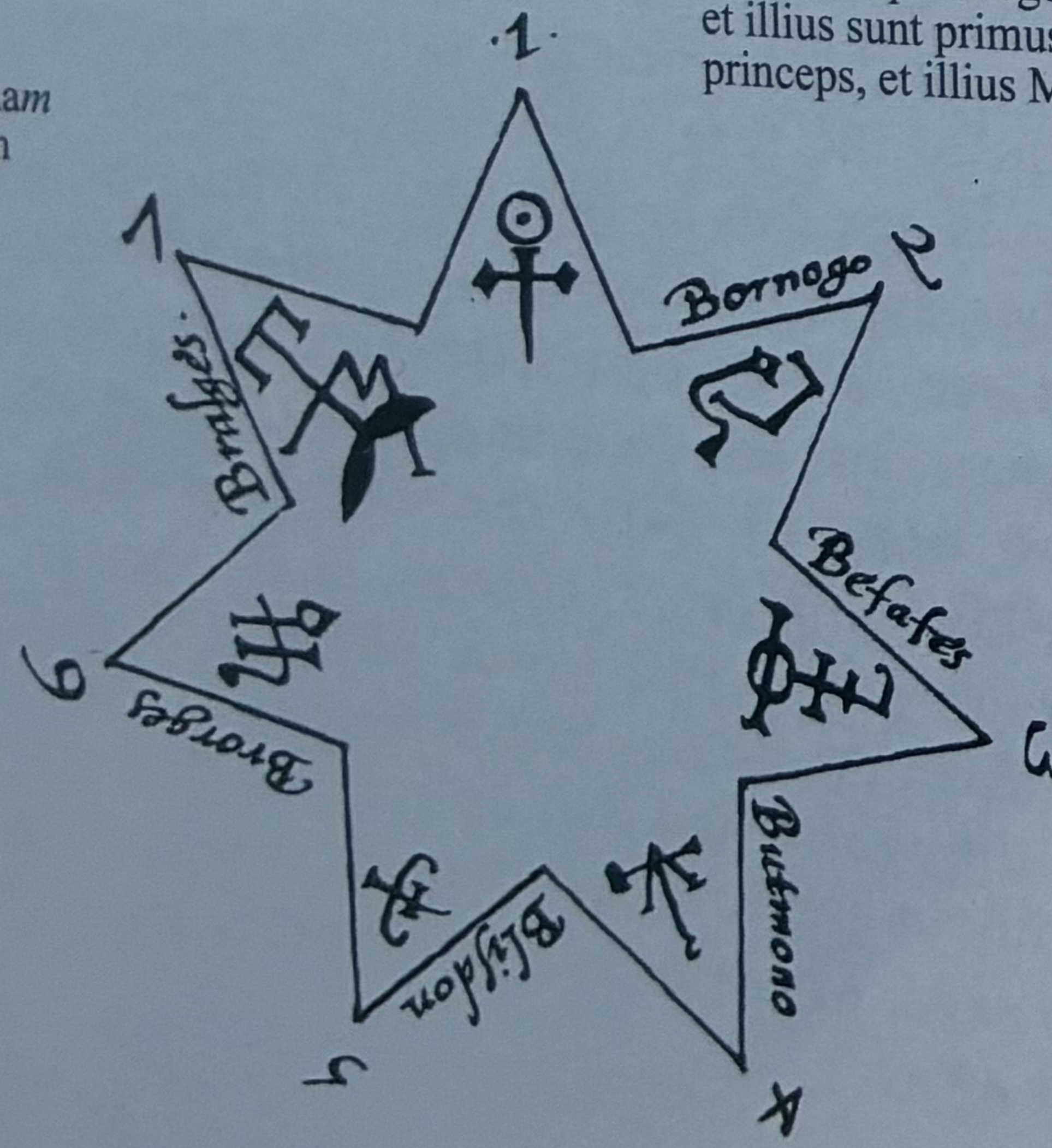
Δ. - *Amen.* E.K. - The black cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme ∵

Δ. - Sanctus Sanctus Sanctus D*ominus* Deus n*oster*.

* * *

Δ BLUMAZA Rex est sup*er* Reges Terræ et illius sunt primus princeps, et illius Ministri, ut co*n*ycio.

Hanc partem prima*m* vocat unum Librum: in quinta pagina sequente, ad hanc Notam ☉.



Δ It shold seme that this character shold be onely a Circle and a prycke fol. 6. b. I have forgotten how I cam by this Crosse annexed to it.

Δ Remember *aliter* Obelison his promise to me of knowing and using.

Words	9 9 9 7 11	45

Anº: 1582 Saterday Die 17: Novemb. A meridie horam circiter 1am.

Δ. - The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Carmara *aliter* Baligon.

Δ. - The Man with the Crowne, (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the shell of the forsaid Globe, was very glistring bright. The man shaked his hand toward me and the bak of the chayre was toward E.K. On this globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superficies of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be abowt the eigth part of the Whole did appere very smalle, and unworne, or unoccupyed.

.... past / present / to come.

Δ. - He turning his face toward E.K., spake thus, *I have declared things past and present: And now I speak of things to come. The whole shalbe manifest:* Nam ipse unus et Indivisibilis est.

Gloria Gloria Gloria Creatori n*ostro*.

Sa...... bis dext... Adhuc duo et tem=pus non est.

Δ forte, of this work.

Two partes are yet to come, the rest are finished allready. Δ. - He shewed the rownd Table with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd:

The rownd Table.

Venite gradatim repetamus opera Dei.

Short Coat.

Δ. - The first of the ·7· which had yesterday appeared, did now appere with the short robe, as he did before. Than ∴ sayd smylingly (being turned to E.K.):

Hæc sunt documenta tua quæ nondum intelligis.

∴ Δ. I think he ment by the rownd table shewed, which Mr K. had sent me &c, bycause these names cam out of that Table.

Δ. - Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,

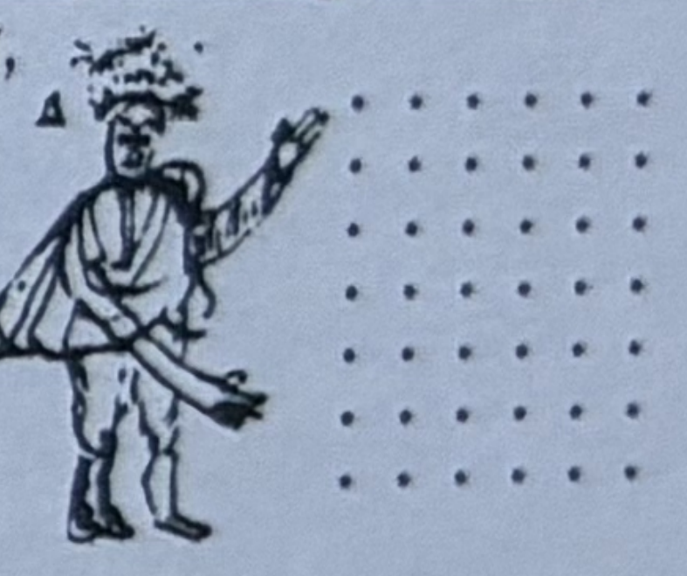
Vnus est Deus, et unum est opus n*ostrum*.

Δ. - Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus servire Deo nostro.

Vide lib. 3º

Δ. - Eche of these had somwhat in theyr hands. Som had Crownes, some garments &c. The number of them was 42, and stode in this order, and sayd embracing (as it wer) the whole number of this Cumpany.



Et nomen meum, numerus est totus.
Nec est crimen in numero nostro.
Moyses nos nominavit.
Potestas istorum, quàm istarum, quamvis non una, tamen in uno sunt.

I dowt it shold be short coat holding or embracing all the Table with his hands, and not .

Δ Note Istoru*m* Istaru*m* as if it were filioru*m* et filiaru*m* &c.

Δ. - I sayd that I thowght there wanted at the begynning of this sentence, this word Tam. He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt: Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est, Nobiscum. In Mundo, quanta*m* apud vos: In minori mundo, quantu*m* in vobis.

Numeri.

(Combinatur animus tuus: cogitatione) Disseritur apud Ph*ilosoph*os, idq*ue* maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah) et in n*ost*ra potestate est. Videbis Deum. Vidisti opera n*ost*ra, Opera (inqua*m*) manuu*m* suaru*m*: Digito Dei movebimur. A Deo venit Homo et cu*m* hominibus fuit: est enim cu*m* illis. Illius namq*ue* potestas, vim, virtutem, et esse dat, non nobis solum modo, sed operibus n*ostris*. Inhumata tibi anima tua, quid quærit? Δ. - *I understand you not.* He answered, Ab humo, homine; Ab homine; dictum est. *I axed the, what thow desyrest.*

Natura.

Dei potestas.

Δ. - *Wisdom, and Veritie,* I answered: then, he answered,

- *Thow shalt.* Δ. - There cam in a smyling fellow: and they pluckt

Δ ☾ Note this to be a REPETITION of the Heptagonon. Little Treatise beffore. Lern to reconcile the 4th and the fifth.

pluckt him, and towssed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell, and he skaped from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe and (as it wer) to get behinde the Diaphanous Globe.

Δ. - These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or $\frac{3}{4}$ of crownes, or robes &c: Six of them semed more glorious than the rest, and had cerclets (abowt theyr hed) of Gold: and those and theyr coates longer: and had perfect Crowns in theyr hands. The second six had thre quarters of crownes. The Third six, have clothes in theyr hands. All the rest semed to have balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.

Note this reckening by six and six.

Names. Δ. - The first six sayde, *Our names cannot be expressed: neyther can the names of these that follow.*

Short coat. Δ. - The first six made cursy to the man with the Short robe: the Second six made cursy to the first, and the Third to the Second, and they all, and the short robed man, made cursy to :

So he sayd, pagina præcedente, unum est opus nostrum.

Our workmanship is all one. Δ. - Sayd the short robed man.

The division of the Daye.

The whole day is divided into 6 partes: Every part occupyeth a part of them here. (Δ. - Pointing to the 42 standing there.) *Therfore yf thow wilt work with Kings (Thow knowest my meaning), finally what soever thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Deprivation: I meane the next six. The residue all do serve to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.*

Practise. < Kings.

Δ. - Than they, spedyly (eche of them uppon the place of theyr standing), made a square table: and every table had but one Letter. The first of the first six did go away, and in his table appeared an O &c. and so of the second six, orderly theyr letters appeared in theyr tables: but the Third six, they cowred down uppon theyr letters, and were loath to shew them: but at length, did, &c., and at the last of every row, they all cam to=gither &c.

The first 6.
The second 6.
The Third 6.

	Ẹ						Δ
O	Ḟ	S	N	G	L	E	4 howres
A	V	Z	N	I	L	N	4 howres
Y	L	L	M	A	F	S	4 howres
N	R	S	O	G	O	O	4 howres
N	R	R	C	P	R	N	4 howres
L	A	B	D	G	R	E	4 howres

Remember, how they stode, when they wer secondly disposed unto the. They stode first in six rows, and next they wer turned into ·7· I speak of the greater number and not of the less. In speaking of the greater, I have comprehended the lesser.

In sexto et 7° sunt omnia fol. 10.

Δ. - They went ever away toward the . . . . . hand.
The third row went of Lamenting: being commaunded: by the Short robed man. All parted in fire, falling into the Globe.
The fifth row did synk into the Globe, every one in a sundry fyre by him self.
The sixth fell with smoke down into the Globe.

E.K. - Now remayneth onely the man with the Crown : he made shew with his hands, beckning toward E.K. and sayd, *I have told the, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first name of the Table.**

* Δ. Now he meaneth at Bobogel in that table collected from ⊞, made before.

Δ. - How can Bobogel be accownted the first name?

---

*The Table ⊞ to be confered with the rownd ⊗.

* Sent to me by E.K.

++ A sword in the mans hand within the Circle.

Thow hast 49 names in those Tables. Those names thow hast in former Tables by the written: in that of 7 tymes 7: confer it with the rownd table. The first letter from the point of his sword++ is B. That B signifieth the number of the Bees, begynning the 49 names, environing That Circle. In the former Tables thow shalt fynde B·1· B·2· B·3· B·4· &c. and so to B·49. Those Bees begynne the names of all the powres that have governed, do govern, and shall govern:*

The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables.

The letter standeth in the myddest of every square, of every Circle: thowgh some be turned upside down: which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Iudgment.

There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

O (in this Table OFS &c.) is of the eighth name the second letter but the ninth here, in respect of the circle of numbers.

O in the Circumference is the ninthe letter.

Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.

Δ Note who sayeth this.

Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them. ———— *I have sayd.*

Mighty is thy name, O God of Hostes:
Blessed is thy name, Ô Lord, for ever.
Δ. - *Amen.*

Δ Note the like phrase fol. 2. of Hagonel who sayd he had spoken of it. Wheras we had receyved nothing of him before.

After 7 of the clok at night. die ♄

Lo, here I byd them do, and they do: I have appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or with out a truth, in affirming that I towght the those Tables: For they are from him, which made and created all things: I am from them^Δ him^ *in powre and message, under whome I here rule and shall do,*^supra fol. 1·b·2·^ *tyll the ende of all things be: Ô Great and bowntifull is his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Ioy for ever.*

Baligons rule and government.
The ende of all things.

Behold thow desyrest, and art syk with desire, I am the disposer thowgh not the Composer of Gods medicines. Thow desirest to be cumforted and strengthened in thy labors. I mynister unto the, The Strength of God. What I say, is not of my self, neyther that which is sayd to me, is of them selves, but it is sayd of him Which Liveth for ever. These Mysteries hath God lastly, and of his great mercyes, graunted unto the. I have answered thy dowting mynde.

Δ Dee his Languishing Desire.

God graunt.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not: Be faithfull. Use mercy. God shall enriche the.

Δ - Hardest for me in respect of my Imperfection.

Banish wrath: yt was the first and is the greatest Commaundement. I rayng in him, and live by him which raygneth and liveth for ever.

Δ.- *I pray you make some of these last instructions, more playne, and evident.*

I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed, &c.

Those - as he seemed to Embrace them fol. 5.

- I have shewed the perfectly. Behold I teache the agayn. O How mercifull is God that revealeth so great Secrets to flesh and blud? Thow hast 42 letters. Thy Tables, last, conteyn so many. Every letter is the name particular by him self of the generall actions, being, and doing of these 42, which appeared with theyr workmanship. The first was theyr Prince: and he governeth onely the estate, condition and being limited by God unto Kings of the earth. The 7 next him, are those that are messagers of God his good gifts to those that beleve him, and faithfully serve him: wherof few re... and rayng now frutefull in his sight.

42 letters.

The Prince.

Kings of the erth.

The Prince and his first 7.

Regnat Regnat, Regnat ô regnat Iniquitas super faciem totius terræ
Cor hominis impletum est malitia, et nequiciis.
ℵ data
Incipit, incipit enim nova illorum potestas, illis non sine re dedita, nec dis...
Vide quæso, Δ. - He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

Istorum Nova potestas incipit.

- All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Faythless: whose myserie is most lamentable. 7 onely, have 7 letters comprehending the dignitie of theyr vocation: The rest are, particular, not onely in powr, but allso in theyr vocation. Like leaves they spring and grow from one branche.

Angels, ministers of Gods wrath.

Consider the reckening here by 7 but before he had a reckoning by 6.

These words which thow seest in the last Table, some of them unhable to be pronownced, are notwithstanding the names of those 7 which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the powre, but allso the Being, of the rest.

Δ. - There were but 6 holding bewtifull Crownes.

The Powre and being of the rest.

The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides him, which was theyr prince. The first 7, are called by those names, that thow seest, as O F̣ S &c.

NOTE The Prince.

Now by 7.

Δ. - And so of A V Z N I L N &c. - Thow hast sayde.

Δ. each of 7 letters.

There are but 6 names, that are in Subiection. I teache breifly. Doost thow not remember the Circle and the prick in the myddest: which was on the right hand of him, that was theyr Prince? That onely representeth 7 in number: which being added unto the rest maketh 49. Read the letters. Δ. - I red O F̣ &c., and he willed me to strike them out.

Six names in subiection.

⊙ on the right hand.

Δ. forte of the first 7

Δ. videlicet.

- That is the name of those of the first: of the 7, which held the Crownes in theyr hands.

Δ. of the six lines.

The second line, is the name of the second, and so to the ende of the table. 42, letters: 42 names: 42 persons:

NOTE.

The first, where his fote stode, is both his Name and Character. And so of the Second, Third &c. Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order. This is the truth, and the Some of the Tables. Yt is easy to be understode and perfect.

Note, Name and Character.

Whan thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him which is theyr prince. Secondly the ministers of his powre ar Six: whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

Praxis.

Call.

Prince ·1· Ministers ·6·

42 As concerning the letters particularly, they do concern the Names of 42:

which 42, in generally, or one of them do and can work the destruction, hindrance or annoyance of the estate, Condition or degree, as well for body as government of any Wicked or yll Living Prince.

Destruction or hurt.

In owtward sense, my words are true, I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the government of Princis? For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldy princis, how much more shall it work with the Princis of Creation?

Δ. ℵ Kings.

Note.

Thow desyrest use, I teache use, and yet the Art is to the furder understanding of all Sciences, that are past, present or ~~to come~~ yet to come.

All sciences past, present or yet to come.

Frute hath a farder vertue than onely in the eating: Gold his furder condition, property, and qualitie, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow art Dignified.

Divers Kings.

Dignification.

Δ. - Yf I wold have the King of Spayne his hart to be enclined to the purpose I have in hand, What shall I do?

- First Cast thyne ey unto the Generall prince, Governor or Angel that is principall in this world. ~~[Δ. As yet is BALIGON or Carmara.]~~

Δ. Is it not Annael with whome I began?

Δ. who is that?

Secondly consider the circumstances of thy Instruction.

Practise.

Thirdly place my name, whome thow hast allready.

·Δ̇·

Δ. The names.

Δ. Hagonel

Fowrthly, of him, which was shewed the yesterday, whose garments were short, and of purple.

Δ. Character

of 7 letters a pece

Fifthly, his powre, with, the rest of his six perfect Ministers. With those thow shalt work to a good ende. All the rest thow mayst use to Gods Glorie. For every of them shall minister to thy necessities.

·Δ̇· - Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.

Moreover, when thow workest: Thy feete must be placed uppon those tables which thow seest written last, comprehending 42 letters, and names.

The placing of my fete in practise.

But with this Consideration, that the first Character, which is the first of the 7, in thy former boke, be placed uppon the top of the Table, which thow ~~wast, commaunded~~ wast, and art, and shalbe commaunded to have, and use.

Note former boke.

Δ. The Table of practise of a yard square libro .1º.

Last of all, the Ring, which was appointed the: With the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.

The Ring.

The Lamine.

The stone was not yet browght.

Even as God is iust, his iudgments true, his mercies unspeakable. So are we the true messagers of God: and our words are true in his mercy for ever.

Truth.

Glory, ô Glory, be to the, ô most high God.

Mich.

E.K. - Now commeth Michael and heaveth his hand out of the stone, and sayth, GOD Bless You.

- As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne. And whereas thow dost use a demaunde, as concerning thy doings

I shalt not practise these Tables in vayne.

to a good intent and purpose: and for the prayse and advancement of Gods
Glorie, with Philip the Spanish King: I answer, that whatsoever
thow shalt speak, do or work, shalbe profitable & accepted.
And the ende of it shalbe good.

Dei Misericordia magna ipsi. Δ. concessa.

Moreover wheras thow urgest the absence of thy frende, as an excuse
for the ring. No excuse can prevayle: Neyther canst thow shew
the frutes of a iust mynde, but of a faynting stomack with this excuse.
God hath retorned him, and wilbe mercifull unto you both.
Thy Chargis in worldy affayres, are not so great, that God cannot
Minister help to theyr necessities. Thow shalt be comforted, but
Respect the World to[1] *come; (whereunto thow art provided)*
and for what[2] *ende: and that, in*[3] *what tyme.*

Respice ista Tria.

Serve God truely: Serve him iustly.
Great care is to be had with those that meddle with Princes affayres.
Much more Consideration, with whome thow shalt medle or use
any practise. But God hath shaddowed the from destruction.
He preserveth his faithfull, and shaddoweth the iust with a shield
of honor.

Secresy.

Dee.

None shall enter into the knowledge of these mysteries with the,
but this Worker.
Thy estate with the Prince (now raynging) shall shortly be amended.
Her favor encreased, with the good wills of diverse, that are
now, deceyvers.
Thy hand, shall shortly be theyr help: and thow shalt do wunderfull
and many benifits (to the augmenting of Gods Glorie) for thy
Cuntry.
Finally, God doth enriche the with Knowledge: and of thy self, hath

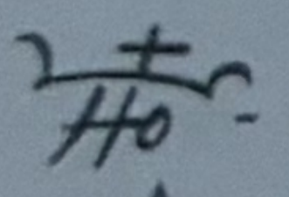
God Graunt.

Worldly vanity.

Good Angels.

given the understanding of these worldly vanities. He is ~~Wunderfull~~
Mercifull: and we his good Creatures, neyther have, do,
nor will forget the. God doth blesse you both: Whose
Mercy, Goodness, and Grace, I pronownce and utter uppon
you.   *I have sayd:*

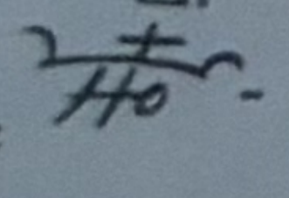
Δ. - Laus, honor, Gloria, virtus et Imperium,
Deo Optimo Maximo.
Amen.

 - *Yf you wilt stay one half howre, I will say farder unto you.*
Δ. - *We will: by gods leave.*

* * *

Δ. - After that half howre passed, (being 10½ Noctis ♄) he sayd,

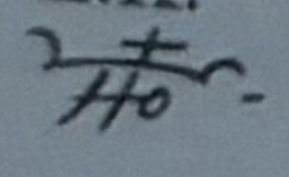
Noble men.

 - Venito BOBOGEL Rex et princeps Nobilitatis.
Venito cum ministris: Venito (inquam) Venito cum
Satellitibus tuis munitus.

Δ. - I fele: and (by a great thundring noyce, thumming thuming in myne
eares) I perceyve the presence of some Spirituall creature abowt me.

E.K. - And I here the thumming.

Note.

 - *Behold, Before this work be finished, (I meane the Manifestation*
of these Mysteries) thow shalt be trubbled, with the Contrarie Powres

---

Cave.

and beyond any accustomed manner. But take heade, they provoke the not to
work agaynst our Commaundements. Both thy ey and hand shall be manifest
witness of it: well, this is true.

BOBOGEL his apparayle.

E.K. - They that now come in are ioly fellows, all trymmed after the manner of Nobilitie
now a dayes: with gylt rapers, curled heare: and they bragged up and down.
BOBOGEL standeth in a blak velvet Coat; and his hose close, rownd hose of velvet
upperstoks over layd with gold lace: he hath a velvet hat cap, with a blak
feather in it: with a cape on one of his sholders, his purse hanging at his neck
and so put under his gyrdell, his berd long: he had pantofells and pynsons.
Of these, in Company, are 42: 7 of them, are apparayled like BOBOGEL,
sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women:
for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle,
and these were the last 7. They daunsed, lept and kissed.

E.K. - The stone is brighter, where the sage and grave 7 do stand, and where the other do stand
the stone is more dark.

Circle.

E.K. - Now they come to a circle, the Sage and the rest, but the sage stand all to gither.

Δ. - The first of the Sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis
& æternus.   He pluckt up his right fote, and under it appeared
an L.

·1·

Then the Second moved his fote, and — E — appeared.
Under the third, likwise
&c.

L
E
E
N
A
R
B

Then the last, B, and immediately they grew all to gither in a flame of fyre,
and so sonk down into the former Globe.

·2·

Of the rest the first pluckt up his fote,
and there appered an L &c.

L
N
A
N
A
E
B

At the last, they fell down like
drosse of metall.

·3·

Then whipped out fowr in a cumpany.

R
O
E
M
N
A
B

They clasp to gither, and fall down
in a thick smoke.

·4·

L
E
A
O
R
I
B

They ioyne to gither and vanish
like drops of water.

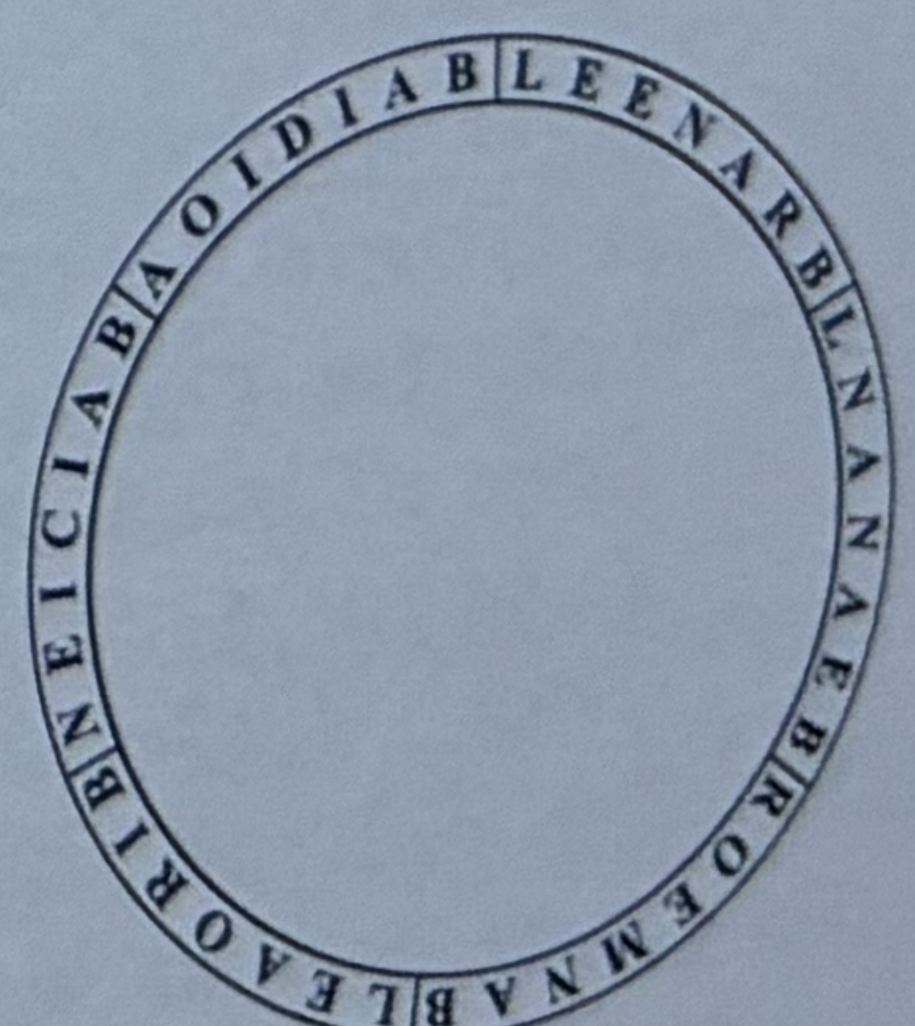
·5·

N
E
I
C
I
A
B

They fall down like a storme
of hayle.

Δ. - This I fashioned thus after
my first dictata penning
of my own fantasie.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



A
O
I
D
I
A
B

·6·

The last vanished away.

Δ. - Then he sayd, *Well, I will shew the more of these things at the next time. God be with you: God bless you both.*

Δ. - *Amen.*

Δ. - *When shall that next tyme be?* A voyce spake, On monday.

Δ. - Deo soli omnis Honor et Gloria. *Amen.*

Monday. Novembris 19. Circiter 1^am^ horam à meridie.

Δ. - Long after one comming to the stone (abowt half a quarter of an howre) the Cloth of Sylence remaynd drawn: and nothing appeared: but E.K. hard as a far of very pleasant Musik the while.

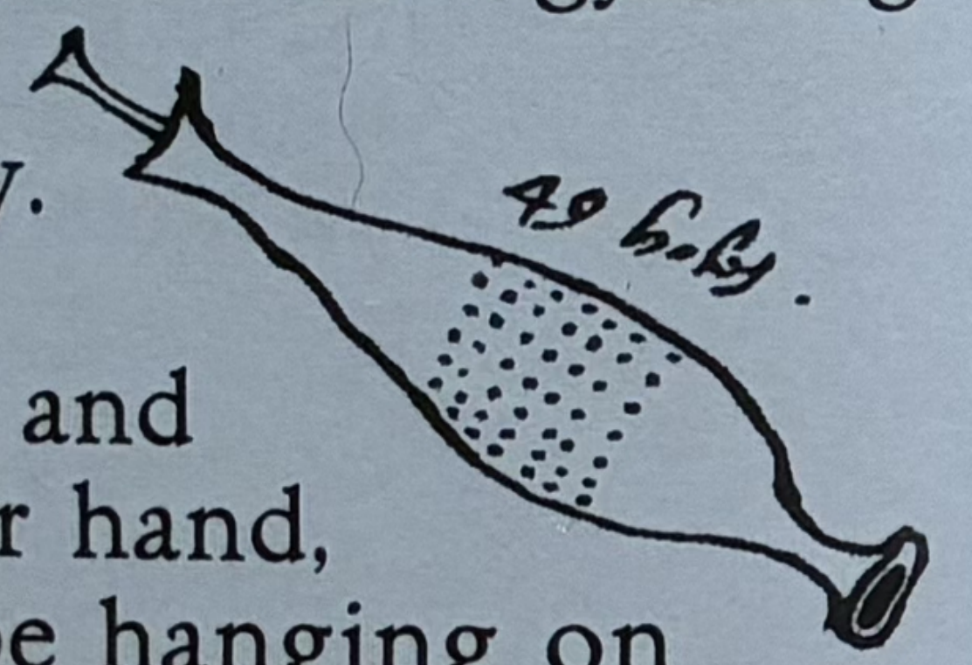
He seamed to take the cloth away with his hands. After that (abowt 6 minutes, Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

E.K. - Now come in 7 men with Musicall Instruments: and before them cam one with a velvet Coate, and a hat cap, with a sword by his syde, and a cloke or Cape hanging on one sholder: and a blak feather in his hat. &c.

BOBOGEL Rex, or/

After ward cam 42 more, seeming to be very far behynde the first 7. Their melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument.



These Musiciens did play, one with an other, iestingly.
They bobbed one an other, and than played agayn.

A rownd Table. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table in theyr hand,

The ·7· pipers went away. The 7 Pipers went away: and the Man with the Cape hanging on one of his sholders (somewhat like a Nobleman) remayned.

Then wer they come at hand, the 42 with the rownd table.

These seamed to be of two sortes. Of which, the last 7: on the forepart

wemen like. to behold seamed rather wemen, with fardingales very much sprowting out. But theyr face had no peculier attyre of wemen.

The Circle. The 42 held the Circle (or rownd Table) up, over theyr hed, flat wise.

Then they layd the Circle down, and stode rownd abowt it.

sayd, Tam mali, quam boni, laudant te,
Deus, Deus Deus, noster.

Δ. - The letters appeared to E.K., and he told me them, and I began to write.

L E E N A R B

- *Thow writest in vayne. Thow hast written them allready.*

Δ. - *It is true: I see them now last before noted down.*

- *Loke the eight name in the Tables.* [Δ of 49, collected] Δ. eight that is Bobogel

Charac=ter. *Loke to his Character in* [Δ. in the great Circle ~~the Heptagono~~] ~~*the Table with 7 Angles.*~~

Loke the second name in the Table with 7 angles:

Δ. - *That I finde to be Bornogo.*

E.K. - He with the cape on his one sholder, sayth, Nomen meum, est Bobogel.

And he that is my subiect, is Governor of the Second Angle of the 7.

Bobogel —— Rex
Bornogo —— Princeps

Δ. in Heptagonum

Bob. - *I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief,* [E.K. he falleth down on his knees and speaketh wordes which I understand not] *yea the onely distributer, giver, and bestower of Wisdome and Science.*

Wisdom & Science, true Nobility.

Cownsayle. *I Weare this apparayle, for that in dede, being a Prince I am a Cownsaylor to estate and dignitie. All Dignitie and government that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane without firm grownd.*

Pipers. *Those which thow sawest, (being pipers) signifie praters, with unaccustomed, and not usuall Instruments: which all wayes seame to sownd that, which None but I my self, with my subiects, (yea not all of them, But the fewest) can performe.*

Philosophie. *But I am true Philosophie. I am true understanding. Oh my descending from him which rayngeth, is even uncomprehensible of the Angells: Neyther do I know, my self: But what I think, I utter, and what I measure, I am.*

He sayd, Ordinationem Infinitæ potestatis elevate.

·1· E.K. - Now come Three out of the 42, and layd theyr fingers uppon the the three first letters, and

ΔL E E

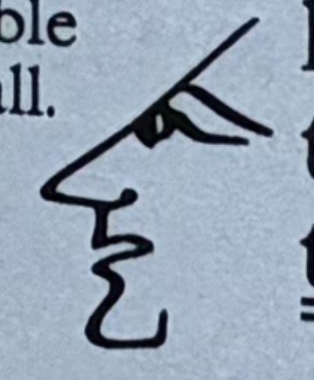
The first sayd: O unitas in Natura et in Deo.
The second sayd: O Æqualitas Dei et Naturæ. Deus in Deo: Natura a Deo et se.
The Third sayd: Concentus eius, est sine numero: Tamen nobiscum est in Vno, Fons et Caput Naturæ.

E.K. - They ioyne them selves to gither and become, all One Man, most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde, Veritas quæsita, n*ost*ra est.

E.K. - His apparayle is divided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: the other half seemed to be of diverse metalls: and his right fote seamed to be leade. He sayd (with an Aposiopesis) thus:

Vegetible Minerall.

♄



Beatus est qui Lumen capitis mei &c.

E.K. - The rest, all, quake. He sayd farder:

Vnus in Capite, unus in pectore, unus in pedibus.

E.K. - Then stept oute 9, at ones.

E.K. - Then the great man returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Ientleman with the Cape on his sholder: ✕BOBOGEL who sayde,

Dee. Dee, Dee, Dee, *at length, but not to late.*

E.K. - In the place of the former first Thre, appeared L E E.

E.K. - Of the 9, which stept out, they of the first Ternarie, sayd, eche thus orderly

·2· N A R

1 Volumus.
2 Possumus.
3 Quid non.

Adam. This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres, sumus Adam, societate.

E.K. - They become one man, as the other before, but a slender and a weak one neyther so high as the first: ever laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did part them from him, with his sworde, skabbard and all, as it hanged by his side.

Theyr letters were, N A R.

E.K. - Then cam the Ternarie — B L N, and orderly they sayd this:

.3.
B L N

1 Ab illo.
2 Per illum.
3 Cum illo.

Bob. - Qui caret hiis tribus, [E.K. - He wispereth to the first Three leaning to him and withall, seeing me muse at the Aposiopesis, he sayd, *No No, thow shalt not dowt*. [pointing to me]
In ecclesia Dei, laborabit in Vanum.

E.K. - This Ternarie of men becam to have one onely hed, and three bodyes, and that one hed was in good proportion.

E.K. - The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked and semed to wepe: and to wipe theyr brests, and where they wiped the place becam fayre. (Penitence.)

Δ E.K. - This Ternary did seme to stand uppon a triangular stone, and to turne (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened, and every of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white.

1. hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white.
2. The second body, his hand had in it, a little sword flamming with fyre.
3. The third had a thing like a hatt band of lawn, of many collours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

These Three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard, or loke into the Globe at the forsayd hole therof.

- *A wonder to behold the heven, much more this.*

E.K. - Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

- Sunt semper, et Cibus illorum est unus.

Δ. - Note: The first Ternarie, they semed to stand leaning to Bobogel.
The third Ternarie, was set orderly and vicissim, close by Bobogel his feete, one of these betwene two of the first, ever. So that orderly one of the first, and one of the Third ternarie: one of the first and one of the third; one of the first and one of the third.

E.K. - Then cam the Ternarie A N A.

.4.
A N A.

They sayd, orderly thus, 1. Ab illo sed.
2. Cum illo sed. Looking on his own belly.

Δ. - Then I demaunded of theyr Apparayle: and E.K. sayd that these were braver than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni. This he sayd, pointing to theyr apparayle.

Then the third sayd, 3. Per illum, Per illum, Per illum.
with a frowning cowntenance thrusting furth his hand.

E.K. - They ioyne to gither into one hed and three bodyes. The Hole of the Globe opened very wyde now.

This one compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

E.K. - They turn in order agaynst the Hole of the Globe. But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.

E.K. - These, being dissolved into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Δ. - Here I fownd a certayn error in my writing of the first Notes: which I have amended in the writing of this: But while that error did trubble me, the Spirituall Creature sayd these wordes, Bob. - *The Fawt is in E.K. his remembrance, and not in his will. Note this,*

L E E	*ar the Three that stand with me.*
N A R	*are the Three that I reiect.*
B L N	*are the Thre which are enterlincked with me.*
A N A	*are the Three that are reiected.*

Bob. sayd, Omnes naturam ad, Sed, Non in illo.

Δ. There re=mayned 10 tymes Three.

E.K. - The 30 remayning, cam all away, and satt betwene Bobogel and the reiected Cumpany, and from that Cumpany (Δ. of 30) cam onely 7 to the Circle agayn. Every of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these:

Note by theyr sitting that they are indifferent : and so they say:

A O I D I A B.

* Δ. They se=med therfore to sit betwene the perfect and the re=jected: as indifferent.

E.K. - They say, *In* use, we are perfect; Misused, we are Monsters.*
Sumus Septem Ianuæ Naturæ, et sui ipsius qui novit Deum.

E.K. - These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30 (Δ. beside AOIDIAB) semed also converted into black smoke, and to fall into the Globe.

6, 7.

Bob. sayd, In sexto et septimo sunt omnia.

E.K. - The six that were next him, semed to clyng hard and close to Bobogel (Bob. - *Behold*). E.K. - They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared.

NOTE the narrow path, above the chayre.

So that this Princely Noble man, and his six adherents (LEE. BLN), in this manner went out of sight.

Δ Bornogo.

- Formator horum, Secundus (Δ) est in Heptagono.
They are divided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Monday.
Sonday:

Note former, ergo
Δ. There is allso a circle on the grownd.

Theyr use, is onely thus (observing the former order) with the Circle uppon the grownd. The (Δ. of the six orders) first six, with theyr King and the seale of theyr Prince taketh place in the whole body of the day: The other being 6 tymes six, are divided into the partes of the day as before.

Practise by 6.

Names and Characters.

The Letters onely where they stode, are theyr names and Characters.
What doth the heven behold or the earth conteyne, that

Δ. Note the Circle uppon the grownde. Vide ante 3 folia, of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd.

Theyr office.

is not (or may be) subdued, formed and made by these?
What lerning, grownded uppon wisdome, with the exellencies in

Wisdome.

Nature, cannot they manifest?
One in heven they know.
One and all in Man, they know.
One and all in erth, they know.
Measure heven by a parte, (my meaning is, by these few).
Let God be Glorifyed: His name praysed.
His Creation well taken: and his Creatures, well used.

Δ This boke is sometymes called Liber Creationis & sometymes Tabulæ Creationis.

Δ. - I craved for some playner Instructions, as concerning the use of these,
and he answered.

- *Behold Are thy eyes so blynde? Dost thow see and wilt not see?*
Thy mynde telleth the: Thy understanding furdereth,
and thy iudgment doth establish it: That as thow sawest a Body
in three places, and of Three Compositions: Thowgh but two in forme.

A Threfold use of this Doctrine.

So shall this work have relation to tyme[1] *present and*
present use, to Mysteries[2] *far exceding it. And Finally*[3] *to*
a purpose and intent, wherby the Maiestie, and Name of God
shall and may, and of force must appeare, with the Apparition
of his wonders, and mervayles, yet unhard of.
Dixi.

Δ. - Than Immediately he began agayne as followeth.
- Venito, veni (inquam) adesto veni Rex.

Rex Aquarum.

O Rex, Rex, Rex Aquarum, venito, venito, inquam.
Magna est tua, maior autem mea potestas.
Deus n*os*te*r*, restat, regnat, et est, Quod, et sicut fuit.

E.K. - Then cam one and sayd:
- Parati sumus nomen eius Creatoris n*os*t*r*i, nomen, nomen laudare
Nomen (inquam) Vnius nunc . . . . et viventis
Obscura sunt hæc a*nim*is obscuris: Vera et manifesta Veris
et perfectis.
Ecce adsunt. E.K. - He that sayd this, is as thowgh he

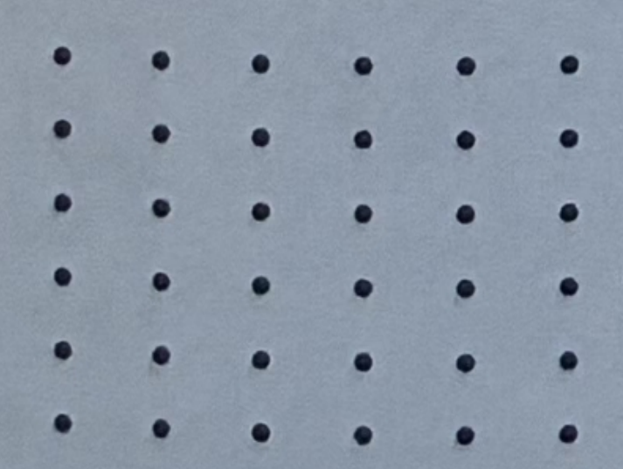
Note this Kings apparayle, and shew.

were a king, with a crown on his hed: His apparayle was a long
robe whitish: But his left arme was very white, and his right
arme black.

E.K. - There cam after this King a Cumpany of 42: and every
one of them had a letter in his forhed, and they were 7 in a row
and six downward.

King BABALEL.

The King had written in his forhed
BABALEL
The first 7, (begynning from E.K. his left hand
toward his right) had these letters, and
the second, Thirdth &c. had these letters as
here appeare.



- *At the next tyme, more.*
Δ. - Omne quod vivit laudet Deum
unum et trinum, in omne æuum
Amen.
E.K. - The cloth draws.

	E	I	L	O	M	F	O
	N	E	O	T	P	T	A
	S	A	G	A	C	I	Y
	O	N	E	D	P	O	N
N	A	O	O	N	M	A	N
	E	T	E	V	L	G	L

Novemb. 20: Tuesday, a meridie circa 2^{am}.

Δ. - After a great half howre attending, and diverse tymes our prayers to god,
the black cloth was pulled upward: and so vanished away.
appered sitting in his chayre, and his face toward me: and so looking
abowt he paused a while, half a quarter of an howr.
In the meane space cam one skypping lightly, a little boy, in a grene coate,
and sayd, *He is here, at an ynche.* Than he sayd, *Hark.* To
me he sayd, *Ha Sir ha.* Δ. - *What wilt thow say to me?* [Grene

Multin his Minister.

Coate], *I am* Multin *his minister, wilt thow any thing with me.* I
cannot tarry. Δ. - Then this skipiak espyed a spirituall creature comming, and
sayd: *Ha, ar you there?* Δ. - And so went out of sight.

Babalel.

Δ. - This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleve on his arme, blak: and the left sleve very
white. He seamed to stand uppon water.
The other 42 cam likewise and stode.

BAB. - Veni princeps 7 principu*m* qui sunt Aquaru*m* Principes.
Ego sum Rex potens et mirabilis in aquis: cuius potestas est
aquaru*m* visceribus.

Befafes. The Prince his apparayle.

Princeps iste (Δ. - pointing to a Prince, now come to sight which had
a red long robe, and a cerclet of gold on his hed) est Tertius
principum in Heptagonon. Δ. - I sayd *Heptagono*: he replyed,
Heptagonωn. and sayd: Verè, planè, et perspicuè dixi.

Bab. - Mensurasti aquas? Befafes answered, Factum est.

Prince Befafes my old frende unknown of me.

Δ. - I seemed to dowt of some matter here, and Befafes sayd, *Thow*
shalt be answered in any dowt. I am thy frende. I have favored
the in many things. Philosophers have imagined vaynely of my name.
For thy love towards me, Thow shalt know my name.
I was with Salomon; *I was also (unknown) with* Scotus.
I was, in respect of my powr: unknown, in respect of my name.

Mares.

He called me Mares. *Since, I was not with any. And I preserved*
the from the powre of the wicked, when I told the things of truth to
come: When I rid thy howse of wycked ones, and was with the in
extremities. I was with the. Behold I was with the throwghly.

OBELISON.

Δ. - Then he bad E.K. Ax me, yf I know Obelison. Δ. - I had to do
with Obelison, but by reason of my Skryers nawghtynes, I was in dowt
what I might credit.

Bef. - *Thow shalt know this for a most manifest truth hereafter.*

NOTE of wicked spirits some restitution to favor.

I am Obelison, *the fifth of the seventh, which have the*
skowrging of Obelison *the wicked: but not wicked for ever,*
neyther accursed to the ende.
We Angels have tymes, and our faultes are amended.

Δ. - *Shall I Note your name, by* Befafes. He answered, *My*
name is so, in dede: The Ægyptians called me Obelison
in respect of my nature. Δ. - *I pray you what is the Etymologie*
of Obelison*?* Bef. - *A pleasant deliverer.*

Or cerclets perhaps.

E.K. - The former 7, have Crownes. Theyr letters stand betwene theyr
feete, E I L O M F O &c.
Bef. - *Thow hast receyved these letters all ready.*
E.K. - The water seameth, contynually to pass over these letters.

Tuesday.

Bab. - *I Govern uppon Tuesday.*
E.K. - The first seven take the water and throw it up, and

Δ. *The fifth of the seventh,*
I understand not this yet. Vide lib. 5. Aº 1583 Maii 5.

it becommeth clowdes.
·1· The second throweth it up, and it becommeth hayle and snow.
·2· One of the first 7, sayde, *Behold, Behold, Behold:*
Theyr offices. *All the motion of the waters, and saltnes thereof is æqually assured by us: we give good success in battayles, reduce ships and all manner of vessells that flote uppon the seas: our might is great. Muse not, For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giveth victory from him that is most Victorious. Fishes and Monsters of the Sea, yea all that liveth therein, are well known with us. Behold we are (generally) the Distributers of Gods Iudgments uppon the Waters that cover the earth.*
* Δ

E.K. - Than stept furth all the rest.
The Third 7. The Third seven sayd, *Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition.*
·3· *The rest of us ar distributers and Deliverers of the Threasures and the unknown substances of the seas.* Threasors in the seas.

Bab. - *Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.*

E.K. - Now the 42 dive into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.

Ho standing up sayd, *Lo, Thus thow seest the glory of Gods creatures: whome thow mayst use, with the consideration of the day, theyr king, theyr Prince, and his Character.* Practise.
The King and prince govern for the whole daye: The rest according to the six partes of the day. King and Prince govern the whole day.
Use. *Use them, to the glory, prayse, and honor of him which created them to the laude and prayse of his Maiestie.*
A Day : *A day is 24 howres.* Δ. - *But whan doth that Day begyn?*
Ho - *Thow shalt be towght the rest.*

Ignis.
Ho, proceded, and sayd,
Vitam dedit Deus omnibus Creaturis.
Venite Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus:
Ô, Venite. Nam unus ille Regnat, et est
Vita Viventium.

E.K. - Now there commeth a King, and hath a Prince next him, and after them 42, like ghostes, or smokes, without all forme; having every of them a little glittring spark of fire in the myddest of them.

The first 7, are red as blud.
The Second 7, not so red.
The Third 7, like whitish smoke.
} The sparks of these were greater then of the rest.

Therefore I suspect some Intruder to have first .....

Δ. - Whereas in the former Treatise ther was a dowt of Butmono The fowrth and Blisdon theyr offices, being assigned here clere contrary: The dowt may be answered by the notes A° 1583, Maii 5: of the Table and my Character.

The fowrth 7
The fifth
The sixth
} are of divers cullours: All had firie sparks in theyr myddle.
Every spark had a letter in it.

Verè beatus (sayd this king that now cam).

Δ. - I pray you to tell me your name.
.... or King. - *I am the* ^Δ King^ *fowrth in the Table, and the two and twentyeth in number.*

Δ. - I understand in the Table of the names collected from the 7 Tables of 49. And in those tables taking of the first Septenarie Baligon, for the first King, and in the Second Septenarie Bobogel for the Second King and in the third Septenarie, taking Babalel, so accownted the third, and in the fowrth Septenarie, the first of Septenarie is Bynepor, and so accownted the fowrth: but accownting every one from Baligon, he is the 22th: and so the fowrth and the two and twentieth.
Butmono his prince.

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

E.K. - A voyce I here, saying, *You shall begynne to work agayn, at 6 of the clok next.*

Δ. - *Omnium* bonoru*m* largitori, laus perennis et immensa. *Amen.*

* * *

Δ. - Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away, Ho sitting in the charye.

Δ. Note this Chrystaline water. E.K. - There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.

Bynepor sayd: *Lo,* [and than he kneled down, and semed to pray, a prety while] *The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My Sanctification, glory, and renowne allthowgh it had begynning, cannot, shall not nor will have ending. He that Measureth, sa*yd, and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree.*
* Ipse dixit.
Fire, one of the 4 Elements. *The Fire that holdeth, or is, the first Principle of all things in* ^generaltye^ *generally, hath his ~~workmanship of my creation~~ universall and unmeasurable powre in the workmanship of my Creation: Visible and Invisible, were not, withoute my record. When he cam I was magnified by his comming, and I am sanctifyed, world Without ende.*
Ipse.

Vita Suprema,
Vita Superior,
et Infima, sunt meis mensurata manibus.

Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One, unto a thowsand of Thowsands: and One thowsand of thowsands, to a *number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. Write this reverently, Note it with Submission: What I speak hath not byn revealed, no not in these last tymes, of the Second last world.*

Note second last world.

But I begynne new worldes, new people, new kings, and new knowledge of a new Government. To be short,

Ecce, *omnia* Nova.

Vitam tradidit, deditque mihi potestatem
esse, Vivere, et in perpetuum glorifica .....
Omnibus et ubique.

As these cannot be comprehended, what they are, with mor....

Note.

Thursday.

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde. I Govern uppon Thursday. For Instruction, the rest as before. Thow shalt work mervaylous mervaylously, by my workmanship in the highest. To whome (with overshaddowing thy light, with life, and blessing you both, in his name, of whome I am the Image), I prayse God.*

*Δ. I dowt, I did not here perfectly at this writing down.

E.K. - Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

---

stode up and moved his hand, above his hed, Cumpassing with it a loft.

After that cam a Cumpany, with a King, and after him a prince.

The king.

The king had a red robe on, and a crown on his hed.

The prince.

The Prince had a robe of many cullours, and on his hed a Cerclet.

The Cumpany[42] seemed to stand rownd abowt a little hill of Claye.

An Innumerable Cumpany of ugly Creatues, a far of.

Behynde this Cumpany seamed to stand an innumerable multitude of ugly people a far of. Those which seeme to stand rownd abowt the little hill seme to have in the palmes of theyr hands, letters, in order as here appereth.

Δ. Bnaspol.

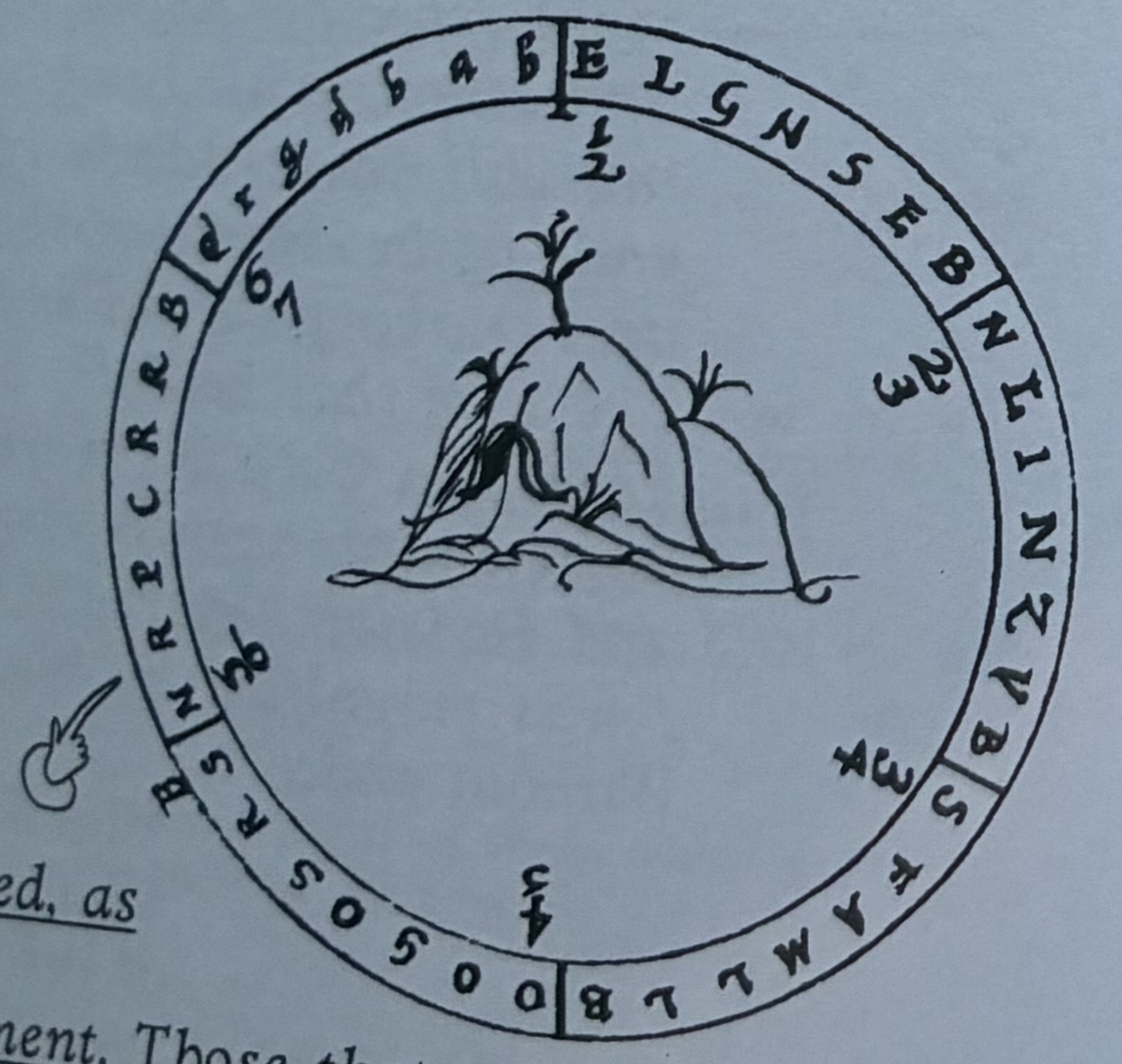
Wensday.

Δ. - The King spake. *Beholde, All the Earth with her bowells and Secrets what soever, are delivered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then I. Unto my Prince, (my Subiect) are delivered the keyes of the Mysteries of the earth. All these are Angells that govern under him. Whose Government is divided, as before. Use them, They are and shalbe at thy commaundement. Those that stand afarr of*

Δ. Blisdon.

Angells.

Use them.



Vide lib° 5: 1583: Martii 26.

Vide de istis in *Libro Cracoviensi* Iunii 26.

Threasor hyd in earth, kept by Wycked Spirites.

are the Spirits of perdition, which kepe earth with her Threasor, for him &c., and so furth. I have sayd.

Bnaspol.
Blisdon.

, standing up, sayd, *His name is the fifth and the 29th: and his Prince his name the fifth, and the 23th.* Δ. - The first name, I understand in Tabula collecta, The second name, I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

- Venite, ubi nulla quies, Sed stridor dentium.

E.K. - Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day. beckened with his hand unto him, and his coates went to gither, and so covered that horrible sight.

E.K. - There appeareth a rownd Table, which 42 hold, and toss, all in fyrie flames.

- *Write quickly, thow* [E.K.] *canst not behold it.*

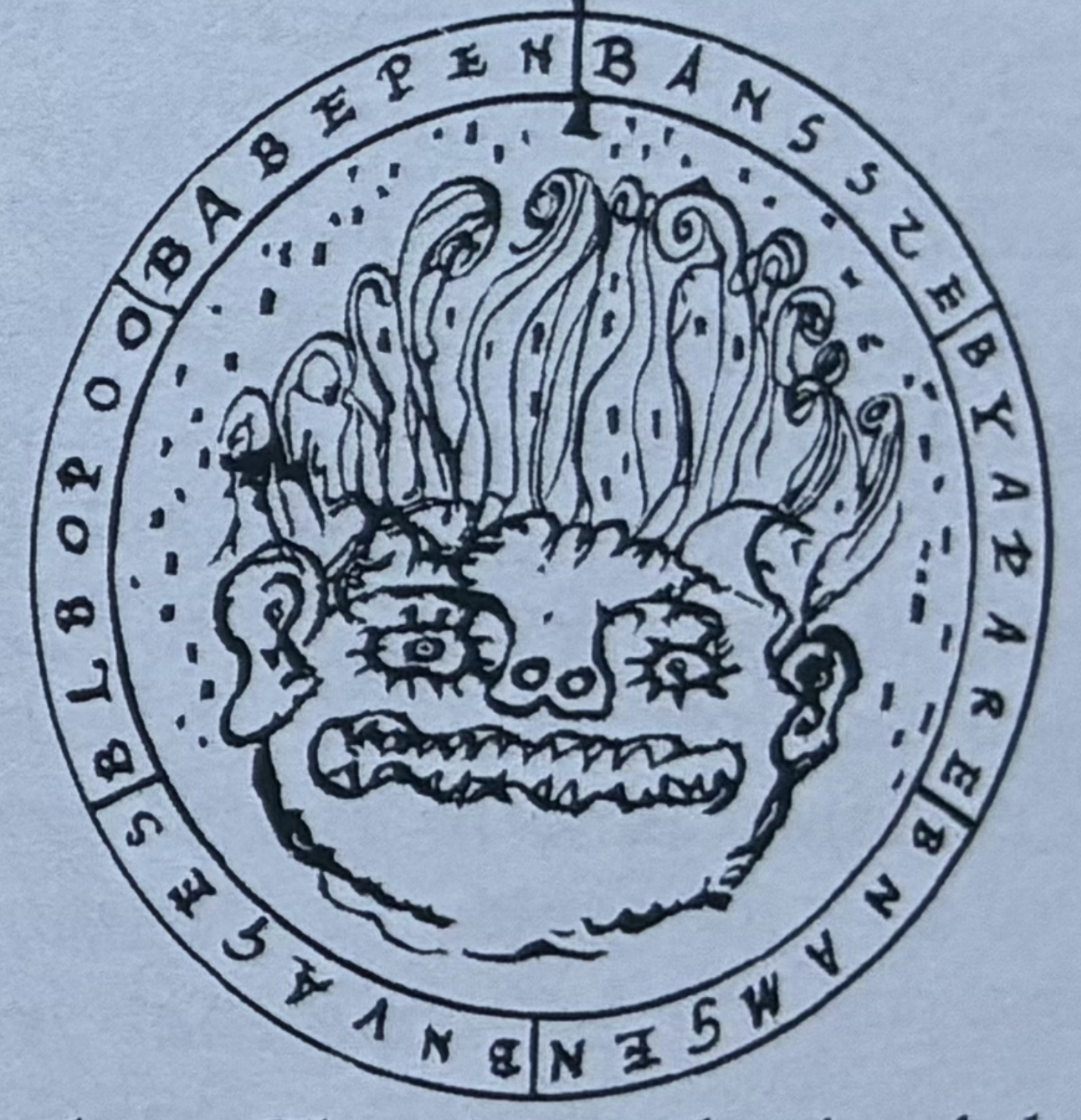
The King.

E.K. - The first seameth to be a King with a crown on his hed, and the &c.

Mark who sayd so before.

- *Lo I Govern (as I have sayd before) All enchanters, Coniurers, witches, & Wicked Spirits that are hated of God, and included for ever, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and have tyme of Ioye, whose measures I have, and kepe accownt of) are all at my government. By me, thow shalt cast oute the powre of all wicked spirits. By me, thow shalt know the doings and practises of evill men, and more, then may be spoken or uttred to man.*

Saterday.



∴
Δ. Somwhat was not hard of me, or forgot - perhaps *Terror.*

Blessed be his name, whose Glory is ever lasting fode to the Iust, and sempiternall ∴ to the wicked.

Δ. Bnapsen

- *The 36the name, is the King his name, And his Prince his name is the last written in the Heptagonon.*

Δ. Save one.

Δ. Brorges

Note a° 1583 Maii. Thus I considered In dede after a sorte Brorges may be cownted as last, for the begyning secretly was with Bralges.

Bralges sayd his government was of such. *Supra* fol. 4. b.

- Venite Vos qui sub mea estis potestate.

E.K. - Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures.

The Circle of letters.

Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.

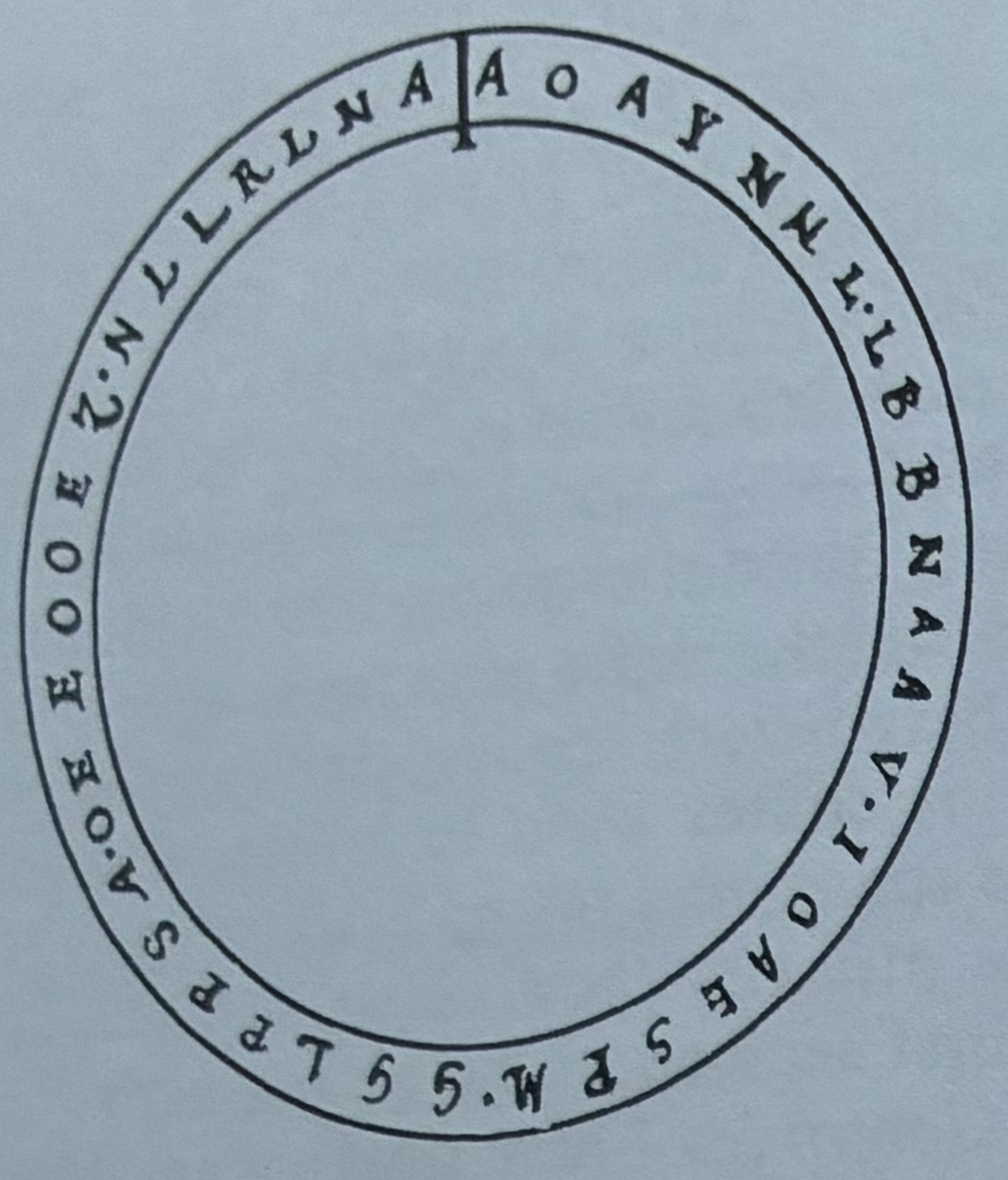
The last Ternarie.

- *Of these, I am Governor my self. Behold I am of tyme present. I am of the last Ternarie.*

That is expownded lib°. 5· Maii ·5·

Friday.

Loke what may be wrowght, in all aeriäll Actions, I can distribute and bestow at my pleasure: my tyme and day is Friday: The day of the last before, is Saterday. The day of the Fifth is Wensday.



- *Behold,*
I have towght the. His name be blessed, who raigneth and liveth for ever.
Δ. - *Amen, Amen, Amen.*

- *I will answer the of all Dowtes herein (being demaunded of me) to morrow.*
For, so I call it, for thy sake: Not, for that, it is so to me.
Δ. - So he went away.

Δ. - Then cam VRIEL, MICHAEL, and an other, (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also had his peculier chayre, at his tymes of teaching me.

Note a pec=
culier chayre.

MICHAEL (sayd), *Mercifull is our God, and glorious is his name, which chuseth his creatures, according to his own Secret Iudgment and good pleasure.*
This Arte is the first part of a Threefold Art, ioyning Man (with the Knowledge of the [1]WORLDE, *the* [2]GOVERNMENT *of his Creatures, and the* [3]SIGHT *of his Maiestie):*
Unto him: (ô I say) unto him; which is
Strength, Medicine, and Merçie
to those that feare him:
Amen.

Primus
pars Artis
Triplicis.
He termeth
this afterward
of three pro=
portions in
Esse: Consider
these three
principall points
here.

Δ
Annael.

Δ. - Gloria, laus, honor, et perennis Iubilatio,
Sit Deo no*st*ro Omnipotenti.
Optimo, Maximoque.
Amen.

Δ. - Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum Stellare going next before.

1588,
on twelfth
day at night
as I considered
the Method of this
boke, this cam
to my mynde.

Wensday. Novemb. 21. hora 7. a meridie.

Note.
The Collour
red & grene
of the Table of
Covenant.
Two Chayres.

Δ. - There appered the first table, covered with a cloth of silk changeable cullour red and grene: with a white cloth under it: all hanging very low. The first chayre allso: wherein Michael used to sit.
And did appere likewise, and his peculier chayre: and he standing by it.
But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those Spirituall creatures yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master; and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do.
, he held up his rod (which had two portions or partes of it black and one, red: and sayde:
Ô quanta est ho*mini*s infirmitas et Corruptio, qui Angelis, idq*ue* suis bonis, fidem autem Deo, vix habet?
O*mn*ia mundana, fæces: Mundi Corruptiones in se habent:
Deus n*oste*r, Deus no*ste*r, Deus (inquam) ille n*oste*r Verus, cum
idque
Veris suis angelis, eiq*ue* inservientibus Semper verus est.
Pete quæ vis? Dixi: et quod dixi, obumbratu*m* est veritate, iusticia et perfectione.

Note of this Rod.

Ecce (Δ. - holding up the rod)
Hîc (Δ. - pointing to the ende of the rod)
Per hoc (Δ. - pointing to the midle of it)

Et a Mensuræ fine, nos nostramq*ue* mensurabis potestate*m*.
Age (inquam) Quid vis?

Δ. - I, than, of the premisses used a little discourse: how they might para=bolically, betoken other more profownd matter, and litterally other: yet what sense so ever the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh E.K. his mys reporting to me matter shewed to him, or by my mys hering or negligent writing &c. To some part therof he sayd these words ensuing.

- In Vmbra mortis non est æqualitas.
E.K.
Obscurum enim nihil est quod per illu*m* recepisti. Age.

- *Thow hast a work of three proportions in esse; of 7 in forme: which is of it self divided by a number Septenarie, of the course, estate and determination of things above, things next, and things below: which, of it self is pure, perfect and without blemish. Notwithstanding I will answer the thus.*
The 7 Kings are orderly conteyned in the first of the Sevens divided in generall numbers: whose names are expressed, published and perfectly formed within the first grownd and fowndacion of this Threefold work. The kings I meane with theyr Characters, and the names of theyr ·7· living and semper adherent Ministers: Whose names thow mayst see

A Three=
fold work.

Threefold
Work.
The Kings with
theyr Characters.

An · Ave · Rocle · Liba Δ. - I understand of Il, An, Ave, &c. in the Characters of the 7 Kings.

Δ Filii Filiorum – An, Ave &c.

not onely there written, but openly, and most playnely, truely, and sincerely

Examination to be made of these bokes.

spoken of before: as, by due examination of thy bokes thow shalt manifestly
perceyve. Notwithstanding, as every king, in his Maiestie, doth
comprehend the dignitie of his whole seat and estate, so I of my self being

The First King.

A Mysterie.

Δ forte, Unlawfull and was mys hard.

the First, have the government of my self perfectly, as a mysterie
known unto my self: which is a thing unlawfull to be published unto man
and lawfull in respect of the charge committed unto us: and the slender
Dignification of mans frayle estate, Which thow mayst see in the Hep=
tagonon: Where, there wanteth a name: The rest of the Circle on

The Globe.

the utter Circumference of the Globe, are the Six Kings orderly
following: according as they are written in the Mysteries of the .....
which do begynne the Powres, with theyr Prince (Princis), and theyr

Δ forte theyr.

Characters orderly taken, by and uppon the Heptagonon ......
Ô God, how easy is this first understanding.

Δ Liber Creationis.

Thow hast byn told perfectly, playnely and absolutely, not onely the
Condition, dignitie, and estate of all things that God hath fra=

Note, what hath bin tawght in this boke.

med: But allso withall, thow wart delivered the most perfect forme
and Use of them.

Δ as may appere by the 49 names Collected.

But this will I tell the (to the intent thow shalt know: and forby cause
I wold not, thow sholdest be ignorant in true Wisdome) that those
Six Names in and uppon the Heptagonum are Collected, do growe
and are gathered from the names in generally affore sayd. without
Take the Names, I will teache the to know them, which els, by
direction thow canst not fynde.

Δ I suspect this to be an imperfect phrase.

☞

Loke thy First Table: I am called BALIGON
with men. Thow hast Noted my name (which is Secret)

Name among Angels.

among the Angels, begynning with this letter M, consisting of
7 letters, the last being an A.

MARMARA. CARMARA. M.

I am called MARMARA: but otherwise CARMARA: but
that letter M, shall not be expressed &c.

Bobogel. Bornogo.

Thow seest, next, BOBOGEL; He it is that is the Second King.
Thow seest the name BORNOGO, to be the first (Δ name expressed) uppon the Heptagonum:
it is his Prince. And therfore I did Note him with a Coronet,

Note Attire.

and not with a Crown: nay rather, but with a Cerclet abowt his
hed. &c.

Δ. - I concluded (of his instructions) the Kings and theyr Princes,
theyr names to be thus lerned out of the Table Collected of
49, names, it is to weete:

·Δ· Addendo 7– fit hic processus. Ergo addendo 7, numero 43, pro= veniet 50: numerus maior 40 quam 49, per ·1· qui respi= cere potest illum primum Re= gem Baligon.

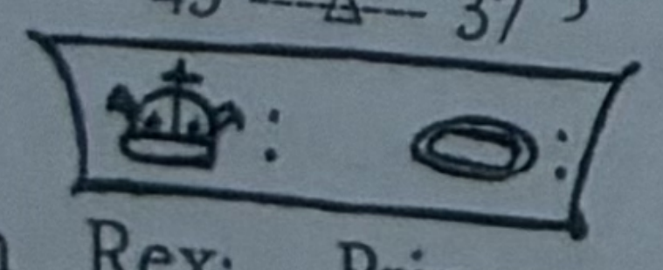
1 —Δ— 44
8 —— 2
15 —— 9
22 —— 16
29 —— 23
36 —— 30
43 —Δ— 37

·Δ· Addendo 7, fit processus hic. g^o Si 7 addantur numero 37: inde emerget 44. pro proximo principe.

modo retro= grado quasi.

·Δ·

·Δ· As far as I remember, he sayd, My prince is my self: which is a mysterie.



then Rex: Princeps

Δ It is not ~~Baginol But Bagenol with e not i, and therfore con= sider.~~

44us ·1·

·Δ· ~~My coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol is the Prince under BALIGON; bycause the letters are all one: but the order of theyr places divers: and so is his prince conteyned in him self.~~

Δ. - ~~He allowed of my coniecture for these ·6· but of his Prince.~~

Δ. - ~~I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I know not yet: Novemb ·23·~~

and farder he sayd,

Δ. - Note that he calleth that, contynually, A Globe.
Uppon such a globe Nalvage shewed out all the Calls.

The Characters.

The Characters of Kings, are in the Globe; and of the Princis, in the
Heptagonon.

Δ. - Note, from the ☞ on the last side, untyll these words finished, he
was out of sight: and whan he had ended these words, he cam in sight
agayn: and browght a thing in his hand like a sterre: ✡: or Heptagonum.

2/Ho -

The peculier Table of Princis.

Behold. Every one of these Princis hath his peculier Table.
Thow hast Noted the First Table which begynneth, as I will tell
the.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table
O E S N G L E, and the second of Befafes, is the
second, and the thirdth of the third: and the fowrth of the fowrth and
the fifth of the fifth, and the sixth of the sixth, and E, (in the
seventh, Bnagole is the seventh and last of this first
seven of this first Table: accownted the first CAVZNILN.
The second seven by like order is gathered of Babalel, and the
rest of his septenarie. And so furth to the ende downward
as thow didst before. &c.

.... king .... first answering to Blumaza as I perceyved, 1583 Maii ·5· manè by meditation: and of Necessity must be: yf the last be for Baligon.

2. 3: In the second Table; L (the first letter therof) is out of Bobogel
his last letter, the second letter, is the sixth of Befafes; the third,
is the fifth, of Basmelo &c. and so you have L E E N A R B.
For the rest kepe that order downward to the ende of the last
Name Bamnode. Transversim, quasi retrograde.

Δ The next l is the last letter of Babalel and than transversim as before &c.

3. 4: In the Third, begyn at the lower (last) letter of the latter worde (last) of the last
of the second seven: and so upward, toward the right (left) hand: Δ. - The
last word is of second seven is Bnagole.) The last letter therof
is e: which is the first of this Third Table, and the i, in
Brisfli, is the second, and l in Branglo the thirdth, and than so
furth, upward, overthwart, toward the left hand, till ye
come to Bobogel, his second letter, being O. Then to N in Bonefon: e in Ber=
male: O in Bragiop. &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table.
The first B of the Table is the first B of Bobogel.
The second B of this Table, is the B of Befafes.
The third letter is a the second letter of Basmelo.
The fowrth letter, R is the thirdth of Bernole.
The fifth is the fowrth of Branglo.
The sixth is the fifth of Brisfli.
The seventh is the sixth of Bnagole.
And so in to the next sevens downward orderly for the rest of the Table.

5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter
being e: and then upward croswise exactly tyll the B of Bobogel.
And so of the next Seven, for the next: begynning at the n of
Bonefon, and so furth.

6. 7: In the Sixth, (the Infernall Table) The first is B of Bobogel.
The second is A of the 15th: The third is N of the 22th: The
fowrth, is the fowrth of the 29: The fifth of the 36: The sixth
of the 43: and the seventh of the 49: being E in Bamnode,
two letters being taken in that last Septenarie.
The Second Septenarie begynneth at the first of the 15th, the second at the
Second of the 22th (being Y), the third at the thirdth of the 29th: then the
4th of the 36th: the 5th of the 43th.

7. 1: *The Seventh: the first A, is the A, of Baligon, and so downward all the*
second letters of the 7 kings. Then all the third letters, then all the
fowrth letters, then all fifth letters, then all the sixth letters only, and
finally the seventh and last letters of the first names of the 7, sep=
tenaries.
Δ. - Note, this Table is made all of Kingly substance, &c.
Δ. - *Now I trust I understand (meterly well) the making of these 7:*
Tables: I wold gladly here some instruction of the great
Circular table (which you call the Globe): which hath the Kings
with theyr characters, and so within, 7 tymes 7, seven tymes .....
7 tymes 6, seven tymes furnished with letters and numbers of
sorts.

The Use of The Circular Table (here before often called a globe) at an other tyme.

- *That doth apperteyn to an other tyme.*
E.K. - The Cloth was lett down; and the stone did yield a voyce,
but nothing visible but the forsayd blak cloth.

A voyce - *One thing is yet wanting: a mete receptacle &c.*
There is yet wanting a stone &c.
One there is, most excellent, hid in the secret of the depth &c.
In the uttermost part of the Roman Possession.
- *Write. All lawd, Glorie and honor be unto him, which rayneth for*
ever. Amen. Be of good Cumfort.
Lo, the mighty hand of God is uppon thee.
Thow shalt have it. Thow shalt have it. Thow shalt have it.
Dost thow see, loke and styr not from thy place: E.K. pointed toward it.
Δ. - *I see it not.*
- *It is Sanctified, blessed, and . . . . .Δ. . . . . .*
in the use of his Creatures.
Thow shalt prevayle with it, with Kings, and with all Creatures
of the World: Whose beauty (in vertue) shall be more worth
then the Kingdomes of the earth.
Loke, if thow see it: But styr not, for the Angel of his powre is
present.

Δ I omitted a word, and our memories could not yeld it, this perhaps *Dignifyed.*

E.K. Loked toward my west wyndow, and saw there first uppon the
matts by my bokes a thing (to his thinking) as big as an egg: most
bright, clere, and glorious: and an angel of the heyth of a
little chylde holding up the same thing in his hand toward
me: and that Angel had a fyrey sword in his hand, &c.

An Angel hol= ding up the Stone.

- *Go toward it, and take it up.*
Δ. - I went toward the place, which E.K. pointed to: and tyll I
cam within two fote of it, I saw nothing: and then I saw like a
shaddow, on the grownd or matts hard by my bokes
under the west wyndow: The shaddow was rowndysh, and less
then the palm of my hand. I put my hand down uppon it, and
I felt a thing cold and hard: which (taking up, I) perceyved to
be the Stone before mentioned.
- *Kepe it sincerely.*
Veritas in veritate: Deus in Deo, Vnus in uno est.

Cave. ☞ *Let no mortal hand towche it, but thyne owne.*
Prayse God.

Δ. - Illi qui venturus est Indicare Sæculum per ignem
sit omnis honor, laus, et gloria, in sempiterna sæcula. *Amen.*

Liber Mysteriorum
Quintus

1583: Martii 23.

Liber 6us
Liber 7us

23 March 1583 – 18 April 1583
(from British Library MS. Sloane 3188)

Jesus. †

Aº 1583 Martii 23. Saterday. a meridie.

Δ. - E.K. being come, with Mr Iohn Husey of Blockley, (on the 22 day of Marche) and E.K. being desirous to understand somwhat of our Spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill, by the direction and leading of such a Spirituall Creature, as when they had gotten the same, and they endevored by art to have some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c., which thing now they did.

The boke fownd in Northwik hill.

Being therfor now ready to receyve instructions of our frendes, there appered in the stone One, in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under, and sayd, Penetrasti vim in iniusticiæ meæ.

Pilosus.

Δ. - *Glorifie God and depart.* He sayd, Feci, Nam decedo.
He went away as it had byn a bunsh of fethers pulld in peces.
The Clowd wexed bigger, and went all to the right hand.
At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious.
There appeared three, of which, two went away, and one tarryed behynde.
He sayd, ---------- Avete
Verum est, et incredibile. He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex
et admirabilis est eius magnitudo: Et venit ab ore tuo flatus,
(et vitam habet) quo vivunt o*mn*ia, nuta, et illuminatione tua.
Ave verbum, Ave rerum formatrix et mensura eorum
quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum
monimentis et admonitionibus planis: Vita bonis, mors autem
impiis, et a consideratione tua abiectis. Quanta et innumerabiliæ sunt, (Iustitia) dona tua ? *O remiges Varpax*
Kyrie eleyson.

Iustitia.

Δ. - All this he sayd kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte Lucem et veritate*m* tuam, ut ipsæ me ducant ad montem Sanctum, et ad tabernacula tua.

Me - Vbi, non increduli.

Δ. - Nos non sumus increduli: sed spes nostra vivit æterna et Omnipotens est Veritas, fons vitæ.

Aqua.

Me - Adduxi vobis aquam ex eodem rivulo. Medicina verò est
imperfectionibus et necessitatibus *vest*ris. Intelligite nunc
et quis sum, et quibus ornatus. Bibite, et accipite ossibus
*vest*ris pinguedinen. Multæ namq*ue* sunt mortaliu*m* imperfectiones.
Habeo, et habebitis: Adduxi, et videbitur. Verbum est

Lumen illud quo omnis imperfectio aboletur. Credentes introibunt in Sanctum eius. Vbi potio, et Medicina sempiterna. Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.

Δ. Loquitur de mea cogitatione, quod esset Raphaël.

What wilt thow?

Δ. - Recte sapere. - *Thow hast it.*

Δ. - *I perceyve it not: otherwise, then that I beleve, it may be the decree of the highest.*

Δ. - He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd: - *Hath this Tree, now, any frute?*

Δ. - *I see it not. But the skryer may say.*

E.K. - The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

- *Lo I eate of it my self, and it lighteth the harts of those that are chosen.* [He semeth to eate] *So is it in the.*

Δ. - Ecce Servus Domini, fiat Decretum eius in me (iuxta misericordiam eius), de me pronunciatum.

- *Go and thow shallt receyve. Tary, and you shall receyve. Slepe, and you shall see. But watch, and your eyes shall be fully opened.*

One thing, which is the grownd and element of thy desyre, is allredy perfyted.

Increduli. *Yt seemeth that you beleve not. But I have sayde, as he hath sayd, and his worde shall endure for ever.*

For he shall, and will performe it, for he liveth for ever.

Seven. *Oute of Seven thow hast byn instructed most perfectly of the lesser part, the rest I have browght you, in this my vessell; A medicine, sufficient to extinguish and quenche oute the enemy, to our felicitie:*

A parable. *Muse not, thowgh I say ours: for we all live in tasting of this liquor. His Hed is a marble stone. His hart is the blud of a dragon: his leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many cullours, eche substance amongst the turmoyle and trubble*

Nothing. *of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The hevens are lightened by his two eyes: wherof the one sight is brighter then the other. Above and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the*

plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and savour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar Sentences, My Sentences, wisdome; My wisdome, the ende in my message of all things: Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for ever: Whose name be blessed.

Δ. - *Amen.* - *I respect the tyme: God be with you.*

Martii 24: Sonday: morning abowt 8.

Δ. - The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: he lay a long while.

A Lambs hed. A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

- He sayd: Signa sunt hæc vobis, humilitatis et pænitentiæ, quæ facio omnia, vestra, non mea sunt. Laudetur verbum eius in cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis, Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite, Humilitate vivite. Medicina verò mea (quæ eius est) omnia resanabit.

Note hereby to consider theyr actions, gestures and other circumstances.

The feldes wither without the drops of his Mercie.

Mans Memorie is dull, unleast it taste of the sprinkling of this vessell.

[E.K. - He hath a great thing under his gown.]

Nature ∴
Reason ∴

Nature and reason have disputed profowndly and truely by the savour hereof: it perceth therfore depely. But understanding and reason have elevated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof: The Immeasurable and unspeakable begynnings (yea with the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heavens: from the heven, unto his seat: from his seate, into his Divinitie. From his Divinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for ever. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, even in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed

Wisdome, and forsoke the world, he receyved it, and it measured the
things of the world: Great are the inward eyes, and greater are
the meanes, which deliver things subiect or obiect unto them.
Finally it procedeth from him, that procedeth: Whereunto the
first was formed, after, and not like. Whose fote slipping hath
dasshed his hed in peces, and it becam dark: untill agayn, the Medicine
*which I have browght, revived his slombring. Here*by, he, not onely*

Note
* Adam, before his fall, knew all things.

knew all things, but the measure and true use therof. Yf the body
have no inward fyre, it presently falleth. Every organ is voyde of qua=

NOTE

litie, unleast a meane be adiected. So, is all that thow hast
before, more Wonderfull, then, as yet, profitable, unleast thow
be directed and led in unto the true use and order of the same.

The true use and order of the premisses.

Great are my words, and great is thy thowght: Greater shalbe the
ende of these Gods Mercies.

New Worlds.
New worlds, shall spring of these.

The Thorny Path.
New manners: Strange men: The true light, and thorny path,

A Vision.
openly seen. All things in one, and yet, this is but a Vision.
Wonderfull and great are the purposes of him, whose Medicine
I carry.   I have sayde.

Δ. - He lay down agayn, a good while, and at length he rose: after my long
prayer and confession made to god, and my discourse to him, &c.

E.K. - He plucketh out a boke: all the leaves are, as thowgh they were

A boke.
gold, and it semeth written with blud, not dry.

Δ. - He sayd, *Cownt.* Δ. - He turned over the leaves, but E.K.
could not well cownt them: whereupon he sayd: *I will raze out thy*

48: leaves.
dulnes, and at length, make the clere.

E.K. - *There are 48 leaves.*

48 1 49
Me - Et finis est. *One is one, neyther is, was or*
shalbe known: And yet there are iust so many.
These have so many names, of the so many Mysteries, that went

Mysteries before.
before.

Note of this boke.
This is the Second and the Third: The Third and the last.
This is the measure of the whole.
Ô what is man, that is worthy to know these Secrets? Heavy are
his wickednesses. Mighty is his synne.

I Dee, and E.K.
These shallt thow know. These shall you use. The One is a
Master, the other is a Minister. The One, is a hand, the other is a
finger: Grutch not. Neyther let wickednes tempt you: Love to gither.
Be contented with your calling: For, all beasts see not a like: yet
are they all Creatures. Vessels, not of one bignes, yet are they all full.

A Third to be chosen.
Both, most sufficient; but according to fayth, and understanding of Consci=
ence. Yet must there be a third; whom, God doth not yet chuse.
The tyme shalbe short: the matter great, the ende greater.
Ask now what thow wilt and he shall answer the.

E.K. - There appered one like my self laying his two armes; one, on E.K. his
sholder: and the other on a man his sholder unknown to us, but somwhat
like to M^r Adrian Gilbert. &c.

Δ. - *Ys it your will to procede in this matter, you now have begonne withall,*
or will you of these characters and places of Threasor hid (here portray=
led by picture), say any thing?

Me - *As thow wilt.*   Δ. - *As the will of God is, so will I. The will*
of God you know, better then I.

Me - *The æternall liquor be uppon you. Ones more, what wilt thow?*

Δ. - *I do prefer the hevenly liquor, before all things, and do desire to be*
bedewed, with the super cælestiall dew thereof.

Me - *Consider the former tree.*

Δ. - *The tre with the water at the fote?*

Potentia.
Actus.

Me - *Thow hast sayd. His growing powre bringeth furth Act.*
Remember the Prince and Subiects, which have powre (as is told
the) of Erthly Bowels (The thing there, which you desire of me, is

Δ. Blisdon is the prince under Bnaspol the king. Vide sup*ra* lib.4.
A^o 1587. Circa Maiu*m*: Quidam Ben (Spiritualis Creatura) dixit ip*s*i E.K., se custodiuisse ~~et permisisse~~ illu*m* pulvere*m* et libru*m* Dunstani. &c.

no parte of my charge), Call him: It is his office: for by his
ministers it hath byn shewed. God doth impart his mercy to those he
loveth, in all necessitie. whether of the one, or of the other, where
it is dew. I leave it: his Office is to speak it. Notwithstanding
live in truth and humilitie: Use God his Creatures, to his glorie, and
thy Necessitie, the proffit of thy own lymms, and cutting out of all
canker and rotten flesh. Thow understandest: For thy eyes
shalbe opened.   *Amen.*

E.K. - He spreddeth his hands abroade, and goeth away, and puteth his boke
in his bosom as he goeth.

Δ. - Gloria patri. &c.   *Amen*

Martii 26.   Tuesday   hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they
made cursy to the chayre: and two went away. Then the third
which remayned, lay down on the grownd, as before. There cam like

Δ. A lambs hed, may be a token of our humilitie required &c.

a lambs hed, and licked him. He sayd then, as followeth: being stand up.
Magna sunt, Illa, quæ dixisti.   Making cursy to the
chayre. There was a sownd hard before. After a while he sayd:

Me - *Thy Kingdome is established in æternitie.*
Thy hands are invisible, and no man can distinguish thy mercies.
I attend your desire.

Bnaspol.

Δ. - *As concerning the Characters, and shew of the ten places, we are*
desirous to know whyther we may require now Bnaspol, or other
under him, to say unto us, that, which may content us, for the Case
as it standeth with us.

Me - *The buylder of the Temple was riche, before it was adorned.*
With wisdome, cam the Instruments necessarie for mans worldly use.
He hideth no light from those he loveth: neyther shutteth up his tents
from such as seke him. Yf one be great, ô how small is the other?
How small therfore is the mynde, and how much weakened that
desireth those trifles? But as the smallest thing is feetest to

the smallest use, so is the existimation of things of light accownt, necessary
for the lightnes and vanitie of this world, A part (Notwithstanding)
may beawtify the whole: and a small thing, may cure a great infirmitie.
I told the before, that my fete are not placed uppon such brittle and crakling
sand, neyther are my lipps occupyed with the vanitie of nothing.
I will not manifest, in any point, the thing which thow desyrest, neyther — Note.
is it any part of my charge.
I have byn thy scholemaster and director to the sterne, to rule the
reason therof, with those, which can reache the Iudgment therof.
NOTE. — *All those before spoken of, are subiect to thy call.*
All tymes speciall tymes. — *This vessell at all tymes they greatly accept: yet have they times*
and seasons: when order breaketh in her self, the labor is in vayne.
Every thing is for, and to an ende.
Of frendship, at any tyme. — *Of frendeship, at any time, thow mayst see them, and know what*
thow willt.
But One thing differeth, the Ende, and the Begynning.
That onely, is the El, rod, or measure which all ready is delivered.
The stroke of which, bringeth all things, in theyr degree, to an ende:
as far as the Seven (magnificencie of every Seven) stretcheth out
it self.
Every one (to be short) shall at all times and seasons, shew the
Note. — *direction in any thing. But, So, thow canst not use them,*
in the determination, and full ende of every practise.
It is one thing to affectionate; and an other thing, to effect.
furder
What thow seest, is true, and to a former commoditie: For, with
Furderance, every thing in Nature is ayded.

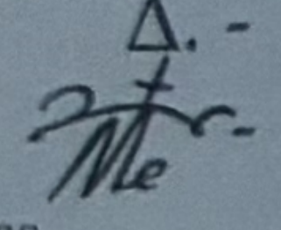
Δ. - ——

- *Reade over that, which now, lastly, I declared: Then See, if you be not answered.*

Δ. - ——

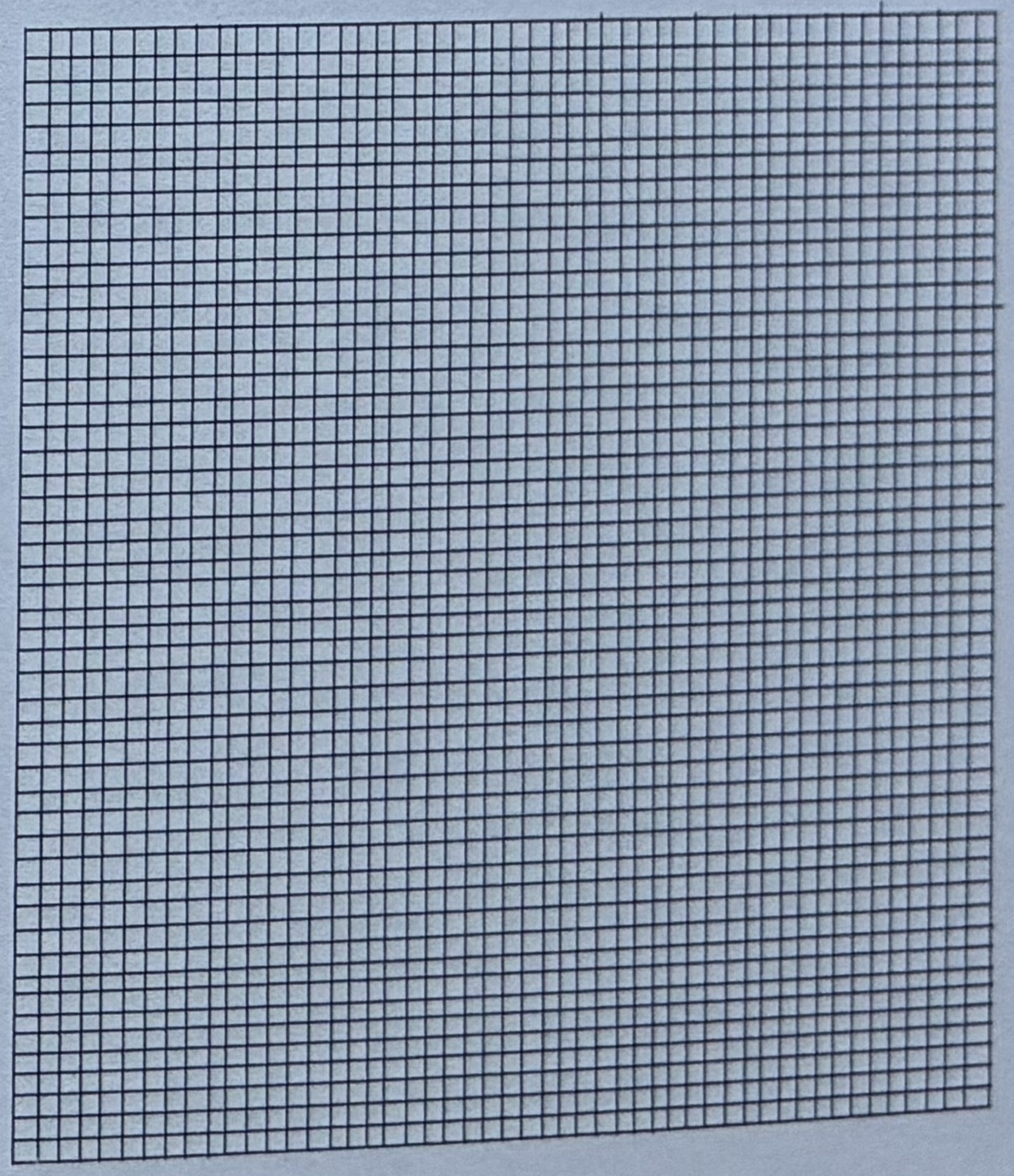
NOTE Whose charge it is to deliver it. — \- *Therfore mayst thow know, what that is, all thowgh thow do not, yet, or presently, put it in practise, by him whose charge it is, to deliver it.*

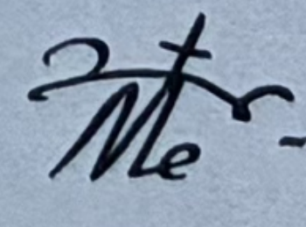
Δ. - *Of your so greatly commended liquor I am desirous to have farder understanding.*

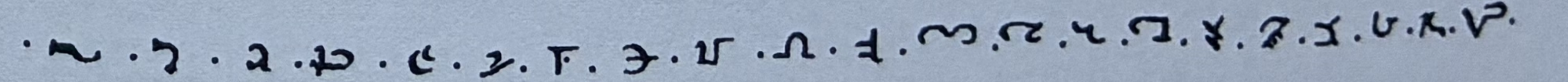
 - *What liquor is more lively then the dew of Truth, proceding from a fowntayn*
Veritas. — *moste swete and delectable? even that veritie which thy mowth hath preached of.*
Lingua et Vox Ange=lica. — *What water recreateth more, or cooleth ignorance deeper than the knowledg of our*
Cælestiall speche? Your voyces are but fayned: shaddows of the wordes and
voyces that substantially do comprehend every substance in his kinde. The things which
you do loke on, bycause you see them not in dede, you allso do name them amysse:
you are confownded, for your offenses: and dispersed for your ponishments: But
we are all one, and are fully understanding. We open the eare, and the
passage thereof, from the Sonne in the morning to the Sonne at night.
Distance is nothing with us, unleast it be the distance, which separateth the
wicked from his mercy. Secrets there are none, but that buried are in the
shaddow of mans Sowle.
The Powre of the primative divine Spirit or Angelicall speche. — *We see all things: and Nothing is hid from us: respecting our Creation.*
The waters shall stand, if they here theyr own speche.
The hevens shall move, and shew them selves, when they know theyr thunder.
Hell shall tremble, whan they know what is spoken to them.

The first excepted. No man ever was, is, or shall be (excepted where I except)
that ever shall understand, hath or doth know the least part (ô it is incompre=
ADAM. — *hensible) of this vessel. He named all things, (which knew it) and they are*
so in dede, and shalbe so for ever.
Angelorum Collo=quia. — *Thow shallt speak with us; And we will be spoken with, of the.*
Tres ab hominibus in cælos rapti cum Angelis conversantes. Enoch, Elias, Iohn } fortè. — *Three they are excepted, which taken from amongst you, as they were, do yet*
speak with us, which are provided in the three laws to destroy that Monstre.
They are fed with cælestiall fode, and they, talking, speak all understanding.
This it is, I take God, (onely him that created me) to recorde.
NOTE. — *It is determined: els wold I not: And may be undetermined, yf you break his*
Yf. — *commaundements.*
forte presseth
A Stone it is that perceth down all things before it; and kepeth them under him, as
the hevens do a clowde. What art thow (O god) and how mighty ar the
drops of thy mercy, that preparedst man before to examin thy Mysteries?
Note. — *The plagues of those that plagued them selves, shall fall uppon you, yf you transgress*
one iote of your eye sight.
For, what you desire, is graunted: and if you love him, you shall endure for ever.
I am not as a clowde, shevered with the wynde: nor as a garment, that waxeth
olde, and torn in peces: But I am for ever (bycause my message is such) and
my truth, shall endure for ever.
Beholde, Beholde, yea let heven and earth behold: For with this, they
The boke The first Language of God Christ. — *were created, and it is the voyce and speche of him, which proceded from*
the first, and is the first; whose glorious name be exalted in his own horn
of honor. Lo, this it is. [E.K. - He sheweth a boke, as he did before
all gold] *And it is truth, whose truth shall endure for ever.*

E.K. - The leaves of the boke, are
all lyned: full of square places,
and those square places have
Characters in them, some more then
The cullor of the Letters. — other: and they all written with
cullour, like blud, not yet dry.
49 square places, every way,
were on every leafe, which
made in all ·2401· square places.
He wiped his finger on the top of
the Table, and there cam out above
21 Characters. — the Table, certayn Characters
enclosed in no lines: but standing
by them selves, and points betwene
them.
He pointed orderly to them with his
finger, and loked toward the skryer
at every pointing.



 - *Note what they are.*

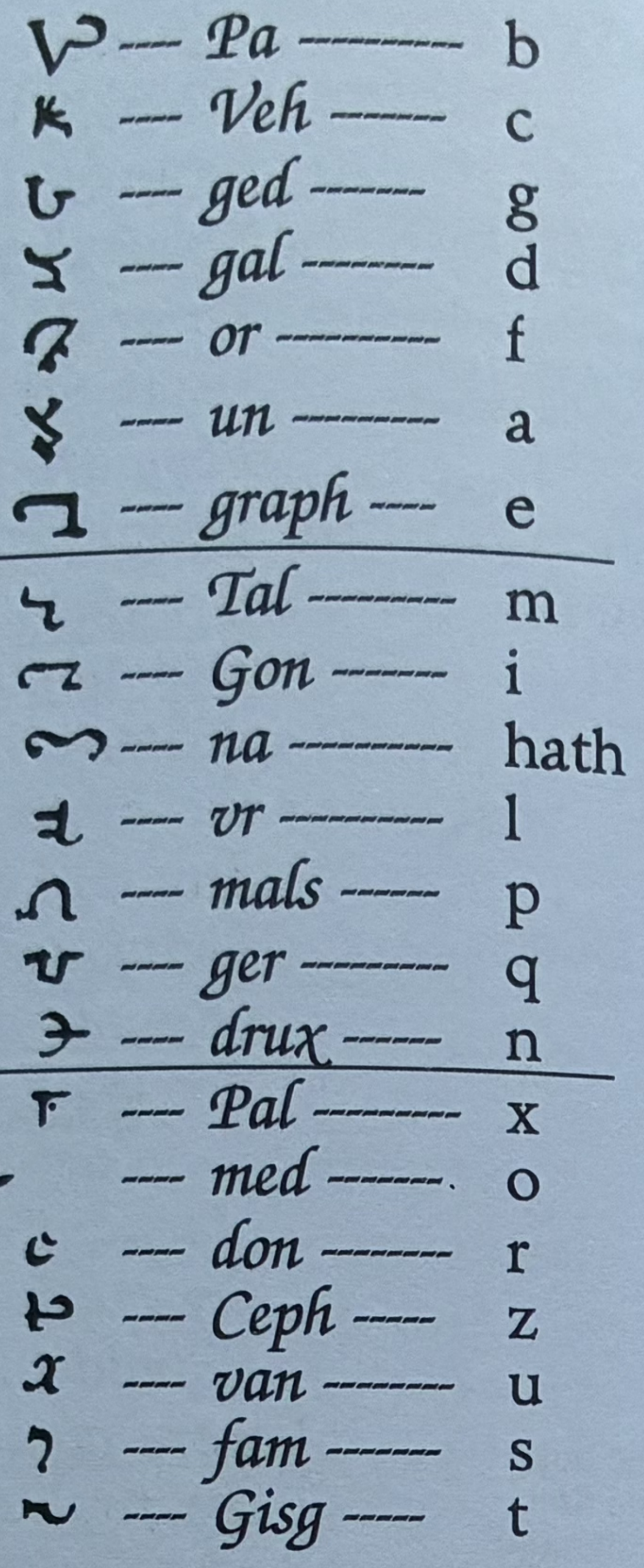


Δ. - *They are Noted.*

E.K. - He toke from under the Table, a thing like a great globe, and set that in the chayre, and uppon that Globe, layd the boke. He pointeth to the Characters: and cownteth them with his finger, being 21 and begynning from the right hand, toward the left. He putteth of the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of

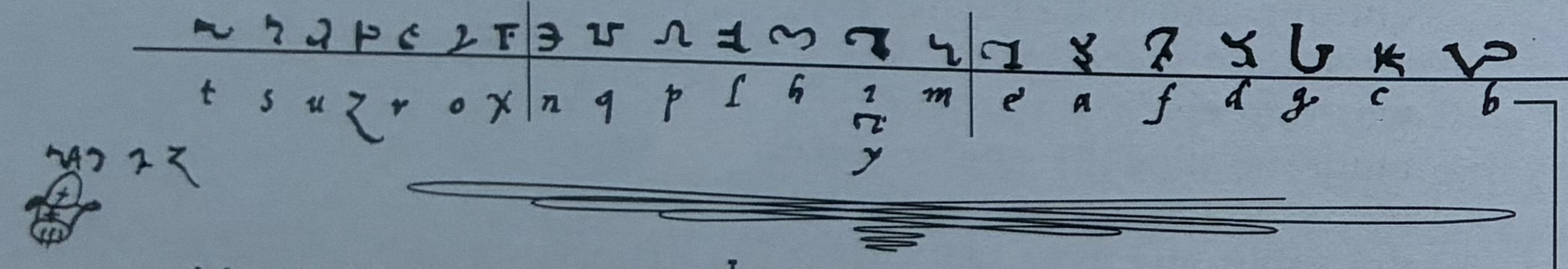
Δ. By his often taking things from under the table it shold seme that there shold be som shelf made under the Table.

the Characters, and sayeth *Pa*, and there appered in english, or latin letters, *Pa*: He sayd *Veh*: and there appered *Veh* in writing: Then *Ged*: and after that he sayd, Vnus Vnus Vnus, Magnus, Magnus, Magnus, es. Then he pointed to an other, and sayd, *Gal*, and there appeared *Gal*: Then *Or* [the voyce seemed *Orh*]. Then *Vn* [the sownd, semed *Vnd*]. Then *Graph*: [The sownd is *Graupha*, in the throte].
Then *Tal*, [in sownd *Stall* or *Xtall*].
Then *Gon*. Then *Na* [but in sownd *Nach*] as it were in the nose].
Then *Vr*, [in sownd *Our* or *Ourh*].
Then *Mals*, [in sownd *Machls*].
Then *Ger*, [in sownd, *Gierh*]. Then *Drux*, [in sownd *Drovx*]. Then *Pal*, the *p* being sownded remissly.
Then *Med*. He sayd, Magna est gloria eius. *Ceph*, sowded like *Keph*. But before that, was *Don*: Then *Van*, *Fam*. Then *Gisg*. Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Vnus et Trinus. Gloria tibi, *Amen*.



	Pa	b
	Veh	c
	ged	g
	gal	d
	or	f
	un	a
	graph	e
	Tal	m
	Gon	i
	na	hath
	vr	l
	mals	p
	ger	q
	drux	n
	Pal	x
	med	o
	don	r
	Ceph	z
	van	u
	fam	s
	Gisg	t

Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, *Remember to lerne those names with out boke, and to know them.*



Δ. Thus I deciphred them after a day or two or three.

Martii 26. a meridie † Tuesday. hor. 5½.

A Battayle foreshewed.

First there was a great noyce of harmony, hard.
There appeared two great Armies fighting, and much bludshed on both sides.
One Captaine is in red harness, the Contrary Captayn, in white and grene.
There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worst, and were putto flight, and they ran away.
The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie.
Now this Capteyn goeth to a town and semeth with his hand to heave up the towne being a big towne.
There was a voyce hard, saying thus, —— *So shall it be, with 21 more.*

Δ. - *wyth what one and twenty?*

A voyce - *As yet, you can not know.*
This shall happen, before the Sonne hath twise gon his coarse.

Before two yeres finished Ergo before A°. 1585 Martii 26.

E.K. - Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven. He is now vanished away. I meane the Capteyn in white and grene.

Three.

Now appeareth the red cloth before the chayre. There come in Three, they all make cursy: and two of them went away.

A. Gilbert.

Δ. - *Our desyre is to know what we are to think of the Man which cam out of my oratory and layd the fyry Ball at M^r^ Adrian Gilbert his fete yesterday, as he sat in my study with M^r^ Kelly and me. Whether it were any Illusion, or the act of any seducer?*

NOTE Election.

Me - *No wicked powre shall enter into this place. Neyther shall Iniquitie range where the fyre of his percing Iudgment and election doth light, which shall quicken his deadness, and revive his courrage to the avancement of the name of him, which liveth now.*

The Apostles on Whitson Sonday.

He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory. What wilt thow?

Δ. - ——

- *To the performance of the glorie and encreasing of his name, which shortly maketh ~~and~~ an ende with for ever.*

Δ. - *This phrase, for ever, is somwhat dark.*

Me - *With this world, for ever.* Δ. - *This giveth some light.*

E.K. - The stone is become very dark.

Three, Fowre.

Me - *As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised with Three. The fowrth is the Boke, which, Lo, is here present.*

A. Gilbert may be made privie, but he is not to be a Practiser.

Δ. - *Must* Adrian Gilbert, *be made privie of these Mysteries?*

Me - *Thow hast sayde.*

Δ. - *May I note to your name any peculier* Character *or* Syllable *to distinguish your speches from ours or others?*

Me - Medicina Sum.

Δ. - *I may then use this syllable* Me, *to* Note Medicine *or* Medicus Dei.

A. Gilbert his Task.

Me - *Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre. The corners and streights of the earth shall be measured to the depths: And strange shalbe the wonders that are Creeping in to new worldes. Tyme shalbe altred, with the difference of day and night. All things have grown allmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.*

Note a prophesie.

Pride.

Adrian Gilb. Δ. - *Than this* Adrian Gilbert *shall cary the name of* Iesus *among the Infidells to the great glory of god, and the recovery of those miserable people from the mowth of hell, into which, for many hundred yeres past, and yet contynually they do fall, &c.*

·Δ· of god.

Me - *Who made thy mowth to prophesy? or, who opened the eyes of thy understanding? Who annoynted thy Iaws, or fed the ~~with~~ unknown meate. Ever he it is, that pricked these things forward, and shall use you as his Instruments to a mightie honor.*

Description geographicall. Δ. - *May we require description of the Cuntryes, for his better instructions, &c.*

Tenebræ post dorsum.

Me - *Let darknes go behinde the, and tempt him not, that iudgeth. These things belong not to my charge. Thow knowest them, which are sufficient, whan short time shall serve, for the whole instruction. Greater nede were to enquire How or by what meanes thow mayst be made worthy; and so, consequently, have knowledge for the knowing, having and using of this cælestiall medicine.*

Instruction requisite. Note

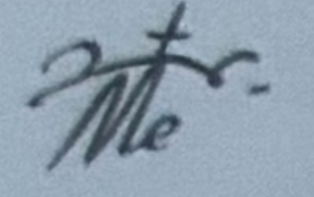
Forget not.

Both iointly E.K. and I.D.

I instructed the before hand, and told the, that both of you must iointly lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

For Discoveries making of the seas and theyr bownds.

Δ. - *You perceyve that I have diverse affayres which at this present do withdraw me*
from peculier diligence using to these characters and theyr names lerning by hart: And
therfore I trust, I shall not offend, if I bestow all the convenient leysor that I shall
get abowt the lerning hereof.

 - *Peace, Thow talkest, as thowgh, thow understodest not. We know the, we*
see the in thy hart: Nor one thing shall not let an other.
For short is the time, that shall bring these things to profe: Wherein he
God will shew him self alive. *that liveth, shall approve him self alive. Beautifull are the footesteps*
of his comming, and great is the revenge of the wicked.
Liber. O Liber, Liber, Liber, bonis vita, malis vero mors ipsa.
Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui.
Lumen Medicinæ meæ, vobis.

E.K. - He holdeth his hands abroad. He draweth the Curten.

Δ. - Gloria laus et honor Deo patri et Filio Spiritui Sancto. Amen.

Martii 28 Thursday morning. Mawndy Thursday.

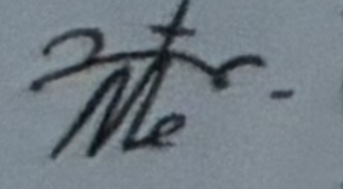
A voyce - Pereant omnes qui insidiantur virtuti nominis mei: et qui
Insidiatores. Lumen absconderunt Iustitia mea.

E.K. - Now the veale is pluckt away.
Three appeare, as before time.
All three sayd ---- Multa nos, quia multa patitur ipse.

E.K. - The two go away and the Third remayneth who is like in all points to
him, who yesterday to me alone, in your absence had declared him self to be
an Illuder: Δ. - NOTE, for the better understanding of this dayes Act.
it may be remembred that E.Kelly, while, I, (Iohn Dee) was at London, yesterday
(being Wensday) had used meanes to have conference, with the good Creature,
with whome we have dealing iointly: and that there appeared one
very like unto our good frende, who toke apon him to be the same,
and now semed to be constrayned by E.K. to tell the truth: and therfore
Pilosus. his outward beautifull apparell semed to go of, and his body appered hery
and he confessed that he was an Illuder &c. Whereuppon E.K. was in a
great perplexitie of mynde, and was ready to have gone his way. And
at my comming home told me a long processe of this Tragicall Act. But
I comforted him, and wold not yeld to his opinion. But did declare my
confidence in the goodnes of God: for that we craved at his hands, things
good and necessarie: and that therefore he wold not give his childern
a stone for bred, or a scorpion for nedefull food required &c.
And this morning the matter was propownded by me, and thereuppon
the former sayings wer used, and all the consequences of matter, which
hereafter is recorded.

Δ. - The veritie I require of yesterdays doings with E.K. in my absence.
- *Camikas zure.* He sayd, holding his hands up to heven.

E.K. - He walketh up and down and semeth angry: and did beat his hands to gither.
There commeth a little streame of fire whitish from above: and cam to his hed.
He kneleth down before the Chayre, and loketh up, and sayde.

 - *Oh how brittle are the works of thy hands* [He looked up] *whose Imperfections*
are more innumerable then the sands of the sea: or clowds that were
lifted up since the begynning of the world. Darknes dare presume
to place him self in Lightnes: Yea dishonor, (o God) to dwell in
place of glory: His lying lipps presume against Truth: whilest thow
suffredst his old and withered face to be garnished with thy beawty.
Heavines is his Seat, yet are his lipps myrthfull: and little there is

that separateth him from the dignitie of honor: But his ponishment is
sufficient, his dishonor unspeakable, and his damnation for ever: which
how bitter it is, great and unspeakable. Thow, ô thow (I say) that livest
(which hast estranged him so far from thy glory) makest onely manifest.
But yet how long shall the Sonnes of men puff up them selves with bragging
and boasting of that they see not? But (alas) All things are
confownded, and are contrary to thy commaundements: some onely which differ,
remayn with concordant myndes praysing the, and lifting up thy name, as
much as strength performeth. But herein is thy glory and long sufferance
manifest, in that thow dost not onely with greif behold theyr synnes, but
like a iust iudge, favorably dost ponder the greatnes of theyr enemies, which
infect theyr myndes, and blynde the light, which thow hast given unto theyr
understanding, with inflammations bodyly, instigations worldly, and tentations
innumerable. Great therfore and most great, and none greater
can be, which deridest the Adversarie, and healest the weak:
whose smallnes of habilitie thow canst augment, wherein the mysteries of thy
great glorie and might, is manifest. Thy Seat yeld prayses, with
incessant and dutifull obedience. Thy name be magnified, thy mercy
published to thy glory: Holy, Holy, yea great and most holy, is thy
everlasting kindenes for ever.

E.K. - Now he standeth up, and sayd.

- *As I have all ready told, from whome I cam, so have I not hydden, what*
Raphaëlis officium. *I am, or what message I bring; Why it is sent, it is allso written.*
How long shall I perswade to stedfastnes? But the greater your measures are
the greater shalbe the quantitie. These afflictions are necessary. For herin
*Fortè, truth. *is a measure to distinguish* from falshode, light from darknes,*
and honor from dishonor. The more they are like us, or shew them selves so,
(for, nothing can be more dislike) the more they are Iudges of theyr own damnation.
Yea, if his strength had byn great, he wold have devoured thy
sowle. [loking to E.K.] *But whome God hath chosen, shall none overturne.*
Brag not: eyther Credyt my words by thyne owne reason. But
Consider that diverse may be dishonored, yea thowgh they be in honor: yet
shallt not thow neyther be overturned with the one wynde nor the other:
Afflictions to E.K. *thowgh the afflictions that shall follow the, be great and hard.*
In my words are no error: neyther have you fownd my lipps untrue.
Whan I kneeled, I spake for you. But I have promised that No unclean
This place. Raphaëlis officium. *thing shall prevayle within this place. Neyther am I a revenging Spirit,*
nor of any such office. I quicken the deade, revive them that are falln
and cure or sow up the wowndes, which they are permitted to work uppon
man, as tokens of God his Iustice.
I call the same god, (whome I have called before) to recorde, that these words
Note the durance of these Memorialls. *are true, my sayings iust, and his mercies more perfect. Whilest heven*
endureth and earth lasteth, never shall be razed out the Memorie of these
Actions. Use Humilitie: Reioyce whan the enemy is discomforted
in his traynes, and inventions: A ponishment so great, Et cætera.
* Note of the vision which was shewed Aº. 1582. *Whan I yoked your* feathers to gither, I ioyned them not for a while.*
Your flying is to be considered in quantitie, qualitie and Relation.
Thank God: Be mercifull: forget your Synnes: and prepare
your selves, For, great and wonderfull is the immediate powre
of him that illuminateth from above.
It shall light apon you: For those that are present with him, lived
with him, eat and drank with him, [and] *were instructed by him, were*

but hearers onely. At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory: I have sayd.

Δ. - —— Veniat vindictum dei, et percutiat linguam mentientem.

- *Behold.*

E.K. - He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so divilishly with E.K. One of them holding him by the arme, sayd, *Speak now for your self, you could speak yesterday*: They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce - Dicat, nam *nostrum* non est.

E.K. - Now is the Skroll with the Characters browght in, which was fownd by Spirituall direction this month, the 12 day, abowt 10½ after none, by M^{r} Kelly and Master Husy.

The finding of the skroll, of the Threasors.

He semeth now as like our good frende, as may be.
Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce - *Els could I not speak.*

Δ. - *Seing now thow canst speak, answer me.*

The wicked, sayd - *Ask quickly.*

Δ. - *What is thy Name?* --- The wicked answered, Gargat.

Δ. - *What is the sentence of that skroll?* Gar. - *I know not.*

Δ. - *In the name of Iesus, I charge the to tell me the truth as concerning that roll here shewed:* Gar. - *I have cownterfeted this roll, and browght it: for it is not the true roll.*

A Cownterfeted Roll.

Δ. - After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and evident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for ever, and did wish damnation to me: And I requested God to use his Iustice on him, for the glory of his name: then he entreated me somwhile, and somwhile, derided me, saying, *Art thow so lusty? &c.*

Δ. - All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce - Sic soleo iniustis.

Δ. - The Cumpany went away: There cam a fire and seamed to burn all the howse.

A voyce - Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

Δ. - Then returned our frende , and all seamed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the Chayre covered with a red covering &c.

Write. - Visio vera, verè denotatur. Denotetur etia*m* ad gloria*m* Dei.

Δ. - Master Kelly, *is your dowt of the spirit, now taken away?*

E.K. - *Ye truely, I besech*e *God to forgive me.*

- Dixisti, et factum.

A.G. Δ. - *As concerning* Adrian Gilbert, *there might be some dowte in common externall Iudgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his providence, I will not meddle with all: for he can make infants speak, and the dum to shew furth his glory &c.*

- *Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the Sonns of men, she avanceth her self, wholy in the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion: Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature have such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of ^{1}body and inward ^{2}man, with the strength of him that allso ^{3}leadeth him, are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, how much more shall he encrease, whom God hath strengthened: Yf he wold have conquered with thowsands, he wold not have sent back the dogged harted people. Yf riches or renown were his felicitie, he wold have kindled the twelve Lamps of his æternall light, on a higher mowntayne: But he chose them in the valleys, and from the watering places. I think this be sufficient to confirme your understanding.*

Δ Note Body Sowle Spirit.

The 12 Apostles.

Δ. - *I trust, God be not offended with this matter propownded, &c.*

- *He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.*

A.G. Δ. - *Whan shall I make him privie of these things?*

- *Whan thow wilt. For every thing is acceptable with those that are accepted. See thow cownsayle him, and be his Father.*

Δ. - *As concerning* Iohn Davis, *we are to ax somwhat &c.*

Io. Davis. - Iohn Davis, *is not of my* Kalendar. *Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed.*

God be emongst you.

Lern the Alfabet.

E.K. - He hath drawn the curten of red.

Δ. - Soli Deo sit omnis honor et gloria. *Amen.*

Mawndy Thursday, after None. hor. 3½

Δ. - The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ. - *As concerning the Kalendar to be reformed, I am grieved that her Ma^{tie} will not reforme it in the best termes of veritie.*
And as for the priviledge for M^{r} Adrian Gilbert *his voyage, I think not well of it, that Royalties shold not be graunted.*
Therfore both these points, respecting her Ma^{tie}, I wold gladly have cownsayle, such as in the Iudgment of the highest might be most for my behofe, to follow.

The reformation of the Kalendar.

- *In one government there are sundry principall partes: Every part in subdivision conteyneth many and sundry offices: Many offices require many disposers: yet hath every disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing many things, and many things, most innumerable.*
The heavens in proportion are governed universally of a few; particularly of many: eche place possesseth his division: and every thing divided, his propertie.
Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How every particular Action, shall have due, perfect,

and appropriated Locall being, motion and Condition.
Subiects (yea, the Highest), are stired up, by theyr propre Angels:
Angeli proprii.
The inferior Sort do follow the disposition of theyr leaders.
Vertue and Vice dwell every where.
Light and darknes, are allwayes intermedled.
Consider, How I speak it.
The myndes of all that move, even unto the least qualitie in Nature, have
of them selves propre vertues: and therfore propre Instigators.
Peculier and propre Instiga=tors.
I call to memory thy words, the manner of thy speche, and the secret purpose
or meaning whereunto it is uttred. I see thy Infirmities, and know
what thow desyrest.
But mark me, Whom God commonly choseth, shalbe whom the
God his Elect.
Princis of the Erth do disdayn.
Consider, how the prophet that slew that Monstrous Gyant, had his
election.
God respecteth not princis, particularly, so much as the state of his whole
people. For in Princis mowthes, is there poyson, as well as proverbs.
And in one hart, more Synne, then a whole world can conteyn.
Yt is not myne office to meddle with theyr vanities, neyther is it a part of
my pageant to towch any thing that tasteth not of Medicine.
Medicine.
But, what? doth thy mynde reply? Dost thow think, that my cownsayle
herin, to a grieved mynde, is, (thowgh it can be) Medicinall?
Peradventure thow thinkest I am not, [in] thy marrow: Yes I have byn
Δ Raphael long tyme visiting my hed.
long in the highest part of thy body, and therfore ame somthing perswaded
of thy meaning.

Δ. - *In dede, I thowght that your good Cownsaile, was or might be a remedie*
and a medicine to my afflicted mynde, for this unseamely doing, in the
two former points expressed.

Me - *Behold, where unto thy earthly man wold seduce the. Dost thow think,*
that if it pleas god, it shall not please the Prince? If it be ne=
cessarie, all ready prepared?

A Secret.
Secretum dico.

For all things are Limited, with a full mensuration, and unserchable
forsight: Yea, I say, all ready, unto the ende.
Be not discomforted. Quayle not at the blast of a small tempest:
Lingua dolosa.
For those that speak the fayre, have dissembling harts, and privilie do
they shote at the, with arrows of reproche.
England.
Whan they shall have nede of the: I meane, of the help of God,
throwgh the, (Some shut up, some entangled, some gad=
Miserie to=come.
ding like masterles Doggs) Than shall they gladly seke the
and desire to finde the. They shall smell oute thy fote steps,
and thow shallt not see them. The key of theyr Cares
shalt thow be Master of: And they them selves shall not unlok
theyr own grievousness. Yea they shall say, Oh let the earth devowr us.
Note, each in his office.
But I am to Long. I answer the, all thowgh it be not my office,
to declare that thow desirest: Yet for that thow desyrest my Medicine.
Prævalescentia.
I say, Thow shalt prevayle agaynst them, yea even agaynst the Mightiest.
As thow wilt, So shall it be in God his blessings.
Beware of Vayne glory. Use few wordes.
Conquest.
Thy weapons, are small, But thy Conquest shalbe great:
A firm faith.
Lo, Doth this Satisfy the? Have a firme faith:

It is the greatest lesson. Be it unto the as thow hast delivered.
One thing, I answer the, for all Offices. Thow hast in
All officis.
Subiection all Offices: Use them when it pleas the.
And as thy Instruction hath byn.
I have sayde.

Δ. - *As things be planted here, for preparation of Table, Sigillum*
Dei &c, which things are not portable with eas: So,
bycause I think, that some services to be done in gods purposes
by me, will require other places than this howse, so shall
diverse my practises have (as I think) a more compendious manner, and redy,
to be executed in any place &c.

Me - *Truely thow hast sayd, and so shall it fall unto the.*
As I am here in this place, and yet in dede not, So, here:
So shall it fall oute, and follow in the Mysteries of your
Δ: and E.K., and A. Gilbert.
Associated Operation.
The other shall be, but, as a necessary help to the first Practises,
The erth, The Tree, The planter } 1. E.K. 2. Δ 3. A.G.
to plant the Tree: which being confirmed and strongly
rooted shall bring furth frute, most abundantly.
The planter may be separa=ted: from Tree and Erth.
The Erth and the tree, can not be separated.
This is the ende, and true it is.
Let him be record, whom I beare record of here.
And so, with the, Amen.
Note Lerne The Alfabet.
I must help the. Lerne ioyntly the Elements or grownds of this
hevenly doctrine; the ende and Consummation of all thy desired thirst:
in the which God shall performe the, thy Philosophicall Harmonie
Δ.* Philsophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often. Deus in a. m. in. D. a. a. m. f. G. P. e. F. e. S. &c.
in Δ prayer. Thow knowest what I mean.*
The Æternall physitien minister his heavenly grace and continuall
blessings uppon you, to the Glorie of his name, execution
of your procedings, and holy and insatiable desires.

Δ. - *Amen:* O*mn*ipotenti Deo, n*o*s*t*ro,
Creatori Rede*m*ptori et
Sanctificatori, o*mn*is honor
laus et gratiarum actio.
Amen.

Jesus

On good friday: After None

Δ. - There was a savor of fire felt by E.K.
There semed one with a sword, suddenly to thrust out of the stone at E.K. his hed.
Whereat he started; and sayd he felt a thing (immediately) creeping within his hed,
and in that pang becam all in a sweat. And he remayned much misliking
the moving and creeping of the thing in his hed. At a quarter of an howre ende
it cam to one place: and so ceased somwhat: & then the Curten was drawn
away: and there appeared the Table, and the chayre covered.
Then cam three, two went away and the one remayned: as before was used.
E.K. held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me - *The taste of this mercifull potion, yea the savour onely of the vessell worketh*
most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy,
how weighty and ponderous shall the whole world be? What will ye.

This he sayd uppon our silence after his former words. I answered, we desyred
Δ. - to lerne the Mysteries of the boke.
The Boke now appeared (the cover of the chayre being taken away) the boke lying
uppon a rownd thing: which E.K., was not yet able to discern what it is.
The first side of the first leaffe of the boke appeared full of the former letters, every side
having 49 tymes 49 square places, with letters, some more then other.

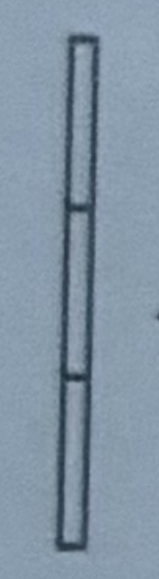
- *Every side conteyneth 2400 and one od letter.*

49
49
441
196
2401

E.K. - All the letters semed to be of bluddy cullor, and wet. The lines
betwene the squares, semed to be like a shaddow.
In the first square were 7 letters.

- *Say After me: But pray first, ere you begynne.* Δ. - We prayed.

E.K. - All became blak as pych in the boke.
Then it becam light agayne.
Now he pointeth up, with his rod of gold, divided into 3 equal partes, which
rod he toke from under the Table.



- 1. { *Keph van* [he lifted his face to heven.]
Don graph fam veh na.

E.K. - Now he kneleth down, and holdeth up his hands:
- *The letters of the first Square, ar 7.*
Now he pointeth to the second.
2. *Med gal.* [E.K. - he turneth him self abowt.
3. *un gal un Mals na.*

7	6	5	4	3	2	1

- *Twise Seven, Thre and All one: and his
mercy endureth for ever.*

4. *Tal un urh.*
5. *Fam graph Fam.*
6. *Ged graph drux med.*
7. *un van.*
8. *Tal un don ur un drux.* sownded as δρυξ.
9. *Med.*
10. *Tal van fam mals un.*
11. *un ged gon med gal.*
12. *Mals un drux.*
13. *Ged un.*
14. *Fam graph fam.*
15. *ged un tal mals graph gal un keph.*
16. *Veh un mals veh drux graph na.*
17. *ged med.* $\overset{\Delta}{\text{capcneh}}$
18. *med gal.*
19. *Fam graph tal graph ur un pa van ged graph drux.*
20. *Gal med tal drux un.*
21. *mals na gon un tal.*
22. *ged un.*
100 23. *van un drux veh don un drux.*
24. *van don graph mals don graph fam.*

E.K. - Now he seemeth to wepe, and knock his brest.
He pointeth with the rod, up agayn, and sayd.
25. *un gal graph mals gal.*
26. *un keph graph.*
27. *Gal don van keph.*
28. *Giſg un don gal graph tal un na.*

29. *van un.*
30. *veh graph fam giſg fam.*
31. *ged don un mals un gal.* He stayed here a good while.
32. *fam graph gal.*
33. *van drux pa un don.*
34. *gal med tal gon med urh.*
35. *un gal graph mals med un gal.*
39. 38. 37. 36. *veh na graph van un veh na./ Tal un na./ Med fam fam na graph./ gal un mals na./*
40. *med drux gon keph gal un don.* *This is a word.*
41. *mals un drux ged graph mals na gon.*

E.K. - Now he walked up and down before the chayre: and cam agayn and pointed.
The letters now following seme to be written with clay.
42. *Med gal un tal na.*
100 43. *ged graph tal graph gal fam un ur:* *eight letters.*
44. *un.*
45. *gal gon drux med keph un.*
46. *na med pal mals med don.* Now he walked agayn and loketh upward.
Then he pointed agayn.
47. *Vn gal mals van drux.*
48. *Gal un don.*
49. *ged un don tal graph fam:* He walked betwene the shewing of *tal* and *graph*.
There are six letters in that word.

- *Say after me - (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete every where, redy to revenge the blud of Innocents, and to call home the lost shepe.)*

Vereſk and *Zureſk* are all one.
Δ. Perchaunce *Zuresch*, with *ch*, for *K* and so the word shalbe of 7 letters.

$\boxed{1}$

Say after me- $\overset{ch}{\text{Zureſk}}$ od adaph mal $\overset{\text{ses: the letters give}}{\text{zez}}$ geno au marlan oh muzpa
agiod pan ga $\overset{ses}{\text{zez}}$ gam$\overset{pe}{\text{phe}}$da$\overset{z}{\text{x}}$ $\overset{Kaphene}{\text{Kapene}}$ go $\boxed{\text{le}}$ od
Semelábugen do$\overset{m}{\text{n}}$kna $\overset{phiam}{\text{fian}}$ ga vankran urepre$\overset{s}{\text{z}}$
ádep$\overset{d}{\text{h}}$ $\overset{aze}{\text{arxe}}$ dru$\overset{z}{\text{x}}$ Tardemah va $\underset{\text{ceſts}}{\overset{\text{keztz}}{\text{tzeſts}}}$ grapad.
zed $\overset{unbar}{\text{unba}}$ domiól adepóad chieuak mah oſhe daph
oni$\overset{z}{\text{x}}$dar pangepi adamh gemedſol a dinoxa hoxpor
adpun dar $\overset{gharmes}{\text{garmes}}$.

Δ.
* It is not to be spoken or inter=preted, but whan the time appointed, is come.

- *I teache. Let this lesson instruct the to read all that shalbe gathered out of this boke hereafter. It is not to be sp*oken, but in the time of his own time. It shalbe sufficient to instruct the. Fare well.*

E.K. - Now he covereth the boke with the veale.

Δ. - *Prayses and Thankes be rendred to god, of us his sely ones, now and ever. Amen.*

Δ. - Note: All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

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Martii 31. Easter day after none, abowt 4.

E.K. Hard first a sownd of Musicall harmonie.
Δ. - The Veale was pluckt away.
Three cam in, two went away, as was before accustomed.
E.K. - Now he lyeth down, he riseth and pulleth the veale from the chayre.
That veale was of cullor as a raynbow.
The boke appeared playne and evidently on the globe in the chayre.
E.K. felt the thing ronne in his hed as the other day it did.
taketh out the rod from under the Table: he sayd.
Æternitas in Cælo.
Δ. - Uppon my staying from speche, he sayd, *What wilt thow ?*
Δ. - *The proceding instructions necessary for understanding of the boke.*
- Mensuratur. Δ. - He putteth up his rod to the boke.
- Sint oculi illoru*m* clari, ut intelligant [he held up his hands and seamed to pray.
He pointed now to the second row of the 49 rows of the first page of the boke; and sayd.

Secundus a primo.

1. *Gon na graph na van fam veh na.* Now he walketh up and down.
2. *Ged don med drux na un gal med Keph.* he walketh agayn.
3. ~~1.~~ *Vn don gal graph drux.* [he walked agayn.
4. ~~2.~~ *med.*
5. ~~3.~~ *drux un.* [he walked.
6. ~~4.~~ *ged graph tal mals* [he walketh.] *un ur med.* [*7 letters.*
7. ~~5.~~ *med gon veh un fam tal un drux.*
8. ~~6.~~ *van un drux gal don graph fam.*
9. ~~7.~~ *med don gal un.*
10. ~~8.~~ *van graph van graph gon un na.*
11. ~~9.~~ *drux med fam.*
12. ~~10.~~ *mals ur gon ged drux un mals na graph.*
13. ~~11.~~ *Keph un tal mals med drux med drux.*
14. ~~12.~~ *un drux graph mals na.*
15. ~~13.~~ *med mals na graph ~~veh~~ gal.* [*here, veh or gal is indifferent.*
16. ~~14.~~ *un.*
17. ~~15.~~ *Tal graph gal med ~~Keph~~* [*or rather*] *pal.* [*so it shalbe better understode.*
18. ~~16.~~ *Tal un don van drux graph.*
19. ~~17.~~ *ged graph drux un.*
20. ~~18.~~ *mals don graph fam.* [Now he walketh.
21. ~~19.~~ *drux med.*

Δ. Note this diversitie of sownd and writing: as *X* for *Z*

22. ~~20.~~ *gal un fam tal un giſg.*
23. ~~21.~~ *van med don giſg fam.*
24. ~~22.~~ *tal un drux ged graph giſg.* [*So it is.*
25. ~~23.~~ { *un*
~~24.~~ { *gal graph van drux graph.*
26. ~~25.~~ *gal un tal mals na.*
27. ~~26.~~ *drux un pal giſg.*
28. ~~27.~~ *med fam.*
29. ~~28.~~ *van un drux gal graph tal na drux un pal un giſg.* [*12 letters.*

30. ~~29.~~ *med don med mals na un fam.*
31. ~~30.~~ *van med don.*
32. ~~31.~~ *tal gon drux med gal un ur.*
33. ~~32.~~ *un tal van gal un fam.*
34. ~~33.~~ *ged graph don.*
35. ~~34.~~ *mals un.*
36. ~~35.~~ *med.*
37. ~~36.~~ *gal un pal keph van tal.*
38. ~~29.~~ *pa un drux veh graph fam.*
39. ~~38.~~ *med don gal un drux.* [Now he maketh low obeysance to the chayreward.
40. ~~39.~~ *Mals un.* Incomprehensibilis es in æternitate tua.
41. ~~40.~~ *Mals don graph fam.*
42. *van tal pa ur med fam gal un.*
43. *van med don pal.*
44. *drux un gal med drux.*
45. *mals un giſg don med mals na graph fam.*
46. *van drux gal graph fam.*
47. *un gal med drux.*
48. *ged un drux graph pa drux fam.*
49. *gon na graph na van gal keph.*

Δ. fortè *van*
Axe this dowte.

- *Shall I rede it ?* Δ. - *We pray you.*

2

Gronhadoz *oicaſman*
Ihehuſch Gro~~m~~adox arden, o na gémpalo micaſman
veueiah *s*
vandres orda beuegiah noz plígnaſe zampónon aneph. [*there is a stop.*]
e *z* *e*
Ophad a medox marúne gena pras no daſmat. Vorts manget
vandemhnaxat
a deüne damph. naxt os vandeminaxat. oróphas vor
c
mínodal amúdas ger pa o daxzum banzes ordan ma
pres umbloſda vorx nadon patróphes undes adon ganebus
Ihehudz.

Δ. Note *A deüne* must be pronownced as one worde: like as Res publica, in latin, els here wold seme to be ·50· words, but, *A deüne*, cam out of one square.

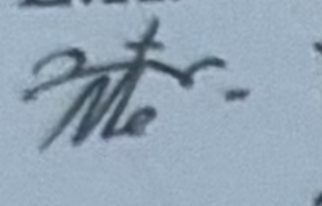
Δ. - *Gehudz consisteth of 6 letters: But Gon na graph na van gal keph consisteth of 7. I wold gladly be resolved of that dowt if it pleas you.*
E.K. - He boweth down, and put the rod away, and than kneled down.
Δ. - He rose and axed me what wilt thow ?
Δ. - *The former question to be soluted.* - *Thow hast written fals: for, it must be Ihehudz; and so it is of 7 letters.*
Δ. - *Yf every side, conteyne 49 rows, and every row will require so much tyme to be receyved as this hath done, it may seme that very long time will be requisite to this doctrine receyving: But if it be gods good liking, we wold fayne have some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.*

Δ. Note and take hede from hence forward.

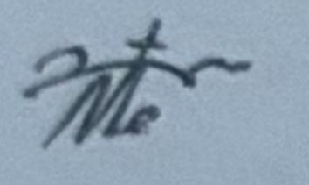
E.K. - The Chayre and the Table are snatched away, and seme to fly toward heven. And nothing appeared in the stone at all. But was all transparent clere.
Δ. - *What this snatching away of chayre and Table doth meane we know not: But if the lord be offended with his yonglings, and Novices in thes Mysteries, for propowding or requiring a compendious method &c. Then we are very sorry, and ax forgivenes, for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously*

with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

E.K. - Now commeth all down agayn, as before.

 - *What are the Sonnes of men, that they put time in her own bosom? or measure a Iudgment that is unsearchable?*

Δ. - ——

 - *I help thy imperfections. What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.*

Of the boke.

49 Powres with theyr Inferiors. Vide supra 48 after a sort: and 1. vide Martii 24.

As I have sayde: The 49 partes of this boke, 49 voyces,
Whereunto the so many powres, with theyr inferiors and
subiects, have byn, are, and shalbe obedient.
Every Element in this mysterie is a world of understanding.
Every one knoweth here what is his due obedience: and

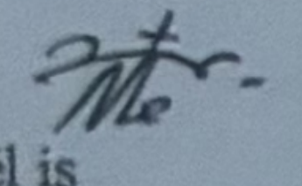
Angelicall Language.

this shall differ the in speche from a mortall creature.
Consider with thy self, How thow strivest against thyne own light, and shaddowest the windows of thyne own understanding.
I have sayde: Be it unto the, as God Will.
I am not a powre or whirlewynde that giveth occasion of offence.

Longe sumus a perversitate destructionis.

Thus much I have sayd, for thy reformation and understanding.

Δ. - ——

 - *Lo, untill the Secrets of this boke be written, I come no more:*

Raphaël is to be absent for a certayn time: but his powre shall be here.

neyther of me shall you have any apparition. Yet, in powre, my office shall be here.
Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Of the boke.

Languages.

Every Element hath 49 manner of understandings.
Therin is comprehended so many Languages.
They are all spoken at ones, and severally, by them selves, by distinction may be spoken.
Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.

I go: I have sayde, (and it is true).
No unclean thing shall enter:

Δ. Note, that we shalbe Theodidacti, of god him self and no Angel herein.

Much less, then, here: For, it is the Sight of whose Maiestie we tremble and quake at.
He shall teache, of him self; for we are not worthy:
What then, of your selves: But such is his great and singular

Potentia.

favor, that, he is of him self, and with those, whom he choseth.

The ende of all things is at hand.

For, the ende of all things, is at hand,
and Powre must distinguish, or els nothing can prevayle.
What you here, yea what thow feelest, by thy finger, Recorde, and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

The sight of god.

As thow seest, and till he see, whose sight, is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

E.K. - He plucketh the veale over all.

A voyce afterward - *Ne Ne Ne na Iabes.*

Δ. - Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius: Cui Soli omnis honor, laus et gloria.

Amen.

1583. Aprilis 2. Tuesday. Jesus † before none:

Δ. - A noyce like a Thunder was first hard.
The chayre and Table appered.
There appered fyre in the chayre, and burnt away the veale or covering therof.
The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce - Sum.

E.K. - There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce - Impleta sunt omnia gloria et honore tuo.

E.K. - All is become clere, save the Table which remayned covered with the clowde still.

A great thunder began agayn, and the chayre remayned all in fire. Now the boke appeareth evidently, lying uppon the Globe in the chayre, and the letters appered wet styll, as yf they were blud.

Note, fire.

- There appered fire to be thrown oute of the stone, uppon E.K.

The sownd of many voyces semed to pronownce this > *Let all things prayse him and extoll his name for ever.*

E.K. - The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

- E.K. felt his hed as if it were on fire.

A voyce - Sic soleo errores hominum purificare.

A voyce - *Say what you see.*

E.K. - *I see letters, as I saw before.*

Move not from your places.

A voyce - *Move not from your places; for, this place is holy.*

A voyce - *Read.* E.K. - *I cannot.*

Δ. - *You shold have lerned the characters perfectly and theyr names, that you mowght now have redyly named them to me as you shold see them.*

Fire agayn.

Then there flashed fire uppon E.K. agayne.

A voyce - *Say what thow thinkest.* Δ. - He sayd so to E.K.

E.K. - *My hed is all on fire.*

A voyce - *What thow thinkest, every word that speak.*

E.K. - *I can read all, now, most perfectly, and in the Third row thus I see to be red.*

Δ. I dowt which of these 3 must serve < z s c

The Third row of the first page.

z s
Palçe duxma ge na dem oh elog da ved ge
ma fedes o ned a tha lepah nes din.
Ihehudétha dan vangem onphe dabin oh nax
palse ge dah maz gem fateſged oh mal dam
gemph naha Lax ru lutúdah ages nagel oſch.
macom adeph a doſch ma handa.

E.K. - Now it thundreth agayn.

A voyce - Ego sum qui in te. Mihi ergo qui Sum.

Δ. - Non nobis domine non nobis, sed nomini tuo damus gloriam.

Δ. - Then E.K. red the fowrth row, as followeth.

The fowrth row.

Pah o mata nax laſco vana ar von zimah
la de de pah o gram nes ca pan amphan van
zebog ahah dauez öl ga. Van gedo oha ne
daph agéd onédọn pan le ges ma gas axa
nah alpod ne alida phar or ad geméſad
argla nado oges.

Δ. - *Blessed be the name of the Highest, who giveth light and understanding.*

E.K. - It thundreth agayn. All is covered.

A voyce - Orate.

Δ. - We prayed and returning to the work agayn, the fire covered all still and E.K. hard voyces, singing (as a far of) very melodiously. Then all bacame evident agayn unto E.K. his perfect Iudgment.

Δ. - E.K. then red thus.

The fifth row.

prownownced mises
Mabeth ar mices achaph pax mara geduth alides
manſh
orcánor manch arſeth. olontax ar geban vox portex
ah pamo. agématon buríſe ganport. vdríos paſch.

Machel len arvin zembuges. vox mara.
gons Ihehuſch dah párſodan maäh alsplan
*adíper arkad
donglſes adípr agínot. archad dons a
dax van famlet a dex arge pa gens.

* it is signifacative.

The Sixth row.

Van danzan oripat es vami gest ageff
pasdas
ormaténodah zálpala doniton pasdaes gánpogan
Vndanpel adin achaph máradon oxámax
anólphe dan ieh voxad mar vox iheduthařh
aggs pal med lefe. IAN lefa dox parnix
dros
o droes marſíbleh aho dan adeph uloh iads
akos
aſcleh da verox ans dalph che damph Iam achos.

E.K. - There is a great Thundring agayn.

Δ - It is the hand of the highest, who will get him honor by his own works.

E.K. - The voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

Locus sanctus.

A small voyce - Locus est hic sanctus.

An other voyce - Sacer est a te Domine.

E.K. - All is now opened agayne.

Δ - Then E.K., red thus,

The Seventh row.

iah
Amídan gah lesco van gedon amchih ax or
lesgomph
madol cramſa ne dah vadgs lesgamph ar:
mara panosch aschedh or samhámpors aſcȯ.
pacadabaah aſto a vdrios archads ors arni.
pamphica lan gebed druxarh fres adma. nah
pamphes eä vanglor briſfog mahad. no poho a
palgeh donla def archas NA. Degel.

Asco, with the prick over the *o*, is to be pronownced as Asto.

The eight row.

vnam
Vnaem palugh agan droſad ger max. fa lefe pandas
mars langed vndes mar. pachad odídos martíbah

údramah nogés gar. Léngés argrasphé drulthé
las aſéraphos. gamléd cam léd caph Snicol
lumrad v ma. pa gransé paphrés a drinox a
démphé NA. geníle o danpha Na gés a
né gaph a.

E.K. - The sownd of Melodie, begynneth agayne.

Δ. - The fire cam from E.K. his eyes, and went into the stone againe.

Note: this Mysterie of god his powre drawn to him self agayne.

And then, he could not perceyve, or read one worde.
The Fyre flashed very thick and all was covered with a veale.

Δ. - *Prayse we the Lord, and extoll his name:*
For, his hand hath wrought wundrous
works, for his owne glorie.
Amen.

Aprilis ·3· Wensday, Forenone. †

Δ. - First the Curten was drawn away: and then all appeared on fire; The whole place all over. E.K. hard voyces, but could not discern any thing but the hummering of them.

Δ. - There cam fire agayn (out of the stone) uppon EK., all his body over.

E.K. - The fire so diminisheth it self that the boke may be perceyved.

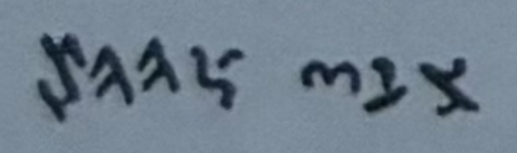
A voyce - Magnus Magnus Magnus.

Locus Sacer.

An other voyce - Locus Sacer et acceptabilis Deo.

- E.K. fellt the fire to gather up into his hed.
Shortly after he could read the boke, as he could do yesterday.

Δ. Of the first character of *Vlla*, I dowt.



The ninthe Row.

Vlla doh aco par sémná gan var sé gar on dun.
sébo dax sé pal génſo vax nécra par séſqui nat.
axo nat séſqui $\overset{ex}{ax}$ olna dam var gén vox nap vax.
Ϋro varca cas nol vndat vom Sangéf famſéd oh.
Sih ádra gad géſco vanſax ora gal parſa.

The Tenth.

Varo. nab ubrah NA pa uotal géd ade

pa $\overset{sem}{cém}$ na dax. van sébrá dah oghé aſchin
o nap gém phé axo or. néc a vé da péngon.
a moroh ah óha aspáh. niz ab $\overset{vdráh}{vrdráh}$ $\overset{iohed}{gohéd}$
a carnat dan faxmal gamph. gamph nacro
vax asclad caf prac crúſcanſé.

gohéd, pronownced as *Iohéd* signifieth One ever lasting and all things de=scending uppon One. And *gohéd Aſcha* is as much to say as One god.

canſe, signifeth mightie: and *Cruſ=canſe*, more mightie.

The eleventh Row.

All these which have lines under them are eche but one word of diverse Sylla=bles being 9 words of them.

Pola and *Pala* signifie two: *Pola* signifieth two to gither, and *Pala* signifieth Two separated.

the *a* produced.

the last *h* remissly sownded.

gam. ohé gémph ubráh ax. orpna
néx or napo, gémlo. a chéph can sédló
pam géman angé hanzu. ALLA. Cáppo sé
damo gam vas oro dax vá gés pálo
palmé pola.

E.K. - All these (now red), fall out and all the rows, before, likewise.

A voyce - *Prayse God.*

Δ. - We prayed: and after, was this shewed.

Δ This was a parcell of a row, which onely appered by him self.

Δ At ~~no, ende 49, and so here ar~~ .10. over.

á must be sownded long.

Gals angé no témpa ro sama dan genzé axé.
falod amruh ácurtoh saxx par mano gan vax
no. gramfa gém sadglá loh vrox sappóh
iad ah oha vnra.

Δ. - Now appeared an other row.

This *sé* is the nine and fortyth word longing to them before.

The twelfth Row.

sé gors axol ma pa a oh la sabúlan. Caph
ardox anpho nad úrnah ud ago lan $\overset{vns}{vans}$.
úxa grad órno dax palmés áriſso dan vnra.
vánſamplé galſé not zablis óphidé ALLA loh.
gaſlah oſson luzé adaö max vangét or dámo ans.
léóz daſch Léöha dan ſé gláspa néh.

All becam dark, and it thundred.
A voyce - *Prayse God.*
Δ. - We prayed.
Δ. - Now appered three or fowr rows to gither.
The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

The 13

a long.

Amprí apx ard ardo argá argés argáh ax.
osch nedo les icás. han andam von ga lax man.
sey
this with a prick betokeneth y. *nosch. dóngo a yntar cey lude asch úrise alpé,*
s
gem var danc̣et. nap alped úrsbe temps a
vod nos gema o ulon máncepax oxné pricos
a gót. zalpa ne doxam órne.

14

Pronownce *Asta*

Admag apa aſcò tar. gans oärz am seph
selqui quisben alman. gons sa ieh
ẏ *márſibleh gron áſcabb gamat. neẏ aden vdan*
phand sempés nar narran al. cáno géme
danſé álde nótes parcélah arb ner ga lum
s *musse* long
E.K. understode the Language: and wold have spoken somwhat but he was willed to stay. *panc̣u príſcas ábra múſce an nox. napód*
aske
a on dan sem ges aſche.

E.K. - A sownd of many voyces, sayd — Orate

15

Mica suráſcha para te gámmes ádrios NA danos.
pronownce as we do *Cruse* a cup.
Vra lad pacad ur geſme crus a práſep ed .
a palſe nax varno zum. zancú aſdom baged.
Vrmigar orch phaphes uſtrá nox affod maſco.
gax cámles vnſanba a oh la gras par quas
cónſaqual lat gemdax tantat ba vod.
talpah ian.

16

o long
Geſcó a taffom ges nat gam. pamphé ordáquaf
kid
Sempiternall One and indivisible God. *ceſto chídmap miſchná ia íſg. iaiálphzudph a*
s
a very long. *dancét vnban caf ránſembloh. daf ma vp*
gras
a reverent word, the a very long and is, be it made with powre. *aſchem graos chrámſa aſco dah. vímna*
gen álde os papéam och láuan vnad.
oh droſad údrios nagel panzo ab seſcú.
a long
As *chal,* iently, and the a long. *Vórge afcál vſlaffda mórſab gaf ham de*
Peleh aſca.

17

Δ. - This went away, when it was read.
It waxed dark.
A voyce - Orate. Δ. - We prayed.
E.K. - It beginneth to clere.
A voyce to E.K. - *Say.*

The divine powre creating the angel of the Sonne.
Ártosa geme oh gálſagen axa loph gebed adóp:
φ
zarcas vr vánta pas ámphe nóde alpan. nócas
4 manner of constructions in that one word. *se ga ormácaſed lax naph talpt. pámphicas sandam*
voſcméh iodh aſclad ar. phan gas málse a
quaz nam vngem vanſel gembúgel a gémbuſez
a ro is one word divided as re-publica and here this word is divided into two squares and so there are 49. *á ro tehl alts murt valtab bániffa faxed*
ar chlyfod.

18

Life lephe lurfando is a strong charge to the wicked to tell the truth.

Δ This he sayd to my demand of this phrase wherof I had mention many yeres since.

NA the name of the Trinitie, One separable for a while.

A tam nat. glun aſdeh ahlud gádre fam Shing
e long a long
la dan. guinſé lífe arilſar zabulan cheuách se.
pronownce *ar*
amph leſche andam var ges ar phex are.
NA tax páchel lapídox ar da vax malcos. vna
gra taſsox varmára ud ga les vns ap se.
ne da ox lat ges ar.

19 Now it waxeth dark. Δ. - *We must pray:* (sayd I) and so we did.
But E.K. prayed perfectly in this Angels language &c.

Aſmo dahán pan caſme' co caph al oh.
a long onely one a sownded
san ge'd a banſaa vn adon a se'b Ian.
orka
agláho dánfa zúna cap orcha dah os.
a sownded as *au.* *fámſah ON naäb ab nagah ge'ha faſtod.*
hanſe'y om hauan lagra ge'm gas mal.
in eius loco.
The *g* not ex= pressly sownded. *parcóg dax ne'do va ge'da le'b árua ne' cap se'm carvan.*

---

20 *Onſe'm ge'lhóldim ge'b abníh ian.*
oxpha bas cappó cars órdriph grip gars.
of víndre's nah ge's páhado vllónooh can vaz a.
fam giſril ag nóhol se'p gérba dot vánca NA.
It is but one word. *se'm ah pa ne'x arpah lad vamó iar séque'.*
sownded, *pale'f*
Vad ro garb. ah se'm dan van ge'd ah pale'u.

- Now the fire shot oute of E.K. his eyes, into the stone agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ. - Gloria P*at*ri et filio et Spiritui Sancto
nunc et semper.
Amen.

†

Aprilis ·3· Wensday After none hor 5¼.

Δ. - A prety while, the veale remayned over all: then it was taken away. First fire was thrown uppon E.K. out of the stone.

Many voyces concordantly sayd - Bonum est ô Deus, quia Bonitas ip*s*a es.

An other voyce - Et magnum, quia tu magnitudo ip*s*ius Magnitudinis.

ẋ much glory
A voyce - *Ádgmach ádgmach ádgmach.*

Sacer locus. A great voyce - Sum, et sacer est hic locus.

A voyce - *Ádgmach ádgmach ádgmach húcacha.*

ghe'bs rede as *arch*
21 Δ. - Then E.K. read the row on this manner. *Padohómage'bs galpz arps apá nal si.*
gámvagad al pódma gans NA. Vr cas

A piller of Light stode before the boke. *nátmaz ándiglon ármbu. zántclumbar ar*
noxócharmah. Sapoh lan gamnox vxála vors.
~~*vin* in *vinco* must be pronownced long as if it were a dubble *i.*~~ *Sábse' cap vax mar vinco. Labandaho nas gampbox*
se or, *gáscampho* - why didst thow so? as god sayd to Lucifer. The word hath 64 significations.
arce'. dah gorhahálpstd gaſcámpho lan ge'.
ẋ cum humilitate advocamus te cum adoratione Trinitatis. This is the name of the Spirit contrary to Befafes.
~~*Orh*: Deus sine~~ fine. ~~*Gorh*: Deus a Deo.~~ *Béfe's argédco nax arzulgh orh. Sémhaham* This word hath 72 significations.
of two syllables.
úncal laf garp oxox. Loangah.

~~*Befe's*, the vocative case of Befafes: *Befe's*, is as much to say as, Come Befafes and see us.~~

~~Befafes ô, is to call uppon him as on god.~~

~~Befafes oh, is as muche to say, Come Befafes and beare witness.~~

Befafes his Etymologie is as much to say as, Lumen a Lumine.

Spiritus *orh* secundus est in grada imperfectiones tenebraru*m*.

Δ. How can *orh* signifie Deus sine fine, if it be the name of a wicked spirit?

Δ. - Now appered Raphael, or one like him, and sayde,
Salus vobis in illo qui vobiscum.
I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede.
Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to prevayle against them.
When it is written, reade it no more with voyce, till it be in practise.
All wants shalbe opened unto you.
Where I fownd you (with him, and there), I leave you.
Cumfortable Instruction is a necessarie Medicine.
Farewell.

E.K. - The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate.

- E.K. saw a great multitude in the farder side of the stone. They all cam into the stone, and axed.
What now?
How now?
Vors mabbe'ran. ẋ *how now: what hast thow to do with us?*

Δ. - As I began thus to say (*The God of powre, of wisdom*), they all interrupted my, entended prayer to god for help &c., and sayd, *We go We go.*

Δ. - And so they went away.
Then the boke and the rest cam in agayne.

A voyce - *One Note more, I have to tell thee. Ax him not what he sayeth, but write as thow hearest: for it is true.*

Δ. - *Then, o lord, make my hearing sharp and strong, to perceyve sufficiently as the case requireth.*

Rap. - *Be it unto the.*

Δ. - Then E.K. red as followeth.

22 *Ors lah ge'mphe' nahoh ama natoph de's garhul vanſe'ph*
iuma lat ge'dos lubah aha laſt ge'ſto vars macom de's
Luruandah. *curad vals mors gaph ge'mſe'd pa campha ze'dnu ábfada*
máſe's lófgono Luruandah le'ſog iamle' pade'l arphe'
Δ. Note these 55 wordes stand in 49 places: of which 55, some two stand in a square place, some three as I have noted. *nade's gulſad maf ge'ſcon lampharſad ſure'm paphe' arbaſa*
arzuſe'n agsde' ghe'hol max vrdra pafgals macrom finiſtab
ge'lſaphan aste'n vrnah.

A voyce - *Whatsoever thow settest down shalbe true.*

Δ. - *I thank god most hartilie: The case allso requireth it so to be.*

23 *Aſch val iamles árcaſa árcaſan arcúſma íabſo glidon*
paha pacadúra $\overset{ieb}{gebne}$ óſcaroh gádne $\overset{af}{au}$ arua las
genost cáſme palsi uran vad gadeth axam pambo
cáſmala sámnefa gárdomas árxad pámſes gémulch
gápes lof lachef áſtma $\overset{b}{v}$ates garnſnas orue gad
garmah sárquel rúſan gages druſala phímacar aldech
oſcom lat garſel panóſton.

There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

24 *gude laz miz lábac vſca loſd pa Cópad dem sebas*
gad váncro umas ges umas umas ges gabre umas umáſcala
úmphazes umphagám maaga moſel iahal $\overset{ghes}{loges}$ vapron
fémſe dapax $\overset{ghen}{orgen}$ láſcod ia láſcoda vága am laſcafes
iarques préſo tamíſel vnſnapha ia dron goſcam lápe voxa
chimlah aueaux loſge auióxan lárgemah.

25 *zureth axad lomah ied gura vancráſma ied seſch*
lapod vonſe avó avé lamſage zimah zemah zúmacah
vormex artman voz vozcha tolcas zapne zarvex
zorquem allahah $\overset{ghi}{gibúrod}$ Ampátraton $\overset{gafna}{zimegauna}$
zonze zámca $\overset{ask}{aſchma}$ vlpa tapa van vorxvam
druſad Caph castárago grúmna cáncaphes abſacáncaphes
zúmbala teuort granx zumcot lu graf saxma cape.

26 *Col age lam gem fam tepham vra ap du ca sampat*
vóxham Lúnzapha axquem Bobagélzod gaphémſe lúnſe
agni cam setquo teth gaphad oxámarah gimnephad
vóxcanah vrn $\overset{ie}{dage}$ paphcod zámbuges zámbe ach oha
zambúges gáſca Lunpel zadphe zómephol zun zadchal
ureſeh varún pachádah guſels vx amna pa granna oh vz.

Bobagelzod.

Δ. - *I think it will be dark by and by, and our Cumpany will expect our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.*

A voyce - *gemeganza.* ⁑ your will be done.

Δ. - As I was discoursing with E.K. after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, Suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard, seen, or understode, less than half a quarter of an howre before.

Δ. - Deo no*st*ro Vive Vero et O*mn*ipotenti
sit o*mn*is laus et gra*tiarum* actio
nunc et semper. *Amen.*

Aprilis 4. Thursday. † mane hor 5½.

Δ. - I made a prayer.

A voyce - Quia ip*s*e Deus Deus Deus no*ste*r cuius misericordia infinita.

Δ. - The fire, immediately did shote out of the stone into E.K., as before. His tung there uppon did quake in his mowth.

E.K. - The veale hangeth yet before.

Δ. - Then, all being uncovered, thus red.

27 *Atra cas carmax pabámſed gero adol macom vaxt*
$\overset{ie}{geſtes}$ ladúch carſe $\overset{ies}{ámages}$ daſcal panſelogen durſca zureóch
pamcaſáh vſca huädrongúnda malue ior. gáſcama af
orthox VAN CORHG aſpe zubra vaacááh gandeuá
arinmaphel vax oh saoh abra iehudeh gamphe vndáxa
caſmat lafet vncas laphet vanaſcor torx gluſt hahaha
enſéde gumah galſeds.

28 *Pacádpha palzé zuma carphah uzad capaden $\overset{ie}{úlſage}$*
EXCOL PHÁG MARTBH iaſmadel vóſcon sem abnérda
tohcoth iamphala páhath órcheth ieſmog paſque labááh
agas lada vng laſco ied ampha leda pageh gemze axax
ózed caphzed campha voxal luthed $\overset{ie}{gedan}$ $\overset{ek}{famech}$
ártsnad gathad zureſch paſcha lo $\overset{iu}{guma}$ hálphe
dax vancron patel zurad.

This name comprehendeth the number of all the fayries, who are divels next to the state and condition of man &c.

29 Canda lahad Bóbage'n afna vorze'd phade'l
NOBTDAMBTH gáſcala oxad vange's [ies] vodoth mure'd
achna [ak] adcol damath ze'svamcul pacadáah zimle's zoraſton
ge'h galze' mazad pathe'l cuſma iaphe's huráſcah órphade'
loſcad mage's [ies] mat lúmfamge' de'tche'l [kel] orze' cámalah
vndan padgze' [pag] páthmataph zumad le'pháda oháäx × Iustitia a numine divino sine labe.
vlſchan [kan] ze'mbloh agne' phamgah iudad cape'x
Luzad ve'me'ch arſe'

---

30 Onda gams luzgaph vxan ge'nze'd [ie'n] páde'x
× Fide that reviveth mans brest, The holy ghoste.
CÓNGAMPHLGH [filgh] aſcath gadpham zurdah zamge'
gloghcha sapax taſte'l ẃnſada phathe'th zúncapha
oxamáchad se'mte'ph aſcle' zuncas magze'd dulm
pamfra húſage' axad e'xóradad caſme't ámphige'l
adcath luza pathe'm ne'cothe'th ge'ſch [ie'ſk] labba doh
dóxa vaſche'th hoxan laméſde' lampha iodoch gonzah
hamge's [ie's] glutha óxmoge'l [ie'l] dé'mapha vze'd aſcraph.

---

31 Zudath chádgama [kad] ómſage' [ie] hor gadſa géze's
ORPHÁMZAMNAHE [na] ge'dod aſphe'd voxa gé'mgah
lath gáphe's ze'mbloth chaſca olphe' dax marpha
lothe' sool [sol] se'par marge's [ie's] boſqui laxa coſne'th
gonſe' dadg voxma ẃmage' vnx gaſche'th lood
admah loo [lo] ga ze'm chá na phe' ám na la ia
pache'th nox da a mah.

---

32 Ge'dox al ~~se'm ga na da bah o~~ SEM GA NA DA BAH
ongagáge'da phache'l loódath haxna gu na pá ge' pha
al se' ge'da oh oöda gé'hoph pachad e'nol adax loge's

famgah laxqui haſche' vadol vóm ſa na gax ma de'ph na zad
ge'l panca vam Se'ſquin oxal ge'noph voödal u ma dá bah.

---

33 Asge' lun zumia paxchádma e'nohol duran
ORCHLODMAPHAG mage's oſchan lod bunda cap
luzan lorpha le'uándah orxze'd famzad ge' nó ſo dath 21 words hither.
phaſélma ge'ſda chom gaſ naph ge'th nag goth [o long] ládmano
vmvar ge'ze'n vax gulzad margas luxt lapch
iudath zomze' van goth dah vorx guna ia ada
vox há ma na.

---

34 Arze' galſam vnza vcha paſe'l noxda
Nobróschom gu na dé pho gas dúnſe'ph In great letters.
man cax mal cáſ mah ie'd hah me'l cár na ze'mphe' vncah
le'thoph both ne'd ga phí caſ me'l ioth hath cha ſad
ma ne' de'd ma gon zuna gothe'l paſche'ph nodax
vam phath mata. Δ. Here are but 48 words: I dowt that there lacketh one.

A voyce - Orate. ——— Δ. - We prayed ∴

35 Aphath zunca voxmor can zadche'th [ke'th] napha
VORDOMPHÁNCHES ga ue'ſ go ſa de'l gurah le'th
agsnah orza max pace' ie'th cas lad fam pahógama
zon cháſ pha ma zum bléſ cha phax var gat ma gaſ te'r
ne' ho gat ma gan vn ga phax ma la ge'gath
laxqu goga lab nache's. Here seme to be to many by 3 or 4.

Δ. - Thereuppon the vele was drawn, and the fire cam from E.K. his eyes again into the stone.

Δ. - Deo optimo Maximo omnis honor
laus et gloria. *Amen.*

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†

Aprilis ·5· Friday a meridie hora 5¼.

Δ. - The Vele was taken away, without any speche used by me or E.K. The boke and all the former furniture appeared very bright.

Δ. - I made a prayer to god, begynning, Expectans expectavi Dominum &c.

E.K. - I here the sownd of men playing very melodiously on Instruments and singing.

Take hede of Nettells. A voyce - *Serve God and take hede of Nettels.* Δ. - This was spoken to E.K. in respect of a great anger he was in yesternight, by reason that one had done him inurie in speche at my table [Charles Sled].

E.K. - There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to have no heds.

Perhaps the lues shall be restored. A voyce - *A peculier people, and shalbe restored.*

Δ - After this voyce, the sayd hedles people disäpered. Then all appered fyre, and a clowd covered all: and in the top ~~of the~~ of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A voyce - *Prayse him in his glorie and wurship him, in his truth.*

Δ - The fire entred into E.K.

A voyce - Orate. Δ - We prayed.

Δ - Then thus appeared:

36

Gedóthar argo fa adóphanah gamſech olneh váraſah
× begotten.
iusmach.

Interprete not yet. A voyce - *Interpret not, till your understanding be furnished.*

Vſchna pháol doa vah oho lazed la zu red ámma
donax valeſto acaph lámphages ronox ganma iudreth
loth adágma gonſaph godálga phareph iadſma zema
zunah
loa ag naph ag on zu na ha al me io náp ha cas zeda ox arni.

---

ag zel ia — one word — ia

37

Adgzelga olms vánaph oſma vages otholl dox an ga had
fáma × I will give
latqui dónaphe zu gar. phamah nordeph gaſmat
gaſque gasſa gas NA gaſmaphés gaſmagél
gaſnúnabe vamſech ábſechel gúlapha axnécho
demſa pámbochaph iehúſa gadaámah noſad
iurés chy almſe orſa vax marde xun éffa
mochoéffa zuréheffa aſga lubeth bethlémcha máxiche
iehúſcoth iaphan órnada vamne od ghim noh.

38

This was put in and out a good while before E.K. could have a perfect vew to rede it.

× I desire the o god. — ned
Arphe lamſe gaphnedg argaph zonze zumcoth
leg
Ómdopadáphaab nulech gaartha ancáphama ſoldémcah
× the slymie things made of dust.
caſdra vges lapha ludaſphándo ga lú ba noh ap á cha na
iedeph zembloh zamgýſsel chéuacha laquet lozódma
ierinth onaph uzad máspela gýman orphámmagah
zoah
iu meſ ba lé go archánphame. zamcheth zoach.

Δ Here seme to want 5 or 6 names.

39

Ámchama zeuoth luthámba ganeph iamda ox oho iephad
made noxa voſcaph bámgephes noſchol apeth ia le
lod ga NA zuma datques vorzad nu mech
apheth nudach caſeth iotha lax arſeth
armi pli ca tar bám a co zamgeph gaſeth vrnod
ariſpa iex ban Setha. oh lagnaph dothoth brazed
vamchach odoámaäh zembles gunza naſpolge gáthme
orſoth zurath vameth anſeh.

Δ *nu mech* is two wordes.

One word.

These two words are in one square.

40

Zalpe iédmacha ámphas nethoth alphax durah
gethos aſchéph nethoth iubad laxmah ionſa max
× the furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory.
dan do náſdoga mátaſtos lateth unchas amſe
gaf
Iacaph zembloágauh ad pha má gel lud cha dám ſa
am phí ca tol ar nó pa a a da pa gé moh no dáſ ma
mac heſ téph ol on.

One word of 7 syllables: 4 in the first part and 3 in the last.

41

Lumbor iemáſch onzed gam phi dá rah. go máſ cha pa
zeba zun amph naho zucath uomplínanoháhal machal
lozma dauangeth búches lauax orxod maches
donchaph luzath marpheth oz lanva don gáuah oſchol
lúmaſa phedeph omſa nax do má ge re ang en oph á cha
pha cha dó na.

42

Óſchala zamges onphá gemes phaches nolpha
daxeth machéſmachoh vaſtnálpoh gemas nach
loſcheph daphmech noth chales zunech maſchol
madna
Lu gaſnaph malces gethcaph madena oäh
gemſah pa luſeth iorbáſtamax elcaph ruſam
iel
phanes domſath gel pachadóra amáxchano
lu ma gé no ar ma cha phá me lon adro micho
natath iameſebáchola donádocha.

Lu
× from one

Δ. - The fire went from E.K. his eyes to the stone agayn. Then E.K. his understanding was gone allso.

Δ. - Deo soli sit o*m*nis laus honor
et gloria per infinita sæculor*um*
sæcula. *Amen.*

* * *

Aprilis ·6· Saterday affore none hora 10¼.

Δ. - The fire shot into E.K., as before was used: wherat he startled. All was uncovered, as the manner was. But E.K. had such a whirling and beating inwardly in his hed, that he could not use any Iudgment to discerne what appered, for half a quarter of an howre almost.

A voyce ———— SVM.

and agayn a voyce ——— *Gahoachma* [× sum quod sum, E.K. expownded it.

43

Aſmar gehótha gabſeph achándas vnáſcor satquama
locat
látquataf hun gánſes luximágelo áſquapa lochath
anſes doſam váthne gálſador anſech gódamah
vonſepaléſcoh ádmacah lu zámpha oh adma
zemblodárma varmíga zuna thotob am phi cha nó ſa
gemichanadábah vademado va ſe la pa gé do.

44

Amaſcabalonocha anódah aduradámah gonadephageno
vnachapeſmacho geminadochapamica vuamſapálage
vocórthmoth achepaſmácapha emcanidobah gedóah.

---

nostah × it was in the begynning.

45

Noſtoah geuámna da oſcha lus palpal medna
gorumbalógeph acapnapádapha volſéma gonogédocha
ambuſábaloh gemúſacha vamilióepha zumnegadaphágepha
iuréhoh. This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a word signifying what Christ did in hel.

✝

46

Zémnoda amni fa chebſeth vſángrada bo ſa dó ma
zú ma coh a phi na bá cha buzádbazu a ma cha pa do mi cha
zumanepaſſó NA vuamanábadoth
zumblegámpha zumblecaphámacha.

Δ. here seme to lack 5 words.

E.K. - All is covered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire over the chayre appered, the three heds which appeared before.

A voyce - *Laua zu raäh.* × Use humiltie in prayers to God, that is fervently pray. It signifieth Pray into god.

Δ. - After our prayers was a very hevenly noyce hard.

47

Zudneph arni ioh pan zedco lamga nahad
lébale nochas arni cans lóſmo iana olna dax
zémblocha zedman púſatha vámo mah oxex párzu
dràna ánza paſel lúmah cóxech á da max gónboh
alze dah lúſache aſneph gedma noxdrúma
vamcáphnapham áſtichel rátrugem abnath lonſas
maſqueth tauínar tadna gehodód gaphrámſana
aſclor druſáxpa.

Δ
pronownce as *che* in chery.

Δ
ratrugeem is one of the 7 words on the side of the Table first prescribed.

× I will begynne a new.

48

Amgédpha lazad ampha ladmaáchel galdamicháäl
Vnza dédma luz zácheph pílathob ganó
vamah zúnaſch zemblagen ónmam zuth catas
max ordru iadſe lamad caphícha aſchal
luz. ampna zodmínada excáphanog salgémphane

Δ
The 49th row followeth after 2 leaves. *Arney vah nol &c.*

om vrza lat quartphe lasque deth ürad

oxmaná gam ges

Blew. Δ. - Now the boke was covered with a blew silk sindall, and uppon that blew covering appered letters of gold, conteyning these words:

Amzes naghézes Hardeh. —— Note this to be pronowced rowndly to gither.

E.K. - It signifieth —— The universall name of him that created universally.
Be praysed and extolled for ever.
Δ. - *Amen.*

- A Clowde covered the boke.

A voyce - *Mighty is thy Name (ô Lorde) for ever.*

E.K. - It lightneth.

A voyce - *The place is Holy: stur not* [sayd the three heds.

Δ. - Now appered to E.K., some imperfections passed in the eleventh row. And that we wer towght how to amend it, and so we did.

Inspiration. Δ. - Then the firy light went from E.K. into the stone agayn, and his inspired perceyverance and understanding was gone: as often before it used to be.

Δ. - Gloriam laudemq*ue* nos*t*ri Creatoris, o*mn*es Creaturæ
indesinenter resonent: *Amen*
Halleluiah Halleluiah Halleluiah
Amen.

Aprilis 6. Saterday after none.

Δ. - The Table, Chayre, boke and fyre appeared.
And while I went into my oratorie to pray, fire cam thrise out of the stone uppon E.K., as he was at prayer, at my table in my study.

E.K. hard a voyce out of the fyre, saying – } *Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortened,*
I AM THAT I AM.

A voyce - Veni$\overset{a}{e}$t vox eius, ut dicat filiis ho*minu*m quæ ventura sunt.

E.K. - Here is a man, in white, come in, like Vriel, who cam first into the stone.

Δ. - Benedictus qui venit in no*mi*ne Domini. Vr. - *Amen.*

Vr. - *I teache:* E.K. sayd that he turned toward me.

Vr. - *What willt thow I shall answer the, as concerning this work?*

E.K. - He hath a ball of fire in his left hand and in his right hand
◎ △ a Triangle of fire.

Δ. - *What is most nedefull for us to lerne herin, that is my chief desire.*

A prohesie very dredfull now at hand. Vriel - *Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heavens, to the earth and to all Living Creatures. Therfore must thow nedes attend uppon the will of God: Things must*

---

then be put in practise. A thing that knitteth up all must of force conteyn many celestiall Vertues.

Spedily & reverently. *Therfore, in these doings, must things be finished Spedyly, and with reverence.*

This, is the light wherewith thow shalt be Kindled.

Vriel held up now the Triangle of fire. ☞ *This is it, that shall renew the, yea agayn and agayn, and, seventy seven tymes, agayn.*
Then shall thy eyes be clered from the dymnes.
Thow shalt perceyve $\overset{\text{those}}{\text{these}}$ things which have not byn seen, No, not amongst the Sonnes of men.

Vriel now Holding up the Ball of fire in his left hand, sayd as is here written. ☞ *This other have I browght, whereof I will, now, bestow the Seventith part of the first part of Seventy Seven. The residue shall be fullfilled, in, and with the; In, (I say,) and to gither, with the.*

Behold (sayth the Lord) I will breath uppon men, and they shall have the Spirit of understanding.

Liber 40

Δ If from the first day of writing we accownt, than from good friday the reckoning doth begynne, and so ende the.

In 40 dayes must the boke of the Secrets, and key of this world be written: even as it is manifest to the one of you in sight, and to the other in faith. Therfore have I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.

The Abridg=ment of time.

Speaking to Δ. *That shalt, thow, write down in his propre and sanctified distinctions.*

The danger thretned, if E.K. do not his dutie. *This other,* (pointing to E.K.) *shall have it allwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are annoynted with his blud.*

Note a terrible thing. *For, behold, what man, can speak, or talk with the Spirit of God? No flesh is hable to stand, whan the voyce of his Thunder shall present the parte of the next Leaf unto sight.*

You have wavering myndes, and are drawn away with the World: But brittle is the state therof:
Small therfore are the Vanities of his Illusion.
Be of sownd faith. Beleve. Great is the reward of those that are faithfull.
God will not be dishonored, neyther will suffer them to receyve dishonor, that honor him in holiness.

The ende of all. *Behold, Behold, Mark ô and Behold: Eache Line hath stretched him self, even to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heven and erth must decay: So, shall not the words of this Testimonie.*

Δ. - Ecce servus et misellus homuncio Dei n*ost*ri, fiat mihi iuxta beneplacitum voluntatis suæ: &c.

Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

Δ. - Vriel toke a little of the fire in his left hand and flung it at E.K.: and it went in at his mowth.

Vr. - *My message is done.*

Δ. - *May I Note Vr,* (meaning Vriel,) *for your name ~~that no~~ who now deale with us.* Vr. - *I am so.*

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Δ. - *I pray you to give us advise what we are to do in our affayres.*
Vr. - *It is sayde.*
Δ. - He sayd to E.K., *Tell him, I have told him,* and seemed to smile.
Δ. - Of Mistres Haward *(Ientlewoman of her Ma^{ties} privie chamber) I wold fayn*
Δ. - *know, wherfore we were not warned of her comming? She hath caused*
us, now, for an howre or two, to intermit our exercise? Is it the will of
god, that for her great charitie used toward many, (as in procuring the Quenes
Ma^{ties} Almes to many nedy persons) the Lord entendeth to be mercifull
to her? I meane at the pynche of these great miseries ensuing, now
(by you) told of. And that by her, I may do good service concerning
the Quenes Maiesties Cumfort?

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart &c.

Vr. - *Who is he, that opened thy mowth, or hath told the of things to come?*
What thow hast sayd, is sayde. Mark the ende.
It is a sufficient answer.

Vr. - *Loke up.* Δ. - He sayd so to E.K. Who loking up, saw the boke the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene, and it cam nearer & nearer to him, and it burned, as before.

Vr. - *So, set down, what thow seest.*
What thow seest, deliver unto him.
As it is his will, So be it unto the:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.
Farewell, for a time.

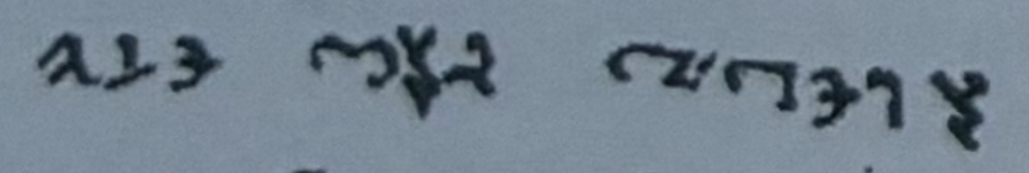
Δ. - The boke and writing was made very playne to him.

E.K. - Now is all covered with a white clowde, such an one as I saw not yet.

Δ. - We put up the stone: and the former boke and other furniture, appeared uppon the table hard by E.K. and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in Latin lettres.

Δ. - After he had written 28 lines there in that paper boke, the first word being *Arney*, and the last, being *nah*, suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

~~forte Row~~ Δ. - After he had finished that second page of the first leafe, I then did copy it out as followeth.



Δ forte, *Asney*

~~1~~ 49

Arney vah nol gadeth adney ox vals nath gemſeh ah
orza val gemáh, oh gedvá on zembáh nohhad vomfah
olden ampha nols admácha nonſah vamfas ornad,
alphol andax órzadah vos anſoh hanzah voh

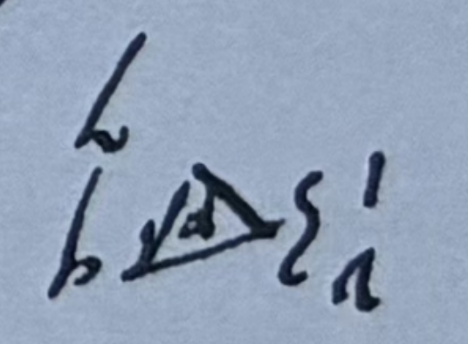
In the tables expressed.

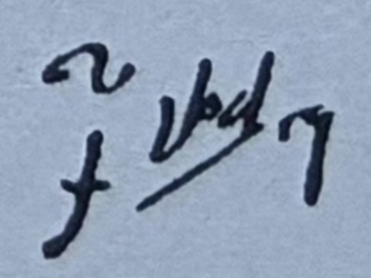
drux
na
ger
pa
van
or
pal
med
gal
ceph
vr
fam
ged
un
mals

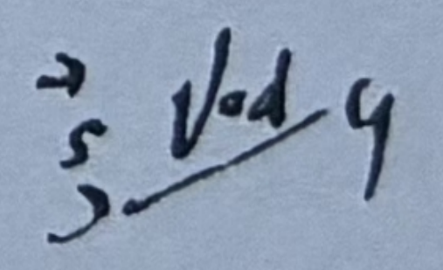
Letters names,
used in sense

drux	1
na	2
ger	3
pa	4
~~*na*~~	
van	5
or	6
pal	7
med	8
~~*saph*~~	
gal	9
cheph	10
vr	11
~~*phan*~~	
fam	12
ged	13
un	14
~~*mal*~~	~~15~~
~~*nah*~~	
mals	15

veh		
graph	16	15
giſg	17	16
+ *mals*	18	17
don	19	18
gon	20	19
ta		







Solgars

I finde diverse dowts which I cannot order, to my contentment.

1. How many of my ruled leaves, shall I tak for the writing of the first leafe.
2. How shall I mak the distinctions of the last 9 lines of the first leafe answerable to all the former words: having more then two hundred & some are of 3 hundred letters, & top 9 rows having but 49 letters.
3. How shall I do for the orthographie: seing g and c and p: &c have so diverse sownds: & not allwayes one, as g somtymes as gh & somtymes as I: and C somtymes like K, somtymes like S, p somtymes like ph, & somtymes p: & somtymes f.
4. The number of the words in the first leafe, in every row, is not all one: nor 49 allwayes.
5. Of the word in Table, which is to be set down all the tables following, all the table over, it will not agree to fill up mostly all places, & to set down the word perfectly.

adma ioha notma goth vamſed adges onſeple ondemax orzan, vnfa onmah vndabra gonſah gols nahad NA.

I dowt which is *n* and which is *u*.

1 ~~2~~ *Oxar varmol pan ſampas os al pans orney andſu alſaph oucha coſdám on za go les natmátatp max, olnah von ganſe pacath olnoh vor naſquah loth adnay nonſah oxanſah vals nondax vonqueth lan ſandquat ox ardánh ~~ozabel~~ onzâbel ormach douquin aſtmax arpagels ontipodah omvah noſch als mantquts, armad notgals. Vantantquah.* †

a dowt whether *ar mad* be two words or one.

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2 ~~3~~ *Ondroh als vrh. panchah orn ſandvah loh andah nol pan, ſedmah zugeh als ab mi cad am pâ get ordomph, axah gethol vav axel anthath gorſan vax parſah vort lanq ándamſah getheol, vrchan navadáh óxembles armax lothar, vos antath, orſé vax alnoth, other mals olnah gethom várdamach, alls; Orgeth.*

Δ
Ω

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3 ~~4~~ *Or paſquah omzádah vorts, angénodah varſáua onch aldúmph, ánget ónſaual gálta oth aneth ax pa geſné ouád ax orneh al dum bá ges vos cómph alze ax, orzad andah gost aſtoh nadah vortes, astmah noteſma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna danſa als alst.*

---

4 ~~5~~ *Arſah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardrínoh aſtómagel arpáget aſteth arde obzá, ols (NA) gem na pá la ba mí da orſat nahah*

odmázen ándalphel, ox ambráſſah oxah géth nor vamfah
genoh daqueth als aſtna, oh tatóh, alſah goth necor andeoh
neo alda nah

Here seme to be 50 names: and so, one to many.

---

5 ~~6~~

vanlah oha demagens on ſunfah, paphah olemneh, ózadcha
lax ornah vor adme ox vaſtmah gu labazna, gumnácho
aſthmah ochádo landrídah vons ſah, lúgho iahat nabſcham
nohads vandiſpa roſſámod androch alphoh, zúmbloh áſnah
gonfageph aldeh lo dah vax orh aſmo, gad au danſequa
deo, dath vax nograh vor ſegbat Mon.

---

6 ~~7~~

Arni olbah galpa lohánaha gáu pu ma gén ſah ollo var ſe darſah
goho ál bu mi clá má ca pá loth ieho nad veſlah vors ardno
inmony aſquam rath als váſmah génda loggahah aſtmu.

Here are but 38.

---

7 ~~8~~

Arnah notah lax vart luhoh déſmaph, ol $\overset{\varepsilon}{\text{c}}$ap ra mi na cah
ox and an vah gem ne lo ri phi ton pha ac cam plah no ſta pha
or max a da ha har or zem bli zad mah pan che fe lo ge doh
áſchah ólmah ledóh vaxma

---

8 ~~9~~

Gans na cap lan seda ax nor vorza vo laſpral onſa gem
gemah noph gázo na von ſantfa noſtradg anſel vnſa pah
vort velſa or alda viax nor adroh semneh ols vandéſqual
olzah nolpax pahah lothor ax ru vanſar glímnaph gath
ardot ardri axa noh gaga leth arde maxa.

---

9 ~~10~~

Corſal mabah noplich alps arſod vord vanfax oriox
nabat gemnepoh laphet Ióda nat vombal nams ar
geth alloah néphirt lauda noxa voxtaf ardno
ándroch labmageh oſſu állmaglo ardot nalbar vanſe
dar to vorts parſan vu vnrah vor gádeth leth orze
nax vomreh agelpha, legar or nembla ar vah Su.

48

---

10 ~~11~~

Zanchcumáchaſeph, ol za mi nó ah val ſe bú ra ah no da li gá nax
or ſáp na go darſágnapha nobſiblith armipyth arſepólonitantons
Iembúlſamar lebóge axpar ornáza oldaxardacoah.

Here are 54.

---

11 ~~12~~

Semno ah al chi do á cha da Sel pag in o dah a da hu bá mi ca noh
dam pha gli áſ cha nor oxompaminapho lemp, na, gán ſa pha
ne co ál pha ~~aſpa~~ aſ pa gé mo cal na tú ra ge.

·50· words.

---

12 ~~13~~

Sen gál ſe quar ruſ fa glan ſúx taft ormaca
ox i no dál ge brah nop tar ná gel vom na cheſ pál ma cax,
arſep aſ dón ſadg aſc lan fán che dah nor vi car máx coh
zum bla zánpha ad geh do ca ba ah.

---

13 ~~14~~

Ar gém na ca pál fax, ~~orr~~ nído hab cáſ pigan alpuh
gágah loth ral ſá bra dan go ſá pax vól ſan quéſ tan
ondapha opicab or zy lá pa a chra pa má les
~~ad mm~~ ad má car pah oxalps on dá pa, gém na de vór guſe.

---

14 ~~15~~

Lat gans ſa par ſat laſtéah lor ádah noxax ardéphis
nónſon andoh gúmzi vor sab líboh ad ni ſa pa loth gaho lar
va noxa oho lan ſempah noxa Vriah Sephah lúſaz
odgálſax nottaph ax úrnoc árpos arta zem zubah
lothor gas lubah vom zá da phi cár no.

---

15 ~~16~~

As só ta phe on dah vor ban ſanphar pa loth agno iam
néſroh am algórs vrrábah geuſeh alde ox nah vors
púrblox ámphicab nóſtrohh admá$\overset{d}{\text{g}}$ or napſú aſmo lon
gamphi arbel nof ámphi on Saubloth aſchi nur laffax
las doxa pra gem a Seſtrox amphi nax var ſem$\overset{\text{beth}}{\text{bbh}}$.

16 ~~17~~ Angéſel oxcapácad onz adq ochádah ólzah vor náh
orpogóraphel al ſa gem ua ca pí coh vl da pa pór ſah
naxór vonſa rons vrbanf lab dún zaph algadef
fe
loh gem vortáoh amph ahoha za vaxorza leph oxor
neoh ah va dunaca pi ca lodox ard nah.

---

17 ~~18~~ Iahod vox ar pi cah lot tár pi ges nol zim na plah
ge ó gra plih ne gó ah va lu gáns zed am phí la doh
zan veh al nex oh al pha ze goth gedóth axor van zebá al cá pa
Here seme to be 50. Luma ges ard de oh ah.

---

18 ~~19~~ Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah
vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah
lubatan anſem nofet au naba notoh ax arſah mans Vſtgam
pahod pah mal sednah geſtons amphes al manſo gapalebâton
arra nax vamfes amah dot agen nalphat ar zamne oh Sages.

---

19 ~~20~~ Nax lerua nath Zembloh axpadabamah Sanzápas
Of the *n* and *u* of this word I dowt. gunzanquah ona var demneh gah lod vmnah doxa val tarquat
mans ol gem nageph au zanbat vx anzach al pambóha
naxtath ol nada vam nonſal aua nal gedot vorx alge lah
deſpa~~gi~~ gu prominabâmîgah olpaz ord gamnat lem paz
cath normadah on demq.

---

20 ~~21~~ Laffah ie ogg dalſeph abrimanadg oldomph ledothnar
ymnachar onze vam ſepno voxauaret ol zantqur amph
nas Sages om nartal vor miſcam bemcax lappad geſso
At *vom* was a + to note the ende of a line: But both these mak but 49 names. drux capgol ass letnar vom.
Sauſah or gamprida ornat vol aſmd onza duh get hanſa
† gorh hubra galſaropah nequax dap gemno ab pnidah
noxd lumbam.

---

21 ~~22~~ Al gethroz ax arvan oh zempal guh arvax no demnat ar
pambals nop nanſal geh axor pam vartop ab vbrah cardax
lon ſonges au dumax ar nephar lu gemne om Aſda

vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax
vpplod dam zurtax loa an avarn nar gemplicabnadah oxa.

---

22 ~~23~~ Nooa Babna ampha dum nanſap vrs daluah marſaſqual orma
nabath Sabaothal netma vol ſempra iſch laue ondeh noh
semblax or manſa macapal vngenel vorſepax vrſabada noxanquah
vndalph aſmoh vxa na Gaspar vmpaxal lapproh Iadd nomval
vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah
Volls laydam ovs nac.

---

23 ~~24~~ Cedah or manveh geh axax nolsp damva dor demgoh apoxan
subliganaxnarod orchal vamnad vez gemlehox ar drulalpa
ax vr samfah oladmax vr ſappoh Luah vr pabmax luro
lam faxno dem vombres aduſx or sembal on vamne
oh lemne val ſe quap vn nap naſtoſm dah voz mazax
51 words. lumato games on neda.

---

i
24 ~~25~~ Voh gemſe ax pah loſquan nof afma dol vamna vn samſes
oh set, quamſa ol danfa dot ſanta on anma ol ſubracah
Babalad vanſag olso pas gonred vorn chechust axaroh
rugho am nadom val ſequot ne texpa vors vrs al pam
vans na tomvamal anſipamals notems anq arxe al.

---

25 ~~26~~ Pangef oſfd ne pamfah aliboh a noſtâfâges almeſed vrmaſt
geus vrmax au ſemblox ſatq quayntah luzez arne noh
pamna ſams bantes orn volſax vors vniſapa monſel dah
nox ah pah vomreb doth danſéqox anzazed onz anfal
nom vamreh volts vrnacapácapah noſhan yalt gelfay
nor sentqbt onbanzar luntaf val ſentepax.

---

26 ~~27~~ Orniſa nor Pampals anz alpah nox noxa gendah von
gamne dah vors ad na lepnazu acheldaph var honza
gune alſaph nal vomſan vns alpd a domph ar zemnip
ans vrnach vancef ban yanzem oh aha vons nabrah
vh aſmo drat vormez al paſquar no gems nah zem
laſquith apſantah.

27 ~~28~~ vol zans alphi ne ganſad ol pam ro dah vor vngef a deoh
nad vnſemel apodmacah vnſap val vndar ban cefna dux
hanſel yax nolpah volts quayntah gam vemneg oh aſq
al panſt ans vntah hunſanſa Apnad ratq a sanſt nel
odogamanázar. olzah guh oh nah varſa vpangah eoh aho.

28 ~~29~~ Notgah ox vr auonſad vl dath nox lat ges orn val
sedcoh leth arney vas ars galep odámpha nol axar vox
apracas nolph admi adpálſah noh vrh gednach vax
varſablox vrdam pagel admax lor vamtage oxandah
lamfó nor vorſah axpáa, ols nugaphar ádras vxár
noſtrílgan ampacoh vortes leſqual exoh.

29 ~~30~~ Ses vah nómre gal ſables orzah, get les part, ox ar ſe
de cólmachu ardéh lox gempha lar vamra goh naxa
vors admah gebah, Semfúgel admá geod alzeh orzam
ván$\overset{\text{ket}}{\text{chet}}$, oxam prah geh orzad val nexo, vam ſeleph
oxa, noha par gúmſah aſkeph nox adroh leſtof ad moxa
nonſúrrach.

30 ~~31~~ Vomchál as pu gán ſan var, sem quáh lah set
gedoh argli oranza vor zina sedcátah zuréhoh admich,
ors arſah varſab, oliba vortes lúnſanfah, adnah vor
semquáx, vorſan lap varſah gebdah voxlar geoh, gemfel
ad gvns. aldah gor vanlah, gehudan vor ſableth, gedvel
48 ax ors, manch var ſembloh.

31 ~~32~~ Ar dam fa gé do hah Luxh arcan Mans lubrah vor
ſemblas adna gor partat, nor vílſo ádchu apri ſed amphle
nox arua getol. Vor ſambla geth, arſe pax vor ſah gelh aho
gethmah or gemfa nah prax chilad aſcham na prah oxáh
var ſetqua lexoh vor sámbleh zubrah.

32 ~~33~~ Lax or ſetquáh vah lox rémah Nol ſadma vort, famfa
le gem nah or ſepah vartef a geh Oha lon gaza onſa ges
adrux: vombalzah ah vaxtal. noh ſedo lam, vom

tántas oxárzah Mechól va zebn geth adna vax, ormacha
lorui adrah, Gens arnah vor, Arſad odiscóh alidah nepho.

33 ~~34~~ Hastan bah ges loh ru mal; vrabro den varſah, Mah rox
idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges
lath vriop: nal pas vi me ró to ád na vah ged anſe lah
verbrod vn gelpa, lux árd do ah: vaſt vor Gemafánoh.

34 ~~35~~ Amles ondanpha noxt vradah gel núbrod Arb á cha
lo pe go há pa ra zem che pár ma la Na bu rá doh gem la pa
or zín fax nol ad micápar vó ſi pi cá la ton andrah vox
48 ardno, get na ca ploh gál zun.

35 ~~36~~ Ór ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah
cox chá dah or na hú da vol ſa pah: No bro ch, ál pa
chídomph náb la grux la vx ar gá fam gel ne do gá lah
46 vo ſa pah.

36 ~~37~~ Gu la gé dop áx ix óx a max lun fá gem pah orſa devlmah
Gé pa cha vor ſí ma coh alduth gempfa: Nox gal max
ar hú gaf gli nó rob va gen lá car du zum ox ám pli zam
zu latmah ge gé ma ohahah.

37 ~~38~~ Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah
vox ár vox gelet ar gahad, gan pá gan doruminaplah
vor zinach cô pa chef ardrah óx ox pol ſa gal máx nah
guth ardéth on zupra cró cro gah var ſa má nal.

38 ~~39~~ Ar ſa bá cho as noh al geh oh, ax ár pa gal olza déh
or za zú max exoh eh, or ~~cha~~ cah pal donazahá onza
zethas: no r ſáp ſe pah onzap a palmah aldoh voh
náblebah gemnápam os malſa or naoh zar bu la gém pah
ne ó ha brah.

27 ~~28~~ Tal gep ar ſep nah doh, vors alſa doh necoh am ar geth
na ges alpran odox malſápnah, gohor ahoh gadmah

The copy had [illegible] I cowld not coniecture.

ol dáneph aludar dónzagab ólſagah nebthuh or
ſapnar balgonph nep gemloh, ax amna duth
achár laspá, vohá, náxvolh gas vergol ah pratnom
$\overset{i}{g}$eá nostúamph.

---

40 ~~41~~ Vǻn ſa pal ſah gón ſo gon gé la bu rá doh tato lang,
ge mé fe ran ón da pans ge lá brah: or pa gé mal
on ſán fan gen ólc ma cha lan Von ſé gor a prí cas
nor vá gel om brá cau cohadal.

---

a	d	r	o	s,	a,	c	l	o	d	f	a	c,	d	o	g	é	p	n	a	h,	l	a	p	c	a	h,	m	o	c	d	á	c	o	d	e,	f	a	m	ó	n,	t	u	a	l	c,	d	o	m
v	r	á	ſ	n	a	g	e	p	h,	a	m	p	h	i	d	o	n,	g	á	n	ſ	e	l,	v	a	x,	ó	r	e	h	a	m	a	h,	v	ó	r	ſ	a	f	a	n	ſ	a,	a	c	a	s
d	a	m	í	f	a	g	a,	n	á	b	u	l	a	x,	o	r	ſ	a	g	e	h,	n	a	ḿ	v	a	h,	o	c	a	r,	l	u	n	ſ	a	n	g	e	l,	c	a	r	p	a	c	o	a
l	u	n	ſ	e	m	n	e	p	h,	o	d	á	r	n	a	c	h	o	h,	z	e	m	b	l	o	h,	o	b	l	í	c	a	n	d	o	n,	g	a	l	s	o	r	x	v	l	á	g	a,
f	ó	m	n	a	p	h,	a	p	á	n	ſ	a	g	e	h,	l	o	n	ſ	ú	g	a	l	a	n,	g	r	a	s	t,	v	b	l	á	n	ſ	o,	a	r	n	o	x,	v	o	n	ſ	á	a
t	a	l	t	é	m	a	p	h	e	c	h,	ó	r	m	a	c	h	a	d	á	g	e	n	o	x,	v	r	s	t	á	m	v	a	h,	n	a	d	v	a	r	e	h,	o	n	s,	a	r	g
z	u	c	á	n	z	u,	n	a	p	l	i	o	r	a	h,	n	o	r	g	e,	h	a	h	a	n	a	h	a,	v	ſ	p	l	a	h,	g	r	a	d	ú	n	v	a	h,	n	a	v	í	o,
a	r	s	a	h,	v	ó	n	r	o	g	e	n,	d	a	h	v	a	l	a	h,	o	r	z	a	p,	c	v	l,	c	a	r	ſ	e	d,	a,	p	o	r	ſ	a	l,	q	á	s	t	a	v	a,
g	a	n	f	ú	m	a	r	a	b	ó	m	o	n	a	h,	g	á	s	t	a	g	e	s,	ó	r	d	o	l	p	h,	n	a	q	a	s,	o	r	g	e	m	v	a	h,	n	o	x	a	d

Δ. - And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diverse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ. - Whan I had told this my·dowte to E.K. he answered me that the first row of these last ·50· before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word *Amgédpha* &c. And therfore the next row following, (begynning with *Arnéy vah nol gadeth* &c.) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the ~~imperfect~~ numbers of words in some of the 49 rows of this second page:

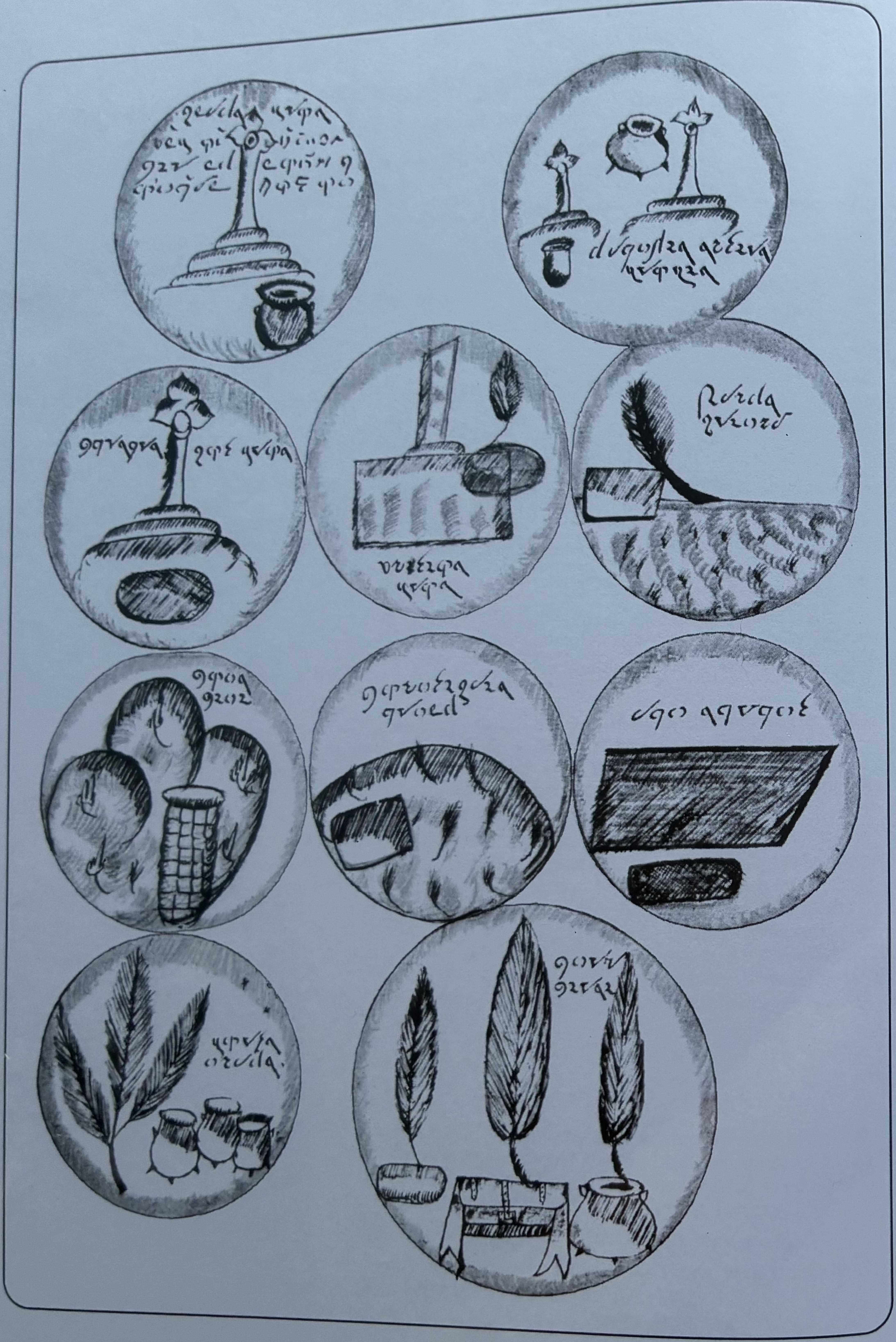
Aprilis 10. hor ·9·

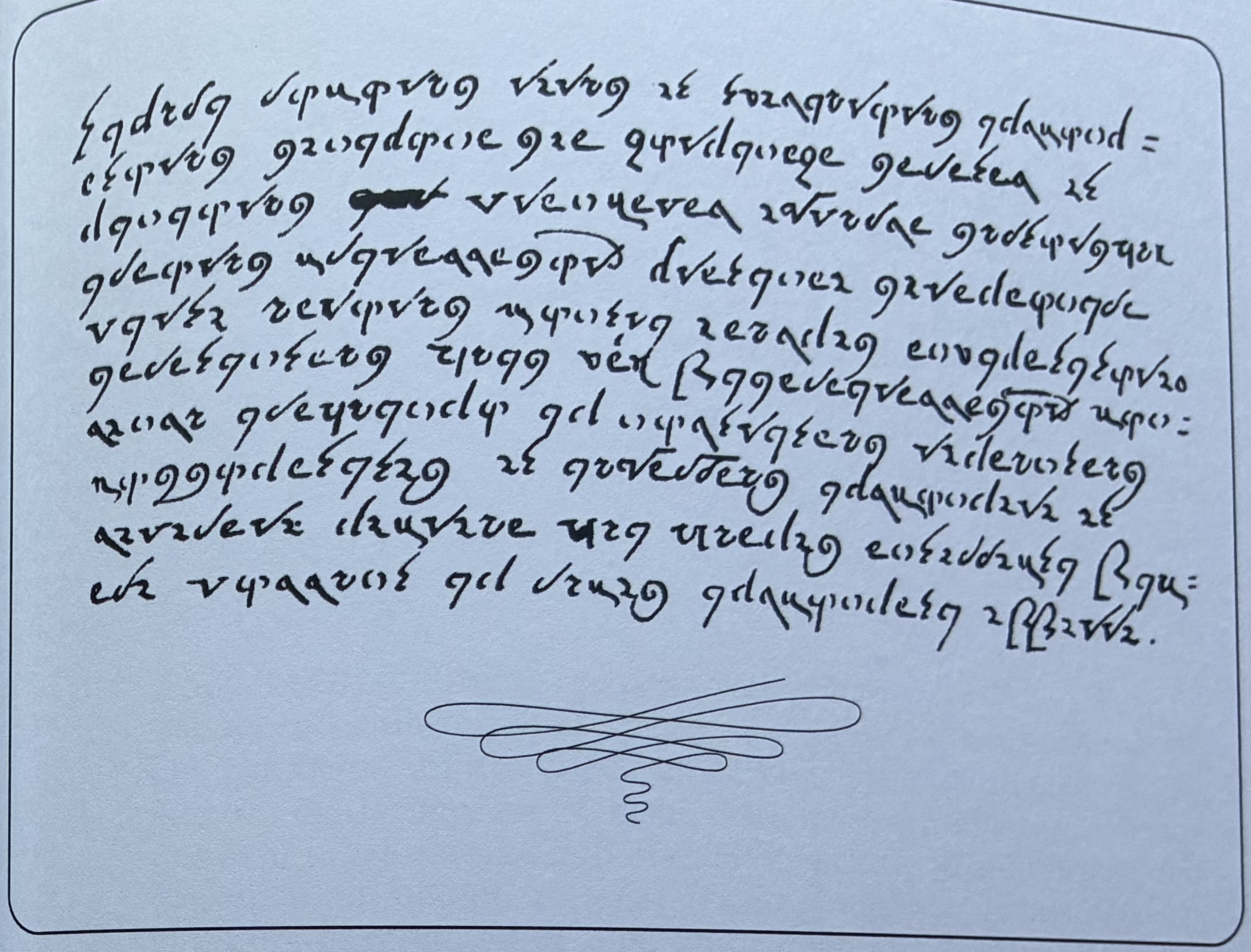
Δ. - As we were talking of the Macedonian (the grecian), who yesterday cam with M^{r} Sanford his letters, there appeared in the corner of my study a blak shaddow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, Κατάστικτος, which E.K. wrote out: and it signifieth maculosus, or condemnatus &c. and the Voyce sayd, that word was sufficient adding Est. Δ. - God be thanked and praysed.

~~firmus~~ —

To me delivered by M^{r}
Edward Kelly
1583. Martii 22
Friday

M^{r} Husy cam with
him from blockley.

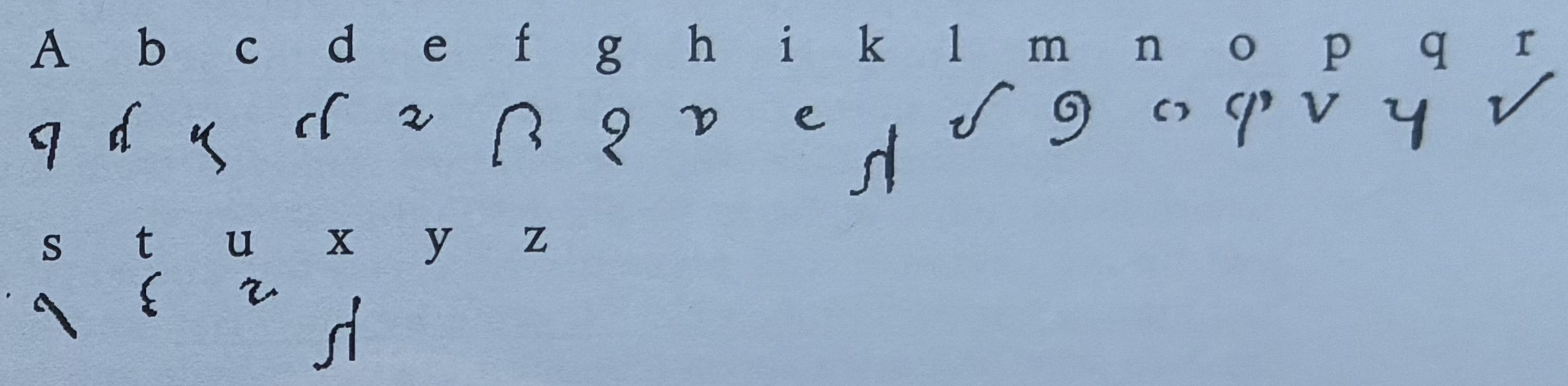




Aprilis ·11· Thursday.

Δ.
They were fownd at Huets Cross as the spirituall Creature affirmed when he led them to the finding of this Moniment & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.

Δ. - After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay to deciphre the cifre which before is spoken of, and was browght me by E.K., as he was willed to do.
And at the first, I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perceyverance.

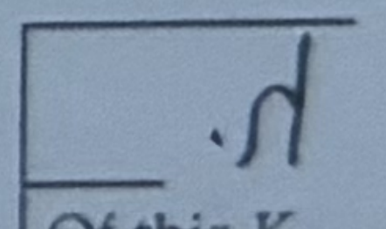


Note I. Dee. The last being of the Danes here, was abowt the yer 1040.

And, the first longer writing, was thus:
Tabula locorum rerum et Thesaurorum absconditoru*m*, Menabani, mei Gordanili, militis, et Danaoru*m* Principis, expulsi, multorum*que* aliorum clarissimoru*m* (Britanie meridionali parte) viroru*m*, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile possunt ad lucem abscondita efferre.
And the Notes of the ten places, here by, affixed: are thus to be red orderly.

·1· Gilds cros
hic o . . . . . .
mer id io
onali ot on

2 blankis Suters
croces


Of this K
I dowt yet.

3 Marsars got cros

4 Huteos
Cros

5 Fleds grenul

6 Mons Mene

7 Mountegles
arnid

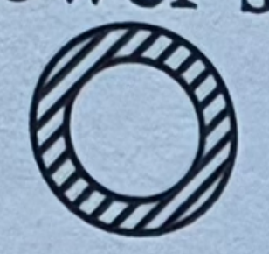
8 Lan sapant

9 Corts
nelds

10 Mnrr
Merse

Δ. fortè Marr.

Aprilis 15. Monday.

Δ. - As E.K. was writing the eighteenth leafe which was of the Spirits of the earth, (in the after none abowt 4 ½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangying abowt theyr eares, and hastyly asked E.K. what he wold have, & wherfor he called them. He answered that he called them: Then I not, & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written, and that every man who readeth a prayer to perceyve the sense thereof, prayeth not. No more, did he call them, and I bad them be packing out of the place, and thereuppon removed from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrist: and he shewed the bare arme and there appered both on the upper syde and lower syde imprinted depe in, two circles as brode as grotes thus:  very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) *They come flying on me, they come*; and he put the stole, which he sat on, betwene him and them, but still they cam gaping or gyrning at him. Then I axed him where they were: and he poynted to the place and than I toke the stik and cam to the place and smitt a cross stroke at them and in the name of Iesus commaunded those Baggagis to avoyde: and presently they avoyded.

All thanks be to the onely one Almighty, and everliving God
whose name be praysed now & ever. Amen.

Aprilis 18: Thursday morning. hor. 8. circiter.

Note. Now 30 Tables being written since good friday: and dayes onely 21 passed since good friday.

Δ. - As E.K. cam to write out the Tables according as he was wont: and to have the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven cornerd: and after I had put the stone agayn into the frame, and thereuppon did make long oft request, for answer having. There appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence,

Δ. As who shold say αυτος εφα, ipse dixit: *scilicet* Deus.

He promised, be not carful: Δ. Note, here are iust ·21· letters.

E.K. - The letters semed to stand at fingers endes (being 21): and so every finger had a letter on it: and the fingers semed to be placed on the Corners of the Heptagonall clowde: and assone as the sentence was red, the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ. - *All laude honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever, amen.*

The stone out of the frame.

Thursday. Aprilis 18. after dynner.

Δ. - We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written), a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, wherby the Indignation of the Lord might be kindled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfort hapening to us,) I prayed in the hearing of E.K., (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd, *I am sent, to understand the cause of your greif, and to answer your dowtes.*

Δ. - I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of, and among his manifold grave speaches he had these words:

Prepare all things.

Prepare all things, For tyme is at hand.
His Iustice is great, and his arme stronge.
How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.
Be rocks in faith.

Good Angels.

It is not the manner of us, good Angels, to be trubbled so oft.
At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.
Great is the light of Gods sinceritie.
Appoint God no tyme. Fullfill that which is commaunded.
God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,
It shall be performed.
What is it now thow woldest desyre to be made playner?

Δ. - Still he proceded uppon my answers: and at length he sayd:

Tyme of Iusti= fication known whan.

Neyther is the time of mans Iustification known untyll he hath byn tryed.

The ende of our elec= tion.

You are chosen by God his mercy to an ende and purpose: Which ende shall be made manifest by the first begynning in knowledg in these Mysteries.

Tyll the very howre.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore seke not to know the mysteries of this boke, tyll the very howre that he shall call the. For then shall his powre be so full amongst you, that the flesh shall not be perceyved, in respect of his great glory.

Want of due reverence using in our actions is reproved.

Angels abase them selves, to pleasure man by theyr instructions when they tak uppon them, or use any sensi= ble evidence of them selves or voyces &c.

But was there ever any, that tasted of gods mercies so assuredly, that wanted due reverence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holiness? I do advertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh. Think not, that you could speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c. But he doth this, not for your causes, not for your deserts, but for the Glorie of his own name.

One is not to be lightened, but all. And, which all? The two fethered fowle to gither with the Captayn.

Three are to be lightened.

40 dayes.

Ask what thow wilt: for, untyll the 40 dayes be ended, shalt thow have no one more shew of us.

A.G.

Δ. - *Whether shall we give Cownsayle, or consent to the Captayne to go down into his Cuntry, as, presently he entendeth.*

Vr. - *As he listeth.* Δ. - E.K. sayd that this was Vriel who now had appered and answered all this.

Vr. - *I will ask the one question. Have we any voyce or no?*

Δ. - *I do think you have no organs or instruments apt for voyce: but are mere Spirituall and nothing corporall: but that you have the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.*

Vox angelorum.

Vr. - *We have no voyce, but a full noyce that filleth every place: which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self, but one, more nerer to thy estate. —— Do thy Duty.*

Vriel putteth one in his place.

Δ. - He sayd this, to one who cam in, and he departed him self.

Δ. Il or El.

Δ. - This new come Creature sayd, *wold you have any thing with me, Il?*

Δ. - *Who art thow: Art thow one that loveth and honoreth our Creator?*

Il - *Will you see my hart.* —— E.K. - He openeth his body and sheweth his hart: and theron appered written EL.

El.

IL

Δ. - He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture and his skoffing, as the outward shew therof was to be vulgarly demed: but I did carefully ponder the pith of the words which he spake: and so forbeare to write very much which he spake at the begynning, by reason E.K. did so much mislike him, and in manner toke him to be an Illuder.

Δ. - *As you are appointed to answer us by the Messager of God, so answer us, (who desyre the pure and playne verity), as may be correspondent to his credit that assigned you, and to the honor of God who Created us.*

Note Threefold answer.

Il - *My answer is Threefold —— I answer by gesture —— by my apparayle, and will answer the by my wordes.*

Δ. - *Do you know where the Arabik boke is that I had: which was written in tables and numbers?*

Liber Arabicus.

Il - *It is in* Scotland —— *A minister hath it; it is nothing worth: The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and ever lasting God: for ever and ever.*

E.K. - he kneleth down.

Δ. - *The Lord Threasorer, hath he, any bokes belonging to* Soyga? Il - *He hath none: but certayn Introductions to all artes.*

Note

Δ. - *But it was reported to me by this skryer that he had: certayn peculier bokes perteyning to* Soyga, *otherwise named* ysoga, *and* Agyos, literis transpositis.

Il - Soyga *signifieth not* Agyos. *Soyga alca miketh.*

Δ. - *What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.*

The language towght in Paradise.

Δ. - *What language is that, I pray you?* Il - *A language towght in Paradise.*

Δ. - *To whome?* Il. - *By infusion, to* Adam. Δ. - *To Whome did* Adam *use it?* Il - *Unto* Chevah. Δ. - *Did his posteritie use the same?*

Il - *Yea, untyll the* Ayrie *Towre was destroyed.* Δ. - *Be there any letters of that language yet extant among us mortall men?*

Il. - ..... *that there be.* Δ. - *Where are they?* Il. - Ô, *Syr, I shall*

---

make you in love with your Masterships boke.

Δ. - *Did* Adam *write any thing in that language.* Il - *That is no question.*

Δ. - *Belike than, they were delivered from one to an other by tradition, or els* Enoch *his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament, in Iude his Epistle where he hath,* Prophetavit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra o*mn*es, arguere o*mn*es impios, de omnibus op*er*ibus impietatis eoru*m*, quibus impiè egerunt, et de omnibus duris quæ locuti sunt contra Deum peccatores impii &c.

Enoch.

Note: excellent Memories, for Traditions contynuing and preserving.

Il - *I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most unsearchable. Nothing remayned of* Enoch *but (and if it pleas your mastership) mowght have byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28*dayes, and you shall fynde them, under your pillow whan you do rise.*

Δ. forte 18. Note 28 dayes more do make iust the 40 dayes, before notified.

Δ. - *As concerning* Esdras *bokes, which are missng, what say you?*

Esdras bokes.

The Iues.

Il - *The prophets of the* Iues *have them.* Δ. - *But we can hardely trust any thing in the* Iues *hands, concerning the pure veritie: They are a stiffnecked people and dispersed all the world over.*

Il - *I will shew you a trik.* Δ. - He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to have a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures 88.

Δ. This might seme to signifie the calling home of the Iues, A° 1588 to come.

- *I will shew you more then that, to, and will speak to a man shortly, that shall bring Water to wash every mans face.*

Δ. - *What mean you, by every man? shall all men, be made cleane?*

Il - *There is a difference in washing of faces.*

Note, El semed to be woman.

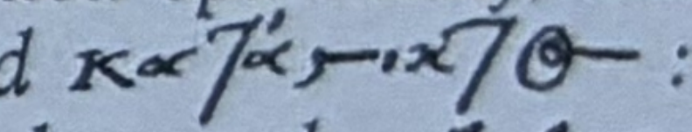
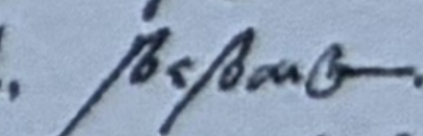
E.K. - This creature seemeth to be a woman by his face: his apparell semeth to be like a Vice in a play.

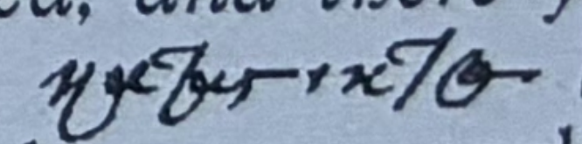
E.K. - *Ar you not a Kinsman to* Syngolla?

Il - *I syr, and so are you a kinsman to* Synfulla.

Δ. - *A man may finde corn in chaf.*

Il - *So may you (perchaunce) finde me an honest man in my ragged clothes.*

Δ. - *This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word*  *: I pray you what doth it signifie? I axed the grecian and he sayd,* .

Il - *Loke in your boke.* Δ. - I toke the common lexicon: and he sayd, *No Not that*: Then I axed if I shold take φαvorinus his lexicon: and he answered, *Nor that.* and I axed, *which then*: and he sayd, *your boke covered with a white parchment*, and I axed, *that of* Munsters *of Latine greke and hebrue?* And he sayd, *Yea, and there you shall finde that* Maculosus *hath onely that one word*  longing to it. I loked & so I fownd it, which satisfyed me very well.

Gariladrah.

Δ. - *I pray you what say you of* Gariladrah; *do you know him? Who long sins did deale with me?*

Il - *Yf he were lesser than I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale. Loke in your Tables and there you shall finde an other name of his.*

That was Vriel, vide pag. precedent.

Δ. - *I remember no such thing.* Il - *Consider who hath set me here. Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient.* Δ. - *What day was that name given me?*

He pointed to E.K.

Il - *Immediately, sir, after yo*ur Worships last coming.*

Δ. - *That was* Raphaël: *And I remember that* Gariladrah *sayd that he must leave me and his better* (Raphael), *shold be my instructor, and that then the same* Raphael *was in my bed then, &c.*

Δ. - Sing a song to his prayse, who created us.
Il - I will sing a short song.
Your doing are of God: your calling great:
Your doing are of God: your calling great:
Go down and seke the Threasor, and you shall obteyn it.
Thesaurus absconditus. Take no care: for, this Boke shall be done in 40 dayes.
40 dayes. Begyn to practise in August. Serve god before.
August. You shall know all thing, ictu oculi.
Knowledge to be infused Ictu Oculi. And so, prayse, glory, and eternall singing
with incessant humilitie be unto the, Creator that
hath framed, made and Created all things, for
ever and ever, Now say you (yf you will)
Amen. Δ. - Amen Amen Amen.

Thesaurus abs. Il - After the ende of 40 dayes, go down for the Threasor:
40 When those 40 dayes are done, than this boke shall be finished. The rest of
Note: till August. the time untyll August, is for rest, labor, and prayer.

Δ. - What labor? Il - In digging up of those Threasors.

Δ. - Must we nedes dig for them? Il - Otherwise, yf thow willt.

Δ. - How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the Lawes: and to ax licence, is half an odious sute.

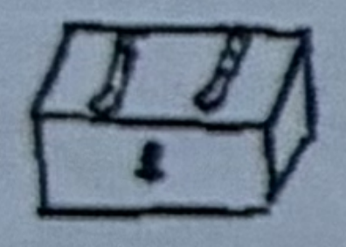
Wthout digging. Il - Yf thow have a parcell or part out of every place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

Δ. - He meaneth, Never trust him, if it be not so, as he hath sayd.

Il - No, never trust me, if it be not so.

Ten places. Δ. - You mean those ten places, marked in the Table, which, last day, I deciphred.

The chest. Il - I, marry, now you hit it. Yea sir, and your chest allso, it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you have it, I pray you let me have some little portion for my wife and children.



Δ. - As concerning that Chest, I pray you how cam the Macedonian, or M^{r} Sanford to know of it, so particularly, as he did?

Il - Husey told of it, openly, at the bord at braynford in the hearing of diverse.
The Grecian will seke him oute.
The Greke in grecia perhaps can finde out Threasor, but not in Anglia.
The Greke hath a Threasor in his bed, that will enriche him to be a fole.
I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold give better instructions.
Δ. True it is, I had hidden there, in a capcase the records of my doings wth Saule & other, &c. Your Chimney here will speak agaynst you anon: yet I am no brik layer.
I must be gone.

Δ. - God, for his infinite mercyes be allwayes
praysed, glorified, and extolled of all
his Creatures: Amen.

The boke
The powder
The rest of the roll.
- He advised E.K. to comunicate to me the boke, and the powder, and so all the rest of the roll, which was there fownd: Saying, True frendes use not to hide any thing eche from other.

Δ. - An old proverb it is. Amicorum omnia comunia.
Vnde, Deo Soli omnis exhibeatur
laus honor et gloria.
Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.

Quinti
Libri Myſteriorum
Appendix

20 April 1583–23 May 1583
(from British Library MS. Sloane 3188)

Quinti libri Mysteriorum Appendix

Aprilis 20 - Saterday.

Δ. - This Satterday had byn great and eger pangs betwene E.K. and me: while
he wold utterly discredit the whole process of our actions: as, to be done by evill
and illuding spirites: seking his destruction, saying that he hath often here to fore
byn told things true, but of illuding divells: and Now, how can this be other, than
a mockery, to have a cornerd dark clowd to be shewed him in steade of the playn
writing, which hitherto he had written out of? And that whan they shold do good in dede
that then they shrank from us, and that he was not thus to leese his time: But that
he is to study, to lerne some knowledge, whereby he may live: and that he was a cumbre
to my howse, and that he dwelled here as in a prison, that it ~~was~~ wer beter for him
to be nere Cotsall playne where he might walk abroade, without danger
or to be cumbred or vexed with such sklaunderous fellows as yesterday he was, with one
little Ned dwelling at the blak raven in Westminster; who rayled at him for bearing
witnes of a bargayn made ~~by~~ betwene the same Ned (or Edward) and one Lush
a Surgien, who was now falln in poverty, a very honest man &c. With a
great deale of more matter, melancholik, and cross overthwartly to the
good and patient using of our selves to the accomplishing of this action.
I replyed, and sayd, that we might finde our selfs answered ~~yest~~ on
thursday, as, That God wold clere when it pleased him: and that
we were not to appoint God a time to performe his mysteries and mercies
in; ~~shol~~ shorter then he hath spoken of: And that undowtedly, the
occasion of this blak clowd, was some imperfection of oures, to be amended
and that then, all, wold be to our furder cumfort. And as concerning his dowting
the goodnes of the Creatures, (dealing with us) he was to blame, to say ~~the~~ or dowt
the tree to be yll that bringeth furth good frute: for of these Creatures, from
the begynning of theyr dealing with us unto the last howre, we never hard other than
☞ the prayse of god, instructions and exhortations to humilitie, patience, constancy,
fayth &c. The things they promise be such as god can performe, and
is for his servyce and glory to performe: and such as have byn imparted to man
before: and therfore neyther impossible for man to enioye agayn, nor
unmete for us to hope for, and thowgh his trubbled mynde did dowt, yet
my quiet mynde, which god hath made ~~strong~~ ioyfull throwgh his mercies,
and which accuseth me not in this action, of any ambition, hypocrisie,
or disorderly longing, but onely is bent and settled in awayting the Lord
Sapientia. his helping hand to make me wise for his servyce, (according as long tyme my
daylie prayer to him hath byn.) and seing I have and do ax wisdome at the
lord his hands, and put my trust in him, he will not suffer me to be so
confownded: neyther will he offer a stone to his seely children, when in tyme
of nede they ax bred at his hands: besides that Voluntate*m* timentium
se faciet deus: and (by his graces) I feare him so, and am so carefull
to do that shold pleas him, that I make no accownt of all this world
possessing, unleast I might enioye his favor, his mercies and graces.
300£ det. And whereas he complayned of want, I sayd, my want is greater than
his: for I was in det allmost 300 pownds, had a greater charge
than he; and yet for all my 40 yeres course af study, many
hunderd pownds spending, many hunderd myles travayling, many an
incredible toyle and forcing of my will in study using to lerne or to bowlt
out some good thing, ~~ye~~ &c., yet for all this I wold be very well pleased
to be deferred yet longer, (a yere or more) and to go up and down England
clothed in a blanket, to beg my bred, so that I might, at the ende be assured
to atteyn to godly wisdome, whereby to do God some service for his glory. And
to be playne, that I was resolved, eyther willingly to leave this world presently
that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or

els to pass furth my dayes on earth with gods favor and assurance of enioying
here his mercifull mighty blessings, to understand his mysteries, mete for the
performing of some actions, such, as myght sett furth his glory, so, as it might
be evident and confessed, that such things wer done Dextera Domini.
And many other discourses and answers I made unto his obiections and dowtes:

A meridie - Afterward I began to speak of the trubbles and misery foreshewed to be nere at hand, and
by that tyme I had entred a little into the Consideration & talk of the matter, he appered
that sayd he was called El or Il, and sayd:

Now to the matter.

Δ. - *What matter?*

El Il - *I must have a wallet to carry your witt and myne own in.*

Δ. - Benedictus qui venit in nomine Domini.

Il - *Then I perceyve that I shall have a blessing.*

Il - *Blessed is the physitien that hath care of his patient, before the pangs of death
doth viset him.*

Δ. - *What think you of that clowdy Heptagonum?*

Il - *Dost thow consider, I go abowt it?
I told the, every thing I did, was an Instruction. As I can not
stand stedfastly uppon this, (it self one, and one, perfect:)
so can not my mowth declare, much lesse speak, that you may
comprehend it, what this is whereuppon I go.*

E.K. - He went on the Heptagonon, as one might go on the top of a turning
whele: (Δ. - As some horses use to turne wheles as may appere in Georgius
Agricola *de re metallica*).

Il - *I know, what all your talk hath byn: But such myndes, such Infection,
such Infection, such corruption: and must nedes have a potion appliable for the
cure. But how will you do? I have forgotten all my droggs behinde me.
But since I know that some of you are well stored with sufficient oyntments,
I do entend to viset you onely with theyr help. You see, all my boxes
ar empty?* E.K. - He sheweth, a great bundell of empty poticharie boxes,
and they seme to my hearing to rattle.

Δ. - *How commeth it, that you pretend to come from a favorable divine powre to pleasure us,
and your boxes ar empty.*

Il - *You sayd even now in your talk:* Iovis o*m*nia plena*: yf my empty
boxes be vertuous, how much more shall any thing be, which I bring not empty?*

Δ. - *Then I pray you, to say somwhat of the vertue of your empty boxes, bycause
we may have the better confidence of your fullnes.*

Il - *Will you have my bill?* Δ. - *Shall we go to the Apothecaries,
with your Bill?*

Il - *I will shew it: Serve it, where you list.*

Iudra galgol aſtel.

Δ. - *You know we, understand it not: how can it be served?*

Il - *You must nedes have an expositor.
What boke of physik is that, that lyeth by you?*

[Δ. - There lay by me on my desk, Marcus Heremita *de lege spirituali* in greke and latine,
but the latine translation lay open before, on the left side of which, the sentence began
Non raro per negligentia*m*, quæ circa alicuius rei operatione*m* comittitur, etiam Cognito obscuratur.
And on the right side, began: Corpus sine mente nihil p*o*tes*t* perficere &c.]

Il - *Mary, here is good physik in dede.
you fownd my name the other day, go to my name.* [Δ. - So I turned
to the second boke and browght Sigillu*m* Æmeth, and there chose the
Word Ilemese. He than axed me, which letter of the name I liked best
and I sayd, L: bycause it conteyned the name representing God. El, &c.
then he sayd somwhat farder of the letters, which I wrote not.

Il - *Go to great M, the second: for this is it that shall serve his turne.*

A remedy for the blyndnes of E.K. at this instant.

*Yf this can not serve him, he shall have medicine, that a horse can not
abyde. Use this, and I warrant you, your blindenes will be gone.*

Δ And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them then there wan=teth not so much by 9 or 10 dayes.

Δ. - It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27
leaves furder: tyll I cam to the Quaternio of M, the second and there I
fownd this sentence notified (by my lines drawn, and a Note in the margent
Cor Contritum) Sine corde contrito impossibile est omnino liberari
a malitia et viliis. Conterit autem cor tripartita temperantia somni dico
et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia
voluptatem generat. Voluptas autem pravas cogitationes ingerit:
repugnat verò præcationi et convenienti cogitationi.

Δ. - This being considered by us, we ceased and this instant and thanked God
of his mercies, that it wold pleas him to make us understand some iust cause
whie clowdes now appeared in stede of brightnes &c.

Soli Deo o*mn*is honor laus et gloria. *Amen*

Aprilis 23. Tuesday. mane hor ·8·

Δ. - After our prayer iointly, and my long prayer, at my desk requesting God to deale
with us, so, as might be most for his glory, in his mercies: not according to our deserts, and
frowardnes: &c. At length appeared in the stone a white clowde, seven cornerd.
And behinde the clowd a Thunder seemed to yssue.

Nos. A voyce - *Whan I gathered you, you were chosen of the myddest of Iniquitie:
Whome I have clothed with garments made and fashioned with my owne
hand. ——— I, AM, Therfore, Beleve:*

Δ. - I prayed, and thanked the highest, that so mercifully regarded our miserie.

A voyce - *I, AM.*

Vr. E.K. - Now standeth Vriel uppon the clowde, and semeth to loke downward
and kneled, saying:
*Æternitie, Maiestie, Dominion and all powre, in heven
the earth, and in the secret partes below, is thyne, thyne,
yea thyne; and to none els due, but unto the: Whose
mercies are infinite; which respectest the glorie of thy owne
name, above the frowardnes, and perversnes of mans nature:
which swarmeth with synnes, and is covered with Iniquitie: and
in the which, there is fownde no place free from filthynes and
abhomination. Glorie be to the; ô, all powre: and
magnified be thow in the workmanship of thy own hands, from
time to time, and with out ende of time, from generation
to generation: and even amidst and in the number of those, for
whome thow hast prepared the flowres of thy æternall Garland.
Beare with them (ô Lord) for thy mercyes sake: for, woldest thow
seeke* Δ *in the myddst of miserie? Whome yf thow sholdest
iudge according to thy iustice. How shold thy Name be glorified so in thy
self, to thy own determination, and writing, sealed before the Creation
of the Worldes? The fire of thy Iustice consumeth thyne own seat,
and in the, is no powre wanting, whan it pleaseth the, to cast down,
and gather them to gither, as the wynde doth the snow, and in hemme*

Δ. here I mist the hering of a word or more.

*them with the mowntaynes, that they may not arrise to synne.
But what thow art, thow art: and what thow willt, thow canst.
Amen.*

Δ. - *Amen*

Vr. - *I have measured time (sayth the Lord) and it is so: I have appointed to the heavens theyr course, and they shall not pass it.
The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall never be quenched, nor never fayle.
More, then is, can not, nor may not be sayde.
We can not be wittnesses to him, which wittnesseth of him self.*

NOTA et Cave.

But (this sayeth the Lord): Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition, and will endue ~~that~~ those that are of quiet myndes, with the strength of my powre. You are not faithfull, sayeth the lorde, whome you beleve not. Notwithstanding I have hardened the hart of One of you, yea, I have hardened him as the flynt, and burnt him togither with the ashes of a Cedar: to the entent he may be proved iust in my work, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I have chosen him, to be a first erthely witnes of my Dignitie.

One of us is by the Lord confirmed in constant purpose.

Election confirmed.

Your words are, yet, not offensive unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done ^ and shall stand; yea and in the number which I have allready chosen.

Δ. I think sayeth the lord ^ is forgotten here

Note.

But, this sayeth the Lord: Yf you use me like worldlings, I will suerly stretch out my arme uppon you, and that hevily. Lastly, I say,
Be Faithfull,
Honor God truely,
Beleve him hartily.

E.K. - He kneleth down, and semeth to pray. Now he standeth up.

Vr. - *Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified.
Strive not with God: But receyve, as he imparteth.
The Mercy of my message, quencheth the obscuritie and dullness of your sowles: I mean of the Infection, wherewithall they are poysoned.
Lo, how the Earth cryeth vengeance. Come, for thy Glory sake, it is tyme. Amen.*

Note.

Vengeance cryed for.

Δ. - *Seing it is sayd that in 40 dayes ~~and before 40 dayes~~ the boke shalbe finished: and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing heretofore the boke used to appere to E.K., that he might write, whan so ever he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know, what token, or warning shall be given us, henceforward, whan due tyme serveth for the same purpose.*

Vr. - *Dy in the folly: I have sayde.*

E.K. - It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ. - E.K. sayd, that at the very begynning of this days action, when he expressed the first voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London, &c.
Allso that whan he had made an ende, he thowght his belly to be wyder; and enlarged, much more then it was before.

Δ. - I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and E.K. on his knees likewise, answered divers times, *Amen.*

A.G.

After this, we made A.G. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde:
And, So E.K., was fully satisfyed of his Dowtes:
And A.G., and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis
Sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum.
Amen.

Aprilis 26. fryday

NOTE

Δ. - By the providence of god, and M^{r} Gilbert his meanes, and pacifying of E.K. his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to E.K. in word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

1583 Aprilis 28. Sonday: after Dynner, abowt 4 of the clok.

Δ. - As I and E.K. had diverse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd.

Il - *Here is a goodly disputation, of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.*

Δ. - *I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet have a due peculier unchangeable proportion of theyr formes, and likewise that theyr order is allso Mysticall.*

The mysticall Alphabet.

Il - *These letters represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator.*
But I understand you shall have a paynter shortly.

Δ. - *I pray you, what paynter may best serve for the purpose? Can master Lyne serve the turn well?*

Il - *Dost thow think that God can be glorifyed in hell, or can divells dishonor him? Can wickednes of a paynter, deface the mysteries of God? The truth is, I am come to advertise you, least with a small error you be led, far, asyde.*

The Table of Practise.

Let me see the forme of your Table.

Δ. - I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

Il - *How do you like those letters?* Δ. - *I know not well what I may say. For, perhaps, that which I shold like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.*

Il - *Thow sayest wel.*
Behold, great is the favor and mercy of God toward those whome he favoreth. All things are perfect but onely that: Neyther was that shewed or delivered by any good and perfect messager from God: A wicked powre did intrude him self, not onely into your societie; but allso into the Workmanship of Gods mysteries. Sathan *dare presume to speak of the Almighty. Those Charac= ters are divilish: and a secret band of the Divell. But, this sayeth the lord, I will rayse them up, whom he hath overthrown: and blott oute his fote steps where they resist my glorie. Neyther will*

Illuding Spirits thrusting in them sellves.

I suffer the faithfull to be led utterly awry: nor finally permit darknes
to enhemme them for ever. He sayeth, I AM, and they* are most untrue.
But behold I have browght the the truth: that the Prince of reason, God
of Understanding may be apparent in every part of his Cælestiall de=
monstration. Therfore, as thow saydst unto me ones,
So say I now to the: Serve god.

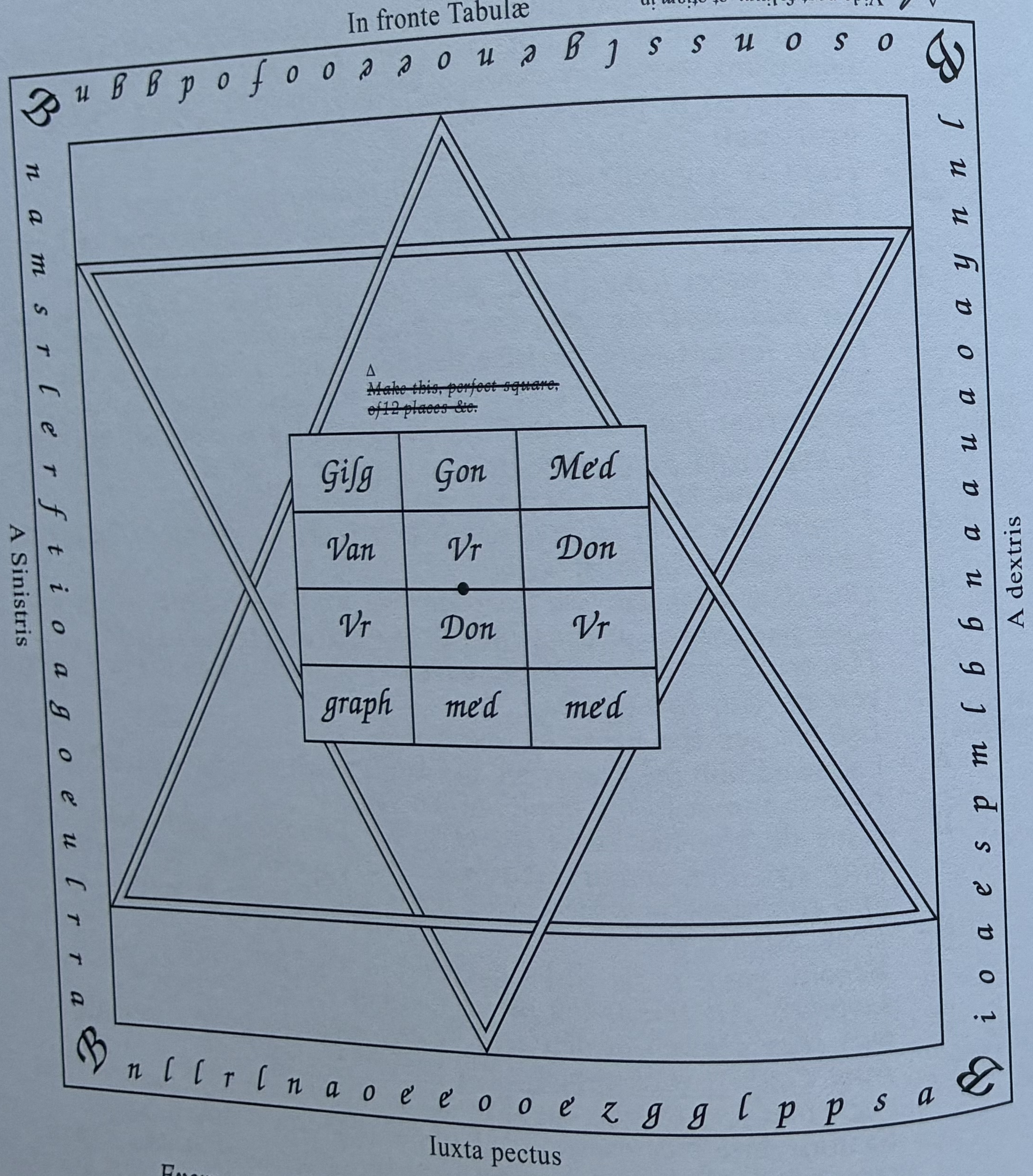
*I understand that the charac= ters are most untrue.

Make a square,Δ* of 6 ynches every way.
The border therof let it be (here) but, half an inch: but on the Table it
self, let it be an inche broad.

Δ* The Inner square, of 6 ynches:

Δ Vide post folium, et etiam in Tabula cordis carnis et Cutis, nam in lineis des= cendentibus, ibidem habes hanc tabula hic incipiendo sed in prima omittendo [et accipiendo o.

In fronte Tabulæ


B
o s o n s s l g e n o e e o o f o d g g n
B
n a m s r l e r f t i o a g o e u l r r a
B
J u u y a o a u a a u g g J m d s e a o i
B
n l l r l n a o e e o o e z g g l p p s a
Δ
~~Make this, perfect square, of 12 places &c.~~

Giſg	Gon	Med
Van	Vr	Don
Vr	Don	Vr
graph	med	med

A Sinistris

A dextris

Iuxta pectus

Every one of those sides must have 21 Characters.
But, first, at every corner make a great B.
Prayer is the key of all good things.

Δ. - After our prayers made, E.K. had sight (in the stone) of innumerable letters: and after a little while, they wer browght into lesser square and fewer letters. First appered in the border opposite to our standing place, (which I have used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.

	1 In fronte Tabulæ	2 A sinistris	3 Iuxta pectus	4 A dextris	
	Med	drux	drux	gon	
	fam	un	ur	med	
	med	tal	ur	un	
	drux	fam	don	graph	
	fam	don	ur	fam	
	fam	ur	drux	mals	
	ur	graph	un	tal	
	ged	don	med	ur	
	graph	or	graph	pa	
	drux	giſg	graph	pa	
	med	gon	med	drux	
	graph	med	med	un	
	graph	un	graph	un	
fortè med	tal	ged	ceph	van	
	med	med	ged	un	
	or	graph	ged	med	
	med	van	ur	un	
	gal	ur	mals	gon	— wth a prik
	ged	don	mals	drux	
	ged	don	fam	drux	
	drux	un	un	ur	

Sigillum Emeth.

Il - What have you in the myddle of your Table? Δ. - Nothing. Il - Sigillum Emeth, is to be sett there.

Il - The rest, after supper.

Δ. - Soli Deo Omnipotenti sit laus perennis.
Amen.

After supper, retorning to our business, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the center ward.

Note of the Square within.

Il - The heds of the letters must be next or toward the center of the square Table or Figure. Divide that within, by 12 and 7.

Δ. - I divided it.

Il - Grace, mercy and peace be unto the lively branches of his florishing
kingdom: and strong art thow in thy glory, which dost unknytt the
secret partes of thy lively workmanship: and that, before the weak
understanding of man.
Herein is thy powre and Magnificence opened unto man: And why?
bycause thy divinitie and secret powre is here shut up in Numero
Ternario et Quaternario: à quo principium et fundamentum
omne huius est tui sanctissimi operis.
For, yf thow (o God) be wunderfull and incomprehensible in thyne
owne substance, it must nedes follow, that thy works are likewise
incomprehensible. But, Lo, they shall now beleve, bycause they
see, which heretofore could skarsly beleve. Strong is the
Influence of thy Supercelestiall powre, and mighty is the force of
that arme, which overcommeth all things: Let all powre
therfore rest in the, Amen.

Ternarius et Quaternarius.

Δ. - The Spirituall Creature semed to eate fyre, like balls of fyre: having his face toward me, and his bak toward E.K.

12 }
7 }

Il - *Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, saving certayn letters, which are not to be put in here: By reason that the Kings and Princis do spring from God; and not God from the Kings and Princis. Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member. Rownd abowt the sides [of this square] is every letter of the 14 names, of the 7 kings and Princis.*

Note of these kings and Princis.

The dignitie of the Table of Practise.

Hereafter shall you perceyve that the Glorie of this Table surmownteth the glorie of the Sonne.

All things els appertayning unto it, are allready prescribed by your former instruction.

He alludeth to our talk ~~of talk~~ had of Transposi=tion of letters.

I have no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.

To morrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.

Note danger of violating precepts of doctrine.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	~~p~~ s	~~s~~ p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

fortè
s p

Aprilis 29. Monday, a meridie.

ADAM.

Δ. - As E.K. and I wer talking of my boke Soyga, or Aldaraia: and I by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd: Then, à primo. at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam

Δ. - Qui primus est et novissimus, Alpha et omega, misereatur nostri.

Il - *Amen. Glorie be to the, which art one, and comprehending all.*
Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.
A short prayer, but appliable to my purpose.
Every prayse, with us, is a prayer.

Apparayle changed.

Δ. - He taketh of, his pyed coat, and threw it up on the corner of my desk: and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.

Il - *Well I will give you my lesson, and so byd you farewell.*
First I am to perswade you to put away wavering myndes.
Secondly, for your Instruction, in these necessarie occasions, thus it is:

An ænigmat=ticall lesson.

The Owtsides or Skyn must be the Centre. There, is one fowndation.
The Flesh must be the owtside.
The Centre it self must be dissevered into 4 æquall partes.
There is your lesson.

Δ. - *We understand not, this dark lesson.*

Il - *The hart must be the fowrth part of the body; and yet the body, perfect and sownd. The skynne must occupy the place of the hart, and yet without deformitie.*
God is the begynning of all things: The fardest parte of all things is in the hands of God.

Note.

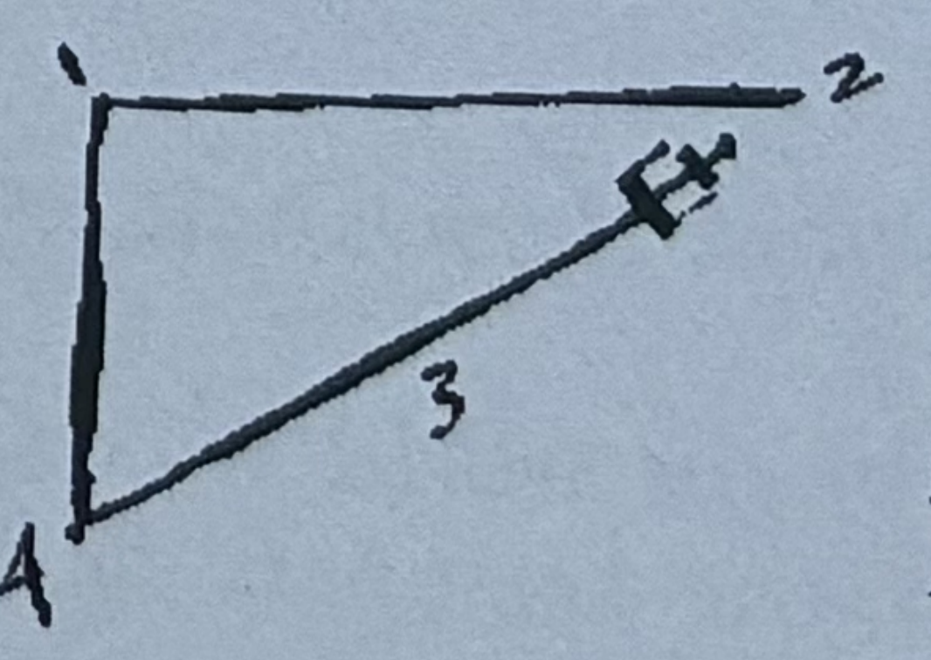
The like shalbe fownd amongst the number of his One most holy name.
The Erth is a fowndation to every thing: and differeth but onely in forme.
In the forme of his own application whereunto it is applied.
God is the begynning of all things, but not after one sorte, nor to every one alike.
But it is three manner of works, with his name:

Three manner of works with God his Name.

The One, in respect of Dignification:
The Second, in respect of Conciliation:
The Third, in respect of an ende and determined Operation.
Now syr, to what ende, wold you were your Character?

Δ. - *At our two first dealings to gither, it was answerd by a Spirituall Creature (whome we toke to be Vriel,)* Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus, gestandum.

Vide inscriptio*nes* suo loco, a° 1582 Martii die 10. f. 5b.



Il - *But how do I teache?*
The Character is an Instrument, appliable onely to Dignification.
But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4.
The centre whereof shall be equall to the greatest.

Δ. - *We understand not.* Il - *Hereby you may gather*

Note here of the 7 Tables of Creation how they
apperteyn to the 7 kings and Princes.

not onely, to what ende, the blessed Character, (wherewith thow shalt be
dignified) is prepared, but allso the nature of all other Characters.

The Nature of all Charac=ters.

To the Second. Δ. - Conciliation you meane.

Instruments of Concilia-tion.

Il - The Table is an Instrument of Conciliation.
And so are the other 7 Characters: which you call by the
name of Tables, squared out into the forme of Armes: which
are propre to every king and Prince according to theyr
order.

NOTE.

Order.

Now to the last: Δ. - As concerning the ende and determined Ope=ration.

Il - It onely consisteth in the mercy of God, and the Characters of these
bokes. For, Behold, As there is nothing that commeth or
springeth from God, but it is as God, and hath secret Ma=iesticall and inexplicable Operation in it: So every
letter here bringeth furth the Names of God: But, (in dede),
they are but one Name; But according to the locall and
former being, $\frac{\text{do}}{\text{to}}$ comprehend the universall generation corruptible
and incorruptible of every thing. It followeth, then, it must
nedes comprehend the ende of all things.

This boke of 48 Tables.

Note of the Names of God.

Generation corrup. / incor.

Thus much, hitherto,

The Character is fals and divilish.
He that dwelleth in the, hath told the, so, long ago.
The former Divel, did not onely insinuat him self, but these things.

The Charac=ter allso was a fals tradition.

Δ. - I do mervayle, that we had no warning hereof ere now, and that I was
often tymes called on, to prepare those things (Character and Table): and yet they
were fals.

Il - Yf it shold have byn gon abowt to be made, it shuld not have byn suffred
to pass under the forme of wyckednes.
The Truth is to be gathered uppon the first Demonstration (my de=monstration and yours* are not all one: you will not be offended wth
me Syr).
I gave the a certayn principle, which in it self is a sufficient demon=stration: I told the, the placing of the Centre, the forme of
it, with a lineamentall placing and ordring of that which
thow lookest* for. Δ. - But truely I understand not.

Note.

* Lepidè, mathe=maticas meas demonstrationes denotat.

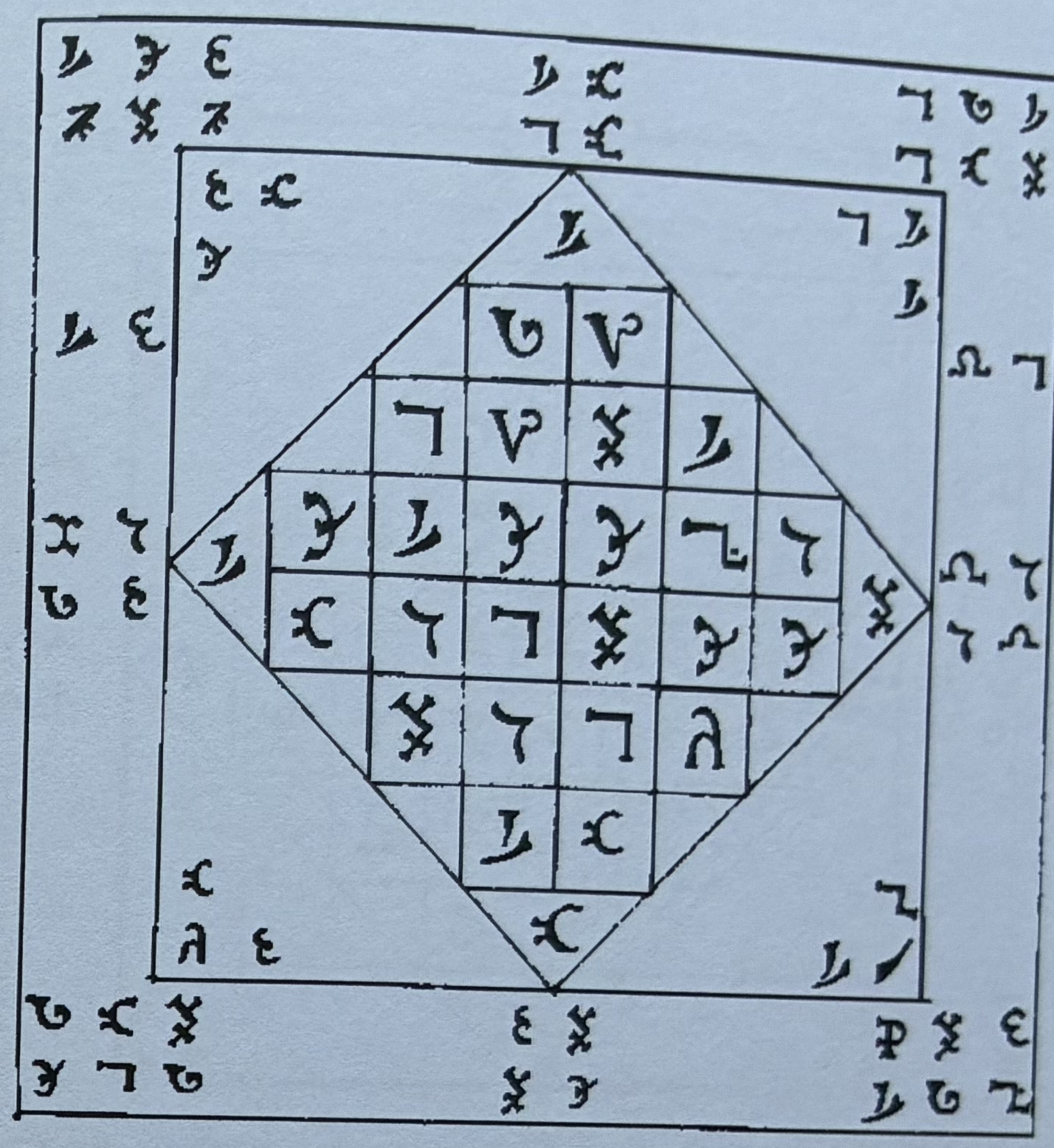
*He meaneth my propre Character truely made.

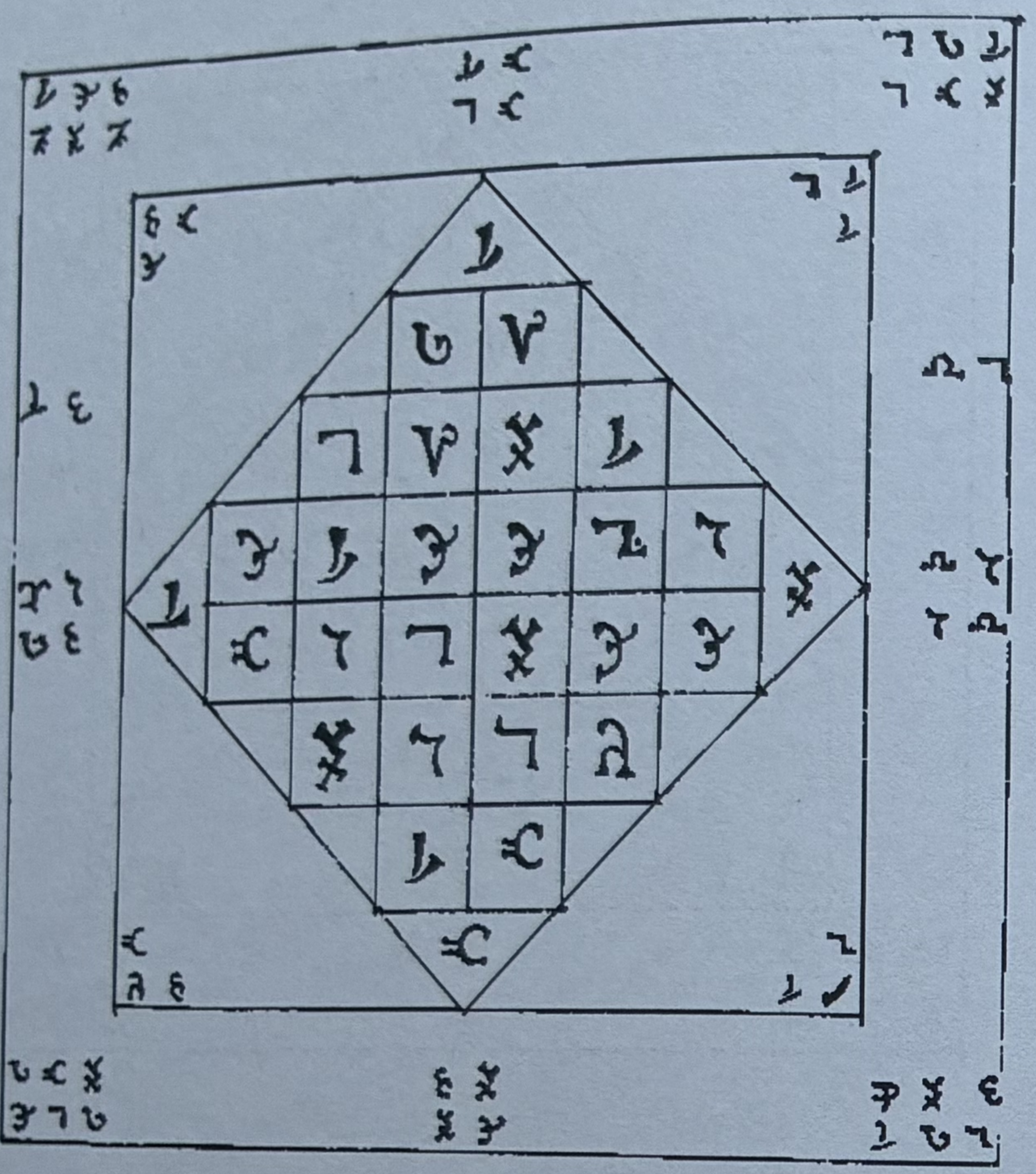
Il - I teache. Take cleane paper.
It must be made 4 inches square.

Pray. Δ. - We prayed.

Il - These letters, which I shall speak now, thow shalt, afterward,
put them in theyr propre characters:
Write: Never since the begynning of the world was this
Secret delivered, nor this holy mysterie set open, before
the weaklings of this world.
Write in the uppermost prik O,
and b on the right hand, and g on the left &c.
The two extreme priks, one on the right hand, a and the

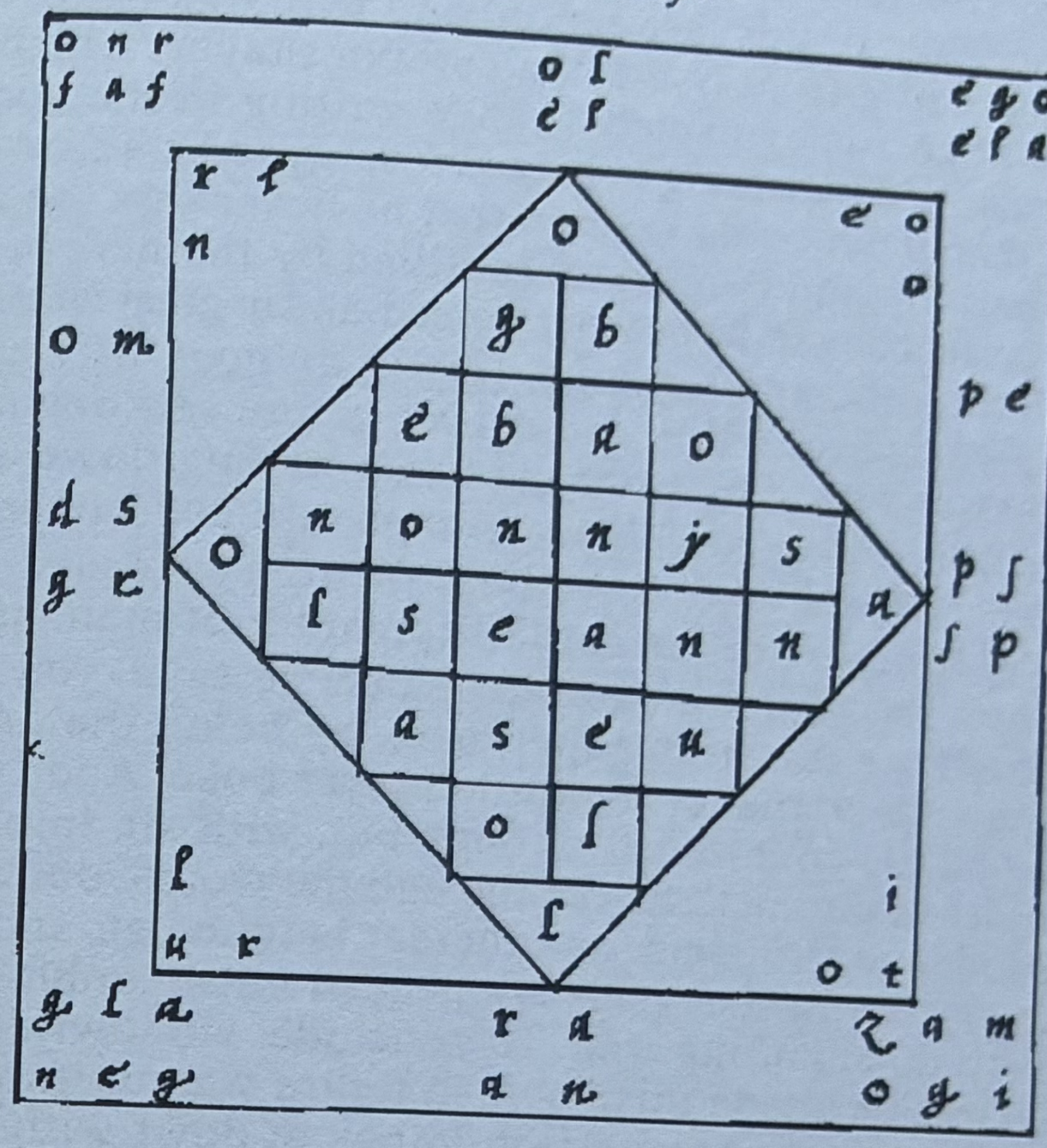
Note. These to be put in Propre Charac=ters.





other, on the left o *&c.*
There is the Whole.

Δ. - We prayed (unbidden) in respect of the mysterie revealed. E.K., was skarse able to abide or endure the voyce of the Spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.



II - *Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.* Let Bobogel be *first, and* Bornogo, *is his prince.*

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	l	l	o	p	ſ	a	n
s	e	g	r	o	r	n	e	ſ	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	y	a	n	o	g	i	l	a

Δ
Note here the three diverse man=ners how the letters ar cumpassed.
·1· The middel is called the Hart or centre
those abowt, enclo=sing the hart, ar
·2· called the flesh,
and two owtside pillers (of two letters in a row) is cown=
·3· ted the Skyn.

II - *Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.*

Δ. - *I see now allso, how, the flesh, is become the owtside:* o g e l o r n o *&c.*

II - *I have done tyll sone.*

Δ. - Deo nostro Omnipotenti perennis laus sit et immensa gloria: *Amen.*

NOTE

Δ. - After that these things were finished, ~~and~~ E.K. rose up from y^{e} table and went
to the west window, to reade a letter which was, even than, browght him from his
wife: which being done, he toke a little prayer boke* (in english meter made by
one William Hunnis which M^{r} Adrian Gilbert had here: and it lay on the Table
by us all the while of this last action) and with this boke, he went into his bed
chamber, intending to pray on it, a certayn prayer, which he liked: and as he
opened the boke, his ey espied strange writing in the spare white paper at
the bokes ende, and beholding it, iudged it verily to be his own letters, and the thing
of his own doing: but being assured that he never saw the like of this Character
[for Conciliation], and that other, (notified by the hart or Center, Skyn flesh,)
before this present howre, he becam astonied, and in great wrath; and behold, suddenly,
One appered to him and sayd, *Lo, this is as good as that other*, meaning
that, which we had receyved, and is here before sett down on the former page.
With this newes cam E.K. to me, as I was writing down fayre
this last Action, and sayd, *I have strange matter to impart unto you*: Then
sayd I, *What is that?* And at the fyrst (being yet tossed in his mynde
with this great iniurie of the suttle supplanter of man, ambitiously
intruding him self, to rob god of his glory) he sayd, *you shall know*, and at
length shewed me this little paper, here, by being the one of the white
leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to
be ment to be the counterfeat of ours; but, with all, imperfect diverse wayes,
after the order of our method: yea thowgh the words, out of which it had sprong
had bin good, and sufficient: and thereat laughed at, and derided the
Wicked enemy, for his envy, his ass hedded folish ambition, and in dede mere
blyndenes to do any thing well. To conclude, we fownd, that
with an incredible spede this Divilish figure was written down by some
Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther
to provoke us to utter undue speaches of gods good creatures, or to wavering
myndes of the worthynes and goodnes of the same things receyved, and so eyther to
leave of, or with fayntharted wavering to procede. But I, by gods grace (contrary
to such inconveniency) was armed with constancie, and confident good
hope, that God wold not suffer me, (putting my trust in his goodnes and
mercy, to receyve wisdome from him) to be so uniustly dealt withall
or unkindely or unfatherly used at his hands &c., and entended after
supper to make my ernest complaint to the divine Maiestie against this
wicked intrusion and temptation of the Illuding divell: and so we
went to supper.

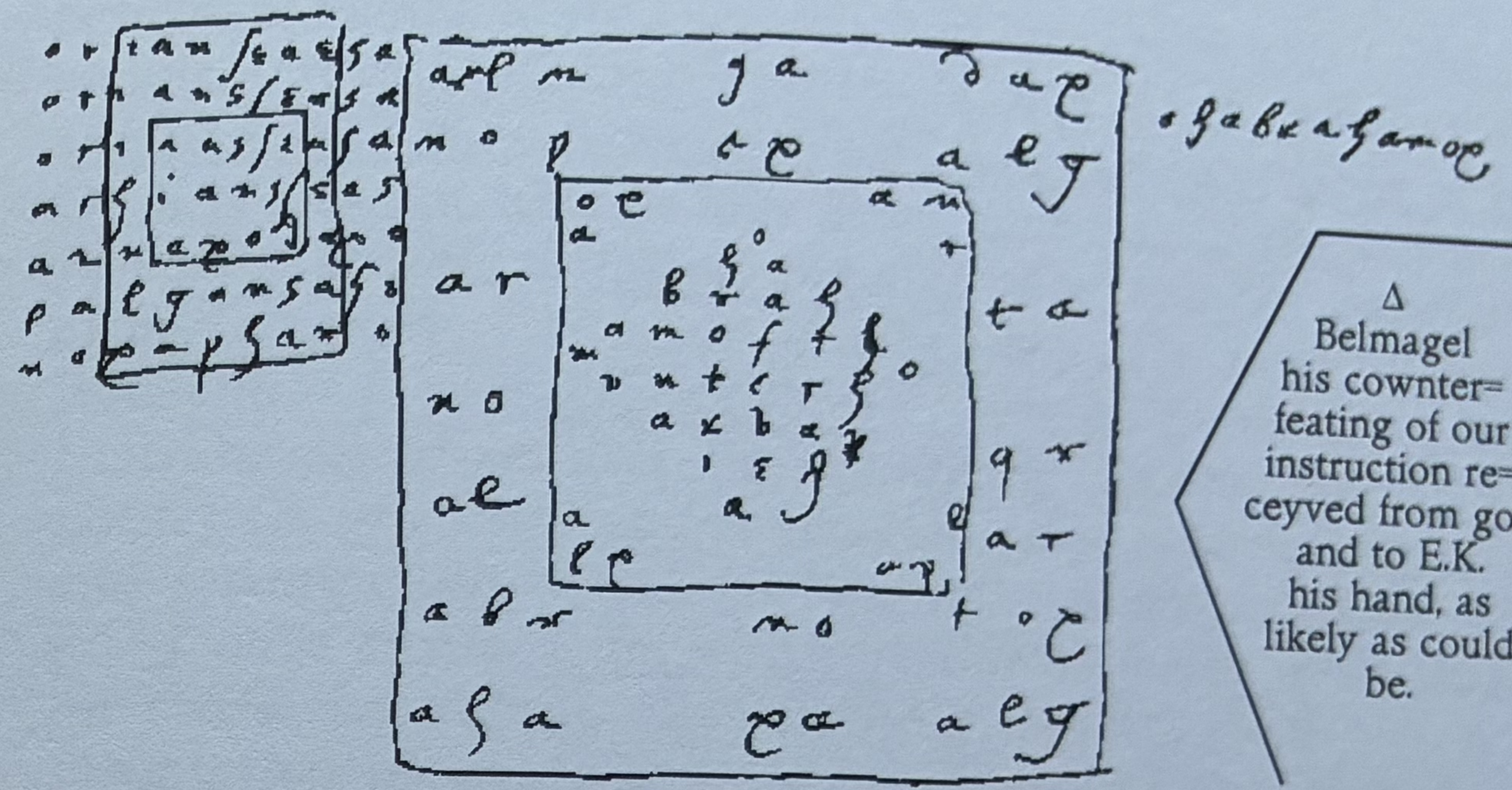
* The Title of the boke was *Seven Sobs of a Sorrowfull Sowle for Synne.*

1583. Aprilis 29: Monday, after supper. hora 8^{am}.

Δ. - prayed.
E.K. prayed.

Δ. - I went into my oratorie, and made a fervent prayer agaynst the
spirituall enemy: specially meaning the wicked one who had so suddenly
so suttily and so lively cowntefeted the hand and letters of E.K: as is here before
declared, and by the thing it self may appere here. Likewise E.K.
on his knees (at the greene chayre standing before my chymney) did pray: after
which prayers ended, I yea, rather, before they were ended, on my behalf, E.K.
espyed a spirituall creature come to my Table: whome he toke to be
Il, and so, a lowd, sayd, *He is here*: and thereuppon I cam to
my desk, to write as occasion shold serve: ~~or require~~. And before I
began to do any thing I rehersed part of my intent, uttred to god by prayer
and half turned my speche to god him self, as the cause did seme to require.
Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used
these words ——— *I give place to my better.*

E.K. - There semeth to me Vriel to be come, and Il to be
gone away. Δ. - Then began that new come Creature



Δ
Belmagel
his cownter=
feating of our
instruction re=
ceyved from god
and to E.K.
his hand, as
likely as could
be.

to say thus.
- Most abundant and plentifull are the great mercies of God unto them
which truely and unfaynedly feare, honor and beleve him.
The Lord hath hard thy prayers, and I am VRIEL, and I have

Vriel.

browght the peace of God, which shall from henceforth viset you.
If I had not made this action perfect (sayeth the lord) and wrowght some
perfection in you, to the ende you might performe: yea, if I had not had
mercies (sayeth the lord) over the infinite number and multitude of

Note, sowles created before the bodies are begotten.

sowles, which are yet to put on the vilenes and corruption of the flesh,
Or if it wer not time to loke down, and behold the sorrow of my
Temple, Yet wold I, for my promiss sake, and the establishing
of my kingdom, verifie my mercies uppon the sonns of men:

Three elected.

Whereunto I have Chosen three of you, as the mowthes and
Instruments of my determined purpose. Therfore (sayeth the

Fortitudo in deo et propter Deum.

Lorde) Be of stowte and courragious mynde in me, for me,
and for my truth sake: And Fear not the assalts of temptation,
For I have sayde, I am with you. But as mercy is necessary
for those that repent, and faithfully forget theyr offenses, So is

Temptation necessarie.

Temptation requisite and must ordinarilie follow those, whome it
pleaseth him to illuminate with the beames of triumphant Sanctification.
Yf Temptation wer not, how shold the Sonnes of men (sayeth the Lord)
know me to be mercifull? But I am honored in hell, and wurshipped with
the blasphemers: Pugna erit, vobis autem victoria: yet, albeit, (thus
sayeth my message) I will defend you from the cruelltie of these dayes to come

A perfect be= gynning.

and will make you perfect: that perfectly you may begynne in the works
of my perfection: But, what? and doost thow (Sathan) think to
triumph? Behold (sayeth the God of Iustice) I will banish thy servants

Sententia contra istum Malignum spiritum qui nobis impendere volvit.

from this place and region; and will set stumbling bloks before the feete
of thy ministers: Therfore, be it unto the, as thow hast deserved: And
be it to this people, and holie place, (as it is, the will of god;) which I
do pronownce) light without darkness, Truth without falshode,
righteousnes without the works of wickednes. I have pronownced it,
and it is done.

* He spake to E.K.

But thow, o yong*ling (but, old synner,) why dost thow suffer thy
blyndness thus to encrease: or why dost thow not yeld thy lymmes to
the service and fullfilling of an æternall veritie?
Pluck up thy hart: Let it not be hardened. Follow the waye
that leadeth to the knowledge of the ende; the open sight of god his word
verified for his kingdoms sake.
You began in Tables, and that of small accownt. But be faithfull: for
you shalbe written within Tables of perfect and everlasting remembrance.
Considering the truth, which is the message of him which is
the fowntayne and life of the true, perfect and most glorious life to come.
Follow, love, and diligently Contemplate the mysteries therein.
He that hath done this evill, hath not onely synned against the, but against
God, and against his truth. Iudgment is not of me, and therefore

I can not pronownce it. But what his Iudgment is, he knoweth in him
self. His name is BELMAGEL: and he is the fyrebrand, who
hath followed thy sowle from the begynning; yea seking his destruction.
Who can better cownterfeat, than he, that in thy wickednes is chief lord
and Master of thy spirites: or who hath byn acquaynted with the secrets
of mans fingers, so much as he [that] hath byn a directer? My sayings
are no accusation: neyther is it my propertie to be defyled with such
profession. But I cownsayle you generally; and advertise you
throwgh the grace and by the Spirit of unspeakable mercy.
This night, yf your prayers had not byn, yea, if they had not perced
into the seat of him which sitteth above: Thow, yea (I say) thow
hadst byn carryed, and taken awaye, this night, into a willdernesse,
so far distant hence Northward, that thy destruction had followed.
Therfore lay away thy works of youth; and fly from fleshly vanities:
yf not uppon Ioye and pleasure of this presence, yet for the
glorie of him that hath chosen you.
I say, be strong: Be Humble, with Obedience: For,
All the things, that have byn spoken of, shall come to pass: And
there shall not a letter of the boke of this prophesie perish.
Finally, God hath blessed you, and will kepe you from temptation
and will be mercifull unto you: and perfect you, for the
*dignitie of your *profession sake: Which, world without ende,*
for ever and ever, with us and all creatures, and in
the light of his own cowntenance, be honored.
Amen Amen Amen.

Angelus malus
proprius ipsius
E.K.

Δ
Divels, are
accusers pro=
prely.

E.K. had byn car=
ryed away in the
wrath of God,
if fervent prayer
had not byn, as
may appere in the
begynning of this
nights Action.

The boke of
this Prophesie
shall contynue.

Δ x a malo Temp=
tationis.

Δ
Professio mea
est Philosophia
vera.
Vide libro
primo.

Δ. - Hereuppon I made most humble prayer w^th^ harty thanks to our God,
for his help, cumfort, and Iudgment against our enemie, in this
case, (so greatly concerning his glorie). And at my standing up
I understode that Vriel was out of sight to E.K. yet
I held on my purpose to thank him, and to prayse god for
Vriel that his so faithfull ministerie unto
his divine Maiestie, executed to our nedefull comfort
in so vehement a temptation.

Deo n*ost*ro Omnipotenti, sit o*mn*is laus, honor,
et gratiarum actio, nunc et in perpetuu*m*,
Amen.

* * *

1583
Maii 5 Sonday. a meridie hor. 4. vel circiter.

Δ. - For as much as, on fryday last, while my frende E.K. was abowt writing
of the Tables he was told that the same shold be finished on monday next:
and that on sonday before, (it is to wete, this present sonday) at after none,
all dowtes shold be answered; after, the after none had so far passed, as tyll
somewhat past 4 of the clok: Then, we fell to prayer, and after a
quarter of an howres invocation to god, and prayers made, E.K. sayd, here
is one: whome we toke to be Vriel: as he was, in dede.
I had layd 28 questions or articles of dowtes in writing uppon my desk,
open, ready for me to rede (uppon occasion) to our Spirituall instructor; who,
thus began his speche, after I had used a few wordes begynning
with this sentence. Beati pedes, evangelizantium pacem &c.

Vriel - *The very light and true wisdome (which is the Somme of my message,*
and will of him that sent me) make you perfect, and establish
those things, which he hath sayd, and hath decreed: and likewise your
myndes, that you may be apt vessells to receyve so abundant
mercies, Amen. Δ. - *Amen*, per te Iesu Christe: *Amen.*

Vr. - *This boke, and holy key, which unlocketh the secrets of god his determination,*
as concerning the begynning, present being, and ende of this world,
is so reverent and holy: that I wonder (I speak in your sense)
whie it is delivered to those, that shall decay: So excellent and great
are the Mysteries therein conteyned, above the capacitie of man: This boke
(I say) shall, to morrow, be finished: One thing excepted: which is
the use thereof. Unto the which the Lord hath appointed a day.
But (bycause I will speak to you, after the manner of men) See that
all things be in a redynes agaynst the first day of August next.
Humble your selves nine dayes before: yea, unrip (I say)
the cankers of your infected sowles: that you may be
apt and meet to understand the Secrets, that shalbe
delivered. For why? The Lord hath sent his
angels allready to viset the earth, and to gather the
synnes thereof to gither, that they may be wayed before
him in the balance of Iustice: and Then is the tyme
that the promise of God, shalbe fullfilled. Dowt not,
for, we are good Angells.
The second of the greatest prophesie is this (o ye
mortall men): For the first was of him self, that
He shold come: And this, is from him: in
respect of that he will come. Neyther are you to speak
the wordes of this Testimonie, in one place, or in one people,
but, that the Nations of the whole world may knowe
that, there is a GOD which forgetteth not the truth of his
promise, nor the savegarde of his chosen, for the
greatnes of his glory.

This holy
boke.

The boke to be
finished to morrow.

The day appoin=
ted for the use
of this boke
August .1.

Our nine
dayes contrition
preparative.

Angels sent
to viset the
heape of sinnes
in the world
abownding &c.

Good Angels.

The second
of the greatest
prophesie, is
this.

Our Testi=
mony of this
Prophesie,
all the world
over, to be (by
us) published.

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Our bodyes to be made strong.

Antichriste is allmost ready for his practise.

Therfore (I say) prepare your bodies, that they may be strong enowgh, for armors of great profe. Of your selfs, you cannot: But desire and it shall be given unto you. For Now, is even that wicked childe grown up unto perfection: and the fier tungs redy to open his Iaws. Wo therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, We yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

40 dayes more for the tables writing in their own Characters.

The frute of this boke.

In 40 dayes more must this boke be perfyted in his own marks to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it. Oute of this, shall be restored the holy bokes, which have perished even from the begynning, and from the first that Lived. And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, with all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a while, THEN COMMETH THE ENDE.

The backside of my Character.

The use of the stone which a good Angel browght to me the last yere. Remember it is half an inche thik.

The 4 hollow fete of the Table.

The use of the Table of practise, is onely for one Month.

Thy Character must have the names of the five Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle. In the myddst whereof, must the stone be, which was allso browght: Wherein, thow shallt, at all times, behold, (privately to thy self,) the state of gods people throwgh the whole earth. The fowre fete of the Table must have 4 hollow things of swete wood, whereuppon, they may stand: Within the hollownes wherof, thy seales may be kept unperished. One month is all, for the use thereof.

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* Vide supra Aº 1582 Maii 4.

Δ Great Long iornayes to be gon of us two.

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to to*uche the skyes, ~~and call the sterrs to testimonie therof~~. I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fote steps shall viset (allmost) [Δall] the partes of the whole world.

The Cullor of the silk for the Table.

The Sylk, must be of diverse cullors, the most changeable that can be gotten: For, who, is hable to behold the glory of the seat of God?

On the first of August next.

All these things must be used, as that day. All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ. - As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?

Vr. - Write.

o o e
l r l
r l u
o i t

rather thus

t i o
u l r
l r l
e o o

Δ So they seeme to have byn ment in the figure of the Table of practise before described.

Δ. - From whense, are these taken?

The Princis here not put next to their kings.

Vr. - They owght to be gathered of those names, which are first gathered by the, by ordre: (In the myddst of them:) the Kings and Princis being placed, as thow (of thy invention) diddst gather them: Not putting theyr own princis, next to the kings: but as they follow in Tabula Collecta by the: as thus.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	ſ	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Note ·4· diverse wayes.

Δ. - Wherfore is the Table of Kings, and Princis set down in so diverse manners?
·1· as, one, to have Bobogel and Bornogo in the first row: an other to have
·2· Baligon and Bagenol (his prince) in the first row: and here thirdly
·3· Baligon and Bornogo: and in the Heptagonon, Blumaza semeth to be first, discoursed of, and his prince and ministers: but very secretly:

A Secret of preeminencie due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c. & so every howse of the 12 &c. in respect of his proper and essentiall signification.

·4· Vr. - Blumaza, is the first, in respect (And so all the rest, are the first in respect) of theyr own being. That secret is not to be delivered but by the distinction of the boke. Notwithstanding, thow hast truely considered of it all redy.

Δ. - I required the perfect forme of the 21 letters that I might imitate the same in the Table of practise, and in the holy boke writting &c.

Vr. - They shall be delivered to morrow.

Δ. - Whether is the King his Name Bnaspen, or Bnapsen?

Vr. - Bnapsen.

Δ. - The Character or Lamine for me was noted (Novemb. 17. Aº 1582) that it shold conteyne some token of my name: and now, in this (accownted the true Character of Dignification) I perceyve no peculier mark, or letters of my name.

The Symbolum of my name in my character, how and where.

Vr. - The forme in every corner, considereth thy name: Δ. - you mean there to be a certayn shaddow of Δelta. Vr. - Well.

Δ. - Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or hansome stole set in apt place to lay things on?

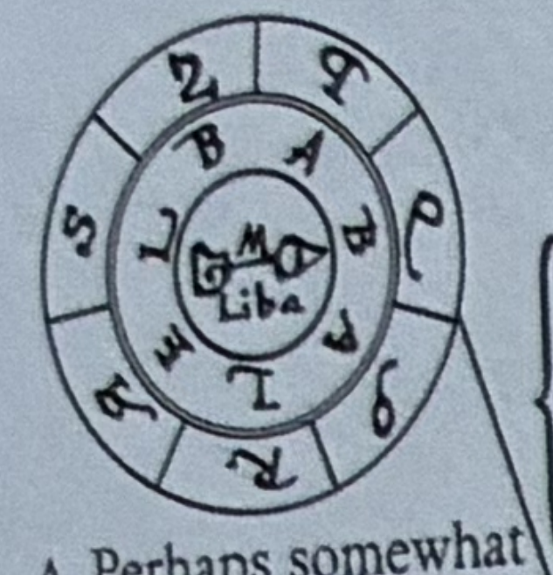
Vr. - These things that were delivered by shew, under an Imagined Table, were

The members of God his secret Providence.

the members of God his secret Providence, distributed unto his Angels as the Principals ples of theyr Officis. But under thy Table is nothing to be set.

Δ. - What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we have receyved no instruction: and moreover of these letters, some are aversed som eversed, &c.?

Vr. - The letters turned bak to bak, (being Capitall letters,) ar æqually to be divided, according to theyr numbers, with a circle cumpassing the name and Character of the king: under which they are placed.



Δ. Perhaps somewhat like this.

The other letters, whose, greatest number doth not excede 7, are certayn By notes of wicked and evill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, by the boke.

The man in the myddst of the globe or circle.

He that standeth in the myddst of the globe, signifieth Nature, Whereuppon, in the first point, is the use and practise of this work, that is to say, as concerning the first part, for it is sayde before, The Boke conteyneth three kinde of Knowledges.

Three kinde of knowledges in this boke.

.3. 1. The knowledge of GOD, truely.
.2. 2. The number, and doing of his Angels, perfectly.
.1. 3. The begynning and ending of Nature, substantially.

And this hath answered a great dowte.

Δ. - What is the use of the 7 Lamines, Tables (like armes,) and from what grownde are they framed or derived?

The 7 ensignes of creation.

Vriel - They are the ensignes of the Creation; wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

Δ. - Are they to be made in any metall?

At the time of theyr call.

Vr. - They are to be made in purified tynne: And to be used at the time of theyr Call.

Δ. - Ar the letters there to be altered into the holy Alphabet letters or characters?

Letters to be altred.

Vr. - Into theyr propre Characters. Δ. - May I not use them as they ar, unaltered? Vr. - . . .

Δ. - How to be used; hanged or layd?

The 7 ensignes to be paynted on the Table.

Vr. - To be layd before the uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, on the Table.

Δ. - What is the ~~use~~ fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses have they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, seing in our practise we cull them out by a peculier order?

Supra.

Vr. - Thow hast nothing there, but what hath byn sufficiently spoken of.

Δ. - Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Vr. - How canst thow distinguish any thing with god?

Δ. - Lord I know not.

Vr. - Yet, by the boke it shall be perfectly known: but by skyll above nature.

The dayes and their Kings.

Δ. - Have I rightly applyed the dayes to the Kings?

Vr. - The dayes are rightly applyed to the Kings.

Δ. - How is this phrase, The fifth of the Seventh understode, which Befafes speaketh of him, self?

Befafes.

Vr. - He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ. - It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Vr. - It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly delivered.

A.G.
*
Supra.

Δ. - Adrian Gilbert how far, or in what points is he to be made privie of our practise? Seing it was sayd, That *none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very cumfortable to our societie.

Vr. - He may be made privie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driven.

The last Ternarie.

Δ. - The phrase of the last Ternarie, which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Vr. - He is the ende of the Three last corruptible times: wherof, this is the last.

Three times.

Δ. - The one, at Noes flud ended, the second at Christ his first comming and this is the third.

Vr. - It is so.

Vide supra pa=gina præcedente.

Δ. - The Characters and words anexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be used?

Δ
The 7 characters of the kings as on the former page as Babalel Liba &c.

Vr. - ΔThey are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt have cause to use them.

Δ. - For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Vr. - After you have eaten, it shall be told you.

Δ. - We prayed, and so went to supper.

* * *

1583
The same Sonday, Maii .5. [after supper] hora 8½.

Δ. - After diverse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Expedition.

Vr. - Be it thus unto you. [He prayeth in his own language] After this holy boke is finished, then is it necessarie with expedition that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus. My Angel shall be amongst you, and shall direct his iornay: and will bring his feete, even into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyve him. Notwithstanding what I will have done with it, *or how it shall be bestowed, is yet to be enquired of.*

How the Threasor is to be used.

Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use, and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow have any dowte herein it shall be satisfyed.

Δ. - *What if he go first to* Nubery, *and with the erth being taken thence, to procede to the other places noted in the skroll, and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you have him order his iornay?*

The Skroll, The Boke, The red powder.

Vr. - *As thow wilt herein, so shall it be browght to pas.*

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londiniu*m* 1583 Maii initio.

Δ. - *As concerning the Victorious Captayn The Lord* Albert Laski *the* Polake *who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good credit?*

Vr. - *Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in the, is above worldes: and shall give the sufficient discretion worldly, in worldly occasions. For, where the blessings of God are, every thing is perfyted?*

My good Angel.

Δ. - *As concerning the Chamber for Practise, appointed by me, and the half pace whereon the Table standeth, how is allowed of?*

Vr. - *The place can not Sanctifie the Action, but the Action the place. But I answer the, after the manner of men. It is sufficient.*

∴ Hereby, may many other answers be considered.

Δ. - *The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?*

Vr. - *According to the fete, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.*

E.K. - He semeth now to sit in the ayre: but I perceyve no chayr behynde him.

Δ. - *Are all these things of this dayes Action to be Noted with your name: as Vriel?*

VRIEL - *I am* VRIEL, *which allwayes will answer untill this Action be finished.*

Multa nobis perpetienda propter Deu*m* nostrum O*mn*ipote*n*tum.

I teache. Be Mercifull, Thankfull, and mery in him, and for him, for whose name you shall susteyne muche bodyly sadnes: More then my message, I may not: And it is done.

Δ. - *As concerning the Vision which yester night was presented (unloked for) to the sight of E.K. as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting of the hed of a woman, by a tall blak man. What are we to imagin therof?*

Vr. - *The One, did signifie the provision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the* Quene of Scotts. *It is not long unto it. The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for ever.*

Note: The Quene of Scotts to be behedded.

So she was A^o^ 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope, and other princis called Catholik. &c.

Δ. - *Amen.*

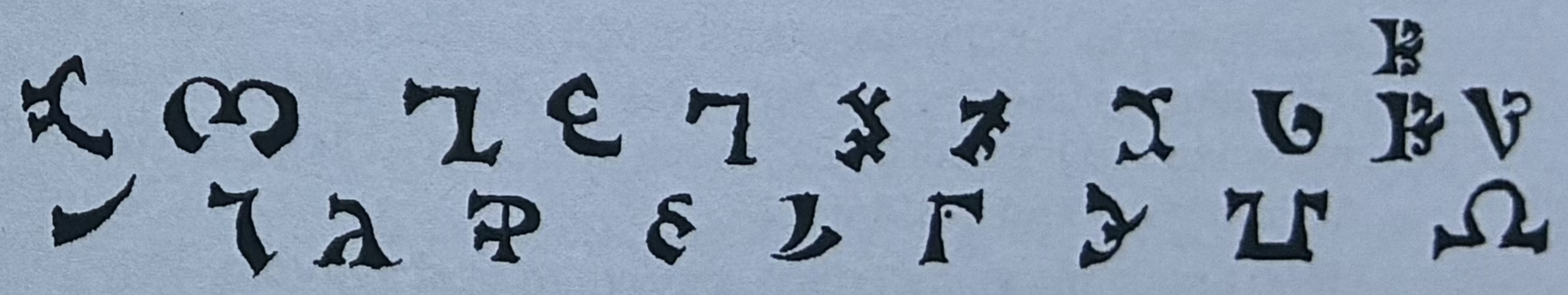
E.K. - At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner or a Crosse.

Δ. - Gloria sit sempiterna Deo *nostro*
Omnipotenti et Æterno.
Amen.

Maii ·6·

Monday, I went to London: and E.K. remayned ~~writing the Tables~~ attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyving: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yellow cullor, which he drew the blak uppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.

Note



Maii 8. Wensday. After dynner horam circiter 4^{am}

The Erthes.

The boke.

Δ. - Being desyrous to furder all things on my part to be performed, and now to lack the Cumpany of E.K. going for the Erthes, (before spoken of), and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsayle of our Instructor, I was desyrous to know whether the boke were to be written in paper or parchement: in what cullor the lynes were to be ruled, grene or blew &c: and of diverse other dowtes, necessary to be dissolved, I was carefull to have had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the Stone.

Note the Stone.

The shepe under the Table.

E.K. Sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Vriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other, on the other side. The sides of the Table cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table. Then they two did knele before Vriel and sayd,

Verus et sanctus et sempiternus.

Δ. - Then they rose agayn, and they semed to have talk, or conference to gither and thereuppon Vriel sayd.

Vr. - *Be it so, bycause powre is given unto him.*

A Temptation permitted by God.

E.K. - The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayre Pallace: and out of the pallace cam a tall well favored man, very richely apparayled with a brave hat and a fether on his hed: and after him followed a great number, all like curteours: and this brave man sayd.

Man - *How pitifull a thing is it, when the wise, are deluded?*

Δ. - *I smell the smoke; procede Syr, in your purpose.*

Man - *I come hither, for the desyre I have to do the good.*

Δ. - *Come you, or are you sent. Tell the Veritie I charge the, in the name and by the powre of the æternall Veritie.*

ΔNote: After I perceyved evidently that it was a wicked tempter, who had powre permitted him at this instant, I began with some zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children &c.

Δ. - I thereuppon made my ernest prayers to god agaynst this Spirituall enemy: but he in the myddle of my prayers, sayed thus.

Man - *As truely as the Lord liveth, all that is done, is lies.*

Δ. - *That, thy sentence, will I record agaynst the; to be layde to thy charge at the dredfull day.*

Δ. - After this great turmoyle past, was this voyce (following), hard of E.K.

A voyce - Pereant tenebræ, cum Principe Tenebrarum.

Δ. - All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Vriel appeared againe.

Temptations & hinderances.

Vr. - *Arme your selves; for great shall be the temptations following: you shall be hindred, in all that may be.*

Δ. - *Nothing can hinder god his determined purposes.*

The forme of the boke committed to my discretion.

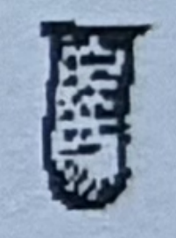
Vr. - *Man may hinder his owne salvation.*
Fullfill those things that are commaunded.
Forme, and write the boke after thyne own Iudgment.
God his determination is iust; Therfore putto your hands.
More then hath byn sayd, and more plainely, cannot be uttred.
His works are true, for, and to the ende:

Δ. - *Forasmuch as expedition to be made for the erthes fatching and divers other things: and we have made assay to get an horse: But we could get none as we wold: And without somme beter provision of mony then we have, we cannot redress the case: Therfore, if it might pleas god, that of the ten places Noted, we might have but the possession of the smallest of them, delivered here, unto us, at this pynche, it might greatly pleasure us.*

Vr. - *Will these worldlings hold on in theyr iniquitie?*

E.K. - They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ. - Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ. - After long prayer, appeared in the stone a thing like a Tunge all on fyre thus hanging downward,  and from it, cam this voyce.

Tung - *Thow hast delivered thy self unto the desires of thy hart, and hast done that which is not Convenient.*
Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ. - *I dowt of the veritie of that tung.*

Tung - *Man (o God) beleveth him self in his own Imagination.*
Therfore wipe our holines from the face of the erth:
And Iustifie owr doings, where we lawde and prayse the.

Δ. - I becam now abashed of my former speche, and perceyved my error: axed forgivenes bitterly at the Lord his hand: and at length it was sayde.

Tung - *Do that, which is commaunded, the Lord is Iust.*

Δ. - *O Lord, forgive me my trespaces, and deale not with me according to Iustice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.*

Tung - *It is forgiven: but it shall be punished.*

E.K. - The Tung mownted up toward heven, and he saw it in the ayre out and above the stone above a hand bredth, mownting upward.

Δ. - *Thy Name be praysed in Æternitie, ô God.*
Amen.

Δ. - Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help, and not withstanding be entrapped. That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

* * *

Maii 9. Holly Thursday in the morning.

Δ. - Being desyrous (before E.K. his going down into the Cuntrie) to have some Cumfort and token of free forgivenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the vows and intent of my better hede taking henceforward &c. and prayed the 22 Psalm: in the conclusion of the pang.

Δ. fortè Annaël E.K. - One, all in white, appeareth in the stone, who sayde:

- *It is written: It is written; yea, It is written:*
Even as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the Long offences and Sinnes of thy Servant. For, it is written, The Light of thy eyes have beheld those that feare the: and those that trust in thy mercy, shall not be confownded.
Be it, what it was: And be you, what you were:
For, the Lord, is even the same, that he was, before:
☞ *But be you warned.*
Misericordia Dei. *Behold, my armes ar longer then my body, and I have eyes rownd abowt me: I am that, which* GOD *pronownceth uppon you: Be it as I have sayde.*

Δ. - Thereuppon he disapered; and immediately, appered Vriel, who sayd.

Vri. - Actum est. Δ. - Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn restored, and more bewtifull, then in foretyme.

NOTE

Vri. - *Thus, sayeth the Lord: Even as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserve brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Iustice,*

they shall finde me theyr God: and in mercy theyr great Cumforter. Therfore we say, In thy name (o thow most highest).
fiat.

Iustifie not your self:
Be Humble and diligent:
Continue to the ende. For great is the reward of them that feare the Lorde stedfastly.

Δ. - *Whereas the ordring of the boke is referred to my Iudgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, so the begynning of the boke must be (as it were, in respect of our most usuall manner of bokes, in all languages of* latin, greke, english *&c.) at the ende of the boke: and the ende, at the begynning, as in the* hebrue *bible. Secondly the first leafe cannot be written in such little and æquall squares, as all the rest of the 47 leaves are: bycause, the first leafe, except 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diversly: Wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of every word to draw a line of partition, up and down, betwene the two next parallell lines, &c. or as shall come in my mynde then.*

The boke.

Note

Vr. - *He, that sayeth,* Do this, *directeth thy Iudgment.*

E.K. - Now is there a veale drawn before all: and all things appere far bewtifuller then ever they did.

Δ. - I rendred thanks to the highest, and became in mynde Very Ioyfull, that the Lord had pardened my offences: *Whose name be praysed, extolled and magnifyed, world with out ende. Amen.*
I prayed after this the short psalme: Iubilate Deo quotquot in terra versamini &c.

* * *

E.K., immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iii$^{£}$,redy mony, in angels.

God be his guyde, help, and defense.
Amen.

* * *

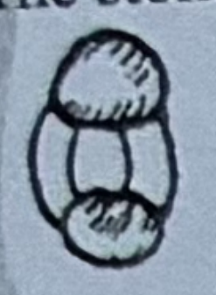
Thursday. Maii 23. Circa 10½ mane.

E.K. being come ~~home~~ yesterday ~~from his ior~~ agayne and having .....

The Erthes.

Δ. - E.K. being come home yesterday from his ior agayne and having ..... the erthes of the eleven places before specifyed: we being desirous to have the furder pleasure of the highest therein, and in other matters perteyning: to our Actions in hand: I made prayer to such intent, both in my oratory and at my desk, rendring thanks for E.K. his safe retorne, and for the benefit receyved of late of the Governor and assistants for the Mines Royall, (which I perceyved, was the extraordinary working of god, for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) and moving somwhat towching Albert Lasky. At length, E.K. hard a Melody a far of, and the voyce of many, singing, these words:

The stone.



Pinzu a *Lephe ganiúrax Kelpadman pacaph:*

This a was sownded to the ende of *pinzu* as we use in english balads, as with this word down a is sownded as downa down a down a down a &c.

Δ. - At the length the Curten was taken away, and there apered a clere whitish fume, but not fyre.

After that, cam the three, which were wont to come in

Michael — Gravida est terra, laborat iniquitatibus inimicorum lucis.
Maledicta igitur est, quia quod in utero perditio*nes* et tenebrarum est.

Vriel — Sordida est, et odiosa nobis.

Raphael — Propriis sese flagellat tremulis.

E.K. - They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap. — Veh dicit, sed non est qui audiat.
Gementem vidimus, sed non est, qui misereat.
Sanctificemur igitur, Sanctum eius, quia nos Sanctificamur in illo.

Mich. — Fiat.

E.K. - He plucketh all the usuall hangings down abowt the place, and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Nova.

Michael — Transeunt vetera, Incipiunt nova.

E.K. - Now seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all covered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.

Mi, — *This.*
Vriel — *That.*
Rap. — *We.*
} [they sayd, pointing abowt the howse.

E.K. - They bring in a Throne like a Iudgis seat or Throne and set it up, with the bak of it to the wall.

Mich. - *Be it covered for a season: For ever and ever*

and ever is thy Iustice, O GOD [all three sayd]. [E.K. - And there cam light fire flashing from the Throne].

There commeth a beame from the Throne, and throwgh Raphael his hed, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Vriel on his left.

Raphael - *I will speak (o lord) bycause it is iust that thow hast commaunded.*

Iust.

Your rashnes (o wordlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.

Pecatorum re=missio.

Δ. - *O blessed God; ô prayse we his mercyes for ever: ô Cumfortable newes.*

Raph. - *For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu, and I will not suffer them to move one fote farder, sayeth the lord). Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable ~~And lift up your harts, as from the strength of an other. But be you unto me.~~ My hand is hevy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts, as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I have byn with you from the begynning: For, who soever shall arrise agaynst you (Behold) I am with you.*

The Thorny Path sup: March 24.

Your fathers lived in darknes, and yet were revived:
yea your fathers were in light, and yet they saw not Truth.
But I will be known: yea the Nations uppon earth, shall say,
Lo this is he, whome we have risen agaynst: I AM. Therfore reioyce.

All three sayd - *We perish (o lord) for our unrighteousnes sake.* [and therewth they fell down] *But in the we were created and in the we rise agayn: Huſeh Huſeh Huſeh garmal, Peleh Peleh Peleh pacáduaſam.*

Angeli iniusti respectu Iustitiæ Divinæ.

Gyrd your gyrdles to gither and pluck up your myndes: I say, open your eyes: and yf you have eares, heare: for we tremble and quake. This mercy was never: no not in Israël.

Mercy.

Decedant mali, et pereant.

Depart o ye blasphemers, and workers of Iniquitie: For, Here is Glory, Iustification, with Sanctification. I answere the.

Δ Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c. to give answer. The Prince had left with me these questions:

·1· De vita stephani Regis Poloniæ quid dici possit?
·2· An successor eius erit Albertus Lasky, an ex domo Austriaca?
·3· An Albertus Lasky Palatinus siradiensis habebit regnu*m* Moldaviæ?

Behold you thanked God, and it is accepted.
I say, although we require speede of the and of you: yet .....

........he ....re
require none at
Gods hands in
this case.

..... speede of us; you have a Master, we are his mowth, we
are Schollars, without us you could not heare him: Neyther could
we heare him of our selves.
Consider the first, respect the second: Measure your selves,
as the third.
For what you were and shalbe is allready appointed.
And what He was, is and shalbe, it is not of our determination.
His purposes are without ende: yet, to an ende; in you, to an ende.

Note
we shalbe
called uppon.

Therfore when you shall be called uppon, Do that which
is commaunded: But appoint no forme unto god his buyl=
ding. Many wyndes are to come: but theyr fury is in
Vayne: It is sayd: The Conquest shall be yours.
To the purpose. Who puft up this princis father with desire to
viset these cuntries: or who hath prevented him? even he that hath
provided him a sonne, as an arme unto his chosen.

Albertus
Lasky.

Truely the hills shalbe covered with blud: The Valleys shall take up
the Cedar trees unframed: He seeth these places, but knoweth not

The dead
man.

to what ende. He is dead, in respect of his absence: But honor
them, whome God hath Sanctified. For, Behold the Lord

Prophetia de
regno Alberti a
Lasky. Sed ipse
nolvit constanter
se convertere ad
Deum: et ad=
herere Deo.
&c.

hath sayd: Thow shall govern me a people: a time there is, which
is prefixed: and it is the course of the Sonne: Then [redacted] shall it be
sayd unto him, O King.
When you semed to be carryed unto mowntaynes, you towched his .....

Fornication.

Behold (sayeth He): Fornication shall not prevayle: .....
the very stones shall be taken away: and the Tables shalbe covered
with blud: and theyr dayly bankett shall be Wo Wo.
Whatsoever thow [redacted] taketh in hand, First loke up: see if it

Iusta
facienda.

be Iust: Yf it be, put furth thy hand: [redacted] for, it is
graunted.

Perswasion.
Δ

It is sayed, I have given the powre, and thy perswasion shall be
like fire: And for my names sake, thow shalt triumphe
against the mightiest. But beware of Pride.
Many witches and enchanters, yea many divels have rosen up against

Alb. Lasky

this stranger, and they have sayd, We will prevayle against
him: for, why? There is one, that aspireth: and he it
is, that seeketh his confusion: But I will graunt him

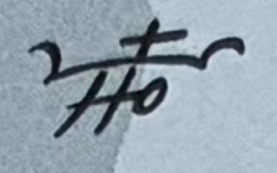
Alb. Lasky his
name in one boke
with our names.

his desire. He shall do good with many: your names
are in one boke. Feare not, therfore; Love togither.

There shall arise, saying, let ....
talked with strangers: But I.......
I will drive them from theyr own ....
the bones which are buryed a far of ....
They do spit vengeance agaynst ....
them in theyr own filthynes ....
All men loke uppon the .... bycause it is glorified ....

Fa=
ces marked.

Happy are they, whose faces are marked, and in w........
is a percing fyre of workmanship.



I will move the Prince (sayeth the lord) Be........
shall shortly say, Ô give me Cownsayle: for they that
cownsayled me, conspire against me:

*
The Cumpany
for the mines
royall, which
had made A.G.
and me a lease
for Devonshire
mynes &c.

Behold, such as shewed the, little frendeship, are rather such in
dede (as thow iustly hast confessed,) as were forced to do ....
good: I say they, begyn to repine at that, they have done.
Let those which are of tyme, yelde to time.
One everlasting cumfort of grace, and perfect love,
be amongst you: to the honor and glory of him that
loveth you.

[Δ. We were called to
dynner often
so we ended.

Beleve, for the teacher his sake.
All thow demaundest, is answered.
Of our selves, (we say,) We desire to be with you:
And what is of us, the same be it unto you.
E.K. - They pluck the curten, affore the stone, all over.
The curten is like beaten golde:

[The other curtens did not cover all so wholy
as this did.

Δ. - Semper sit benedictus Trinus est Vnus.
Æternus et omnipotens Deus noster.
Amen.

* * *

Liber, sexti Mysteriorum (et sancti)
parallelus, Novalisque
Sequitur.

British Library
MS. Cotton Appendix XLVI
Part I

These MSS. of D^{r}. Dee were published by Meric Casaubon, D. D. in 1659 folio. under the title of "A true & faithful Relation of what passed for many yeers between D^{r}. John Dee and some Spirits, &c." See the Preface for an account of the MSS, which are stated to have been purchased by Sir Robert Cotton after D^{r}. Dee's death [1608] with the remains of his Library.

Liber Sexti Misteriorum
(et sancti)
parallelus Novalisque.
1583.

Lib. 9

28 May 1583–4 July 1583

(from British Library MS. Cotton Appendix XLVI Part I)

Tuesday - Maii 28.

Liber sexti Misterior*um* (et sancti) parallelus Novalisq*ue*. 1583.

Δ. - As I and E.K. sat discoursing of the Noble Polonian Albertus Lasky his great honor here, with us obteyned, his great good liking of all states of the people, of them that eyther see him, or here of him, and agayn how much I was beholding to god, that his hart shold so fervently favor me, and that he doth so much strive to suppress and confownd the mallice and envy of my cuntrymen agaynst me, for my better credit wynning or recovering to do god better servyce thereby &c. Suddenly there seamed to come out of my Oratory a spiritual creature like a prety girle, of 7 or 9 yeres of age, attyred on her hed, with her here rowled up before, & hangyng down, very long, behynde: with a gowne of Sey..... changeable grene and red, and with a red trayne. She semed to play up and down, child like: and semed to go in and out behinde my bokes, lying on heapes, the byggest ..... and as she shold ever go betwene them, the bokes semed to give place sufficently dis..... one heap from the other, whyle she passed betwene them: and so I considered a while the diverse reports which E.K. made unto me of this prety mayden: and a.....

Grene and red.

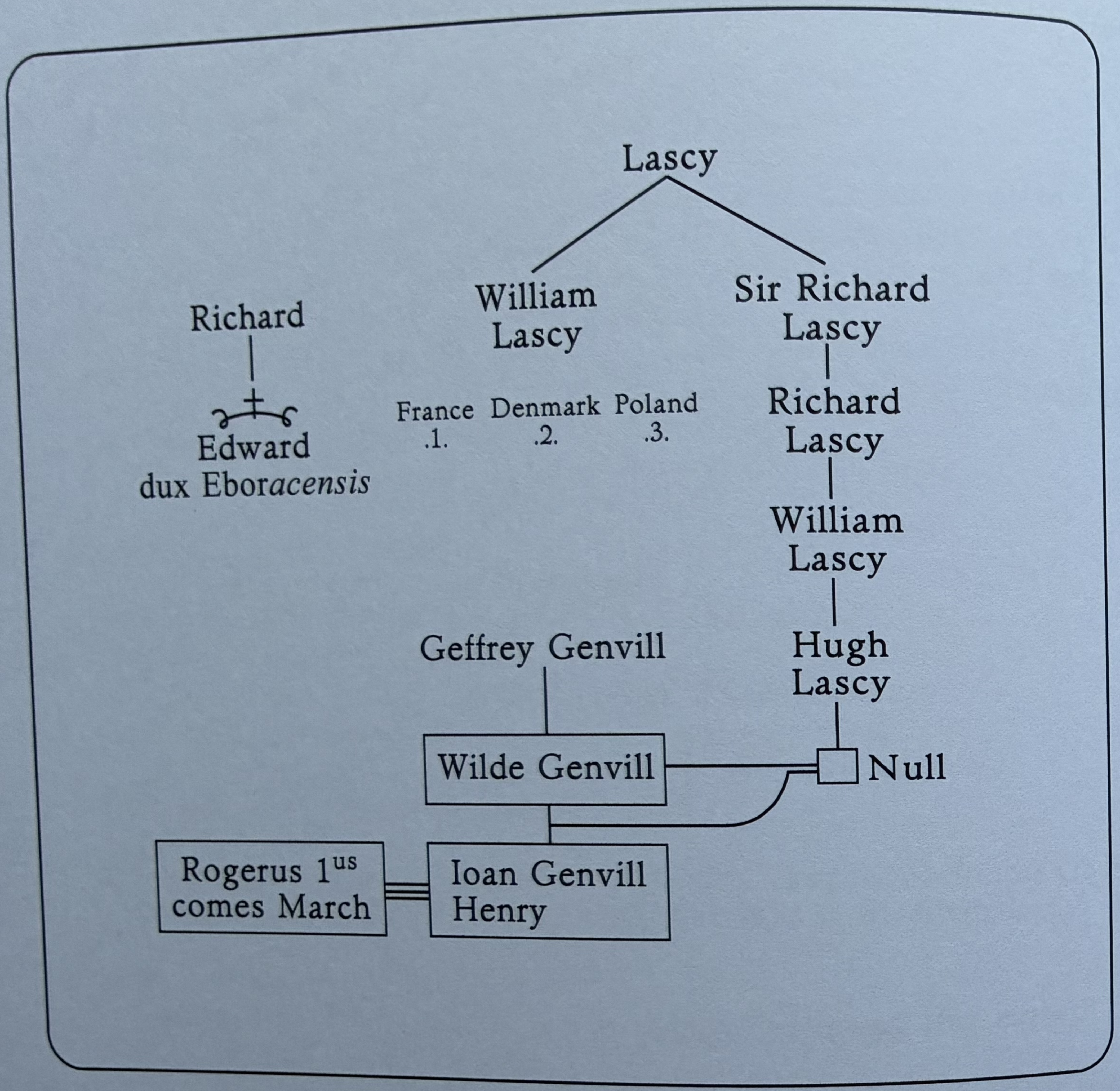
Δ. - I sayd ——— *Whose mayden are you ?* —— Δ. - She sayd,
- *Whose man are you ?*
Δ. - *I am the servant of God, both by my bownd duty, and allso (I hope) by his adoption.*
a voyce - *You shall be beaten, yf you tell.*
- *Am not I a fine Mayden? Give me leave to play in your howse.*
My mother told me, she wold come and dwell here.
Δ. - She went up and down, with most lively gesture of a yong girle playing by her self, and diverse times an other did speak to her, from the corner of my study, by the great Perspective glass: but none was seen beside her self.
- *Shall I? I will.* [Now she seamed to answer one in the forsayd corner of my study]
- *I pray you let me tary a little.* [Speaking to one in the forsayd corner]
Δ. - *Tell me, who you are.*
- *I pray you let me play with you a little, and I will tell you who I am.*
Δ. - *In the Name of* Iesus *then tell me.*
Iesus. - *I reioyce in the name of* Iesus: *and I am a pore little mayden* Madimi:
Proles ipsius Madimi. *I am the last but one, of my mothers children. I have little baby chyldren at home.*
Δ. - *Where is your home ?*
Ma. - *I dare not tell you, where I dwell, I shall be beaten.*
Δ. - *You shall not be beaten for telling the truth to them that love the truth:*
To the æternall Truth, all creatures must be obedient.
Madimi her 6 Sisters. } Ma. - *I warrant you, I will be obedient.*
My Sisters, say, they must all come and dwell with you.
Δ. - *I desyre, that they, who love God shold dwell with me: and I with them.*
Ma. - *I love you, now you talk of God.*
Eseméli. Δ. - *Your Eldest sister, her name is* Esémeli.
Ma. - *My Sister is not so short, as you make her.*
Δ. - *Ô, I cry you mercy, She is to be pronownced* Eseméli.
E.K. - She smyleth. One calleth her saying, *Come away mayden.*
Dee. Ma. - *I will rede over my Ientlewemen first.*
My Master Dee, *will teache me, if I say amyss.*
Δ. - *Read over your Ientlewemen, as it pleaseth you.*
Ma. - *I have Ientlemen and Ientlewemen: Loke you here.*
E.K. - She bringeth a little boke out of her pocket.

E.K. - She pointeth to a picture in the boke.
Ma. - *Is not this a prety man?* Δ. - *What is his name?* Ma. - *My mother sayeth his name is* Edward. *Loke you, he hath a crown uppon his hed. My mother sayeth that this man was Duke of* York.
E.K. - She loketh uppon a picture in the boke with a coronet in his hand, and a crown uppon his hed.
Ma. - *This was a ioly man when he was King of* England.
Δ. - *How long since, is it, that he was King of* England?
Ma. - *Do you ax me such a question, I am but a lttle mayden. Lo, here is his father* Richard Plantagenet, *and his father allso.*
Δ. - *How call you him?* Ma. - Richard: *Surely, this was* Richard *erle of* Cambridge. ~~She w~~ E.K. - She turneth the boke leaves, and sayd.
Ma. - *Here is a grym Lord, he maketh me afrayde.*
Δ. - *Why doth he make you afrayde?* Ma. - *He is a sterne fellow. I do not know him, what he is: But this was the Duke of* Clarence.
This was father to Richard *Erle of* Cambridge.
Lo, here is Anne *his wife:* [E.K. - turning over the leaf]
The same was heyre to all Mortimers *lands.*
Edmond *was her brother.*
Lo, Syr, here be the wycked Mortimers.
E.K. - She turned over diverse leaves: and then she sayd.
Ma. - *This same is* Roger Mortimer.
My mother sayeth this man was Erle of the Marches.
This same, is his wife.
He had a great deale of lands by her: for she was an heire.
Pronownced lenvill. *This same is* Wilde Genville, *her father.*
Here is his wife to.
Here is a town they call Webley: *Here is* Bewdley: *Here is* Mortimers Clybery: *Here is* Wilde Wenlok: *Here is* Ludlow: *Here is* Stanton Lacy:
Genvill *his wife, was heir of all these.*
Here is Hugh Lacy, *her father.*
He weareth his heare long: for he was Deputy of Ireland: *that maketh him loke with such a writhen face.*
My sister hath torn out the other two leaves: I will bring them when you have supped.
Nota. *I pray you, Do not tell any body of me.*

Δ. - We wer ernestly called to supper by my folkes.

After Super.

Ma. - *Here is* William Lacy *father to* Hugh.
Here is Richard, *his father: And here is Syr* Richard *his father.*
And here is William, *Syr* Richards *brother.*
Here, is his going into France. Δ. - Quo anno Christi?
Her Eldest sister. Ma. - *I warrant you, my Eldest sister will tell you all.*
Here is his going into Denmark.
Her sister is to tell the rest. *My sister will come shortly, and tell you how he marryed in* Poland. *and what Issue this* William *had.* Δ. - *I pray you declare the pedigree, down to this* Albert Lascy.


Lascy
Richard
William Lascy
Sir Richard Lascy
Edward dux Eboracensis
France .1.
Denmark .2.
Poland .3.
Richard Lascy
William Lascy
Geffrey Genvill
Hugh Lascy
Wilde Genvill
Null
Rogerus 1us comes March
Ioan Genvill Henry

Ma. - *Helas, I can not tell, what is done in other Cuntryes.*
Δ. - *I know you are not particular of this Cuntry, but universal for all Cuntryes of the whole world, which is in dede but one Cuntry or a great Citie, &c.*
Ma. - *Well, my sister shall shortly come, and tell you unloked for, yf you iudge these things well that I have spoken.*
Vera sunt: Nam verus est qui me misit.
Truth is all: That is truth.
The Mortimer *I spake of, is the first of the six: There wer six* Mortimers, Erles *of* March: Edmond *was the last, and* Roger, *the first,* ~~Erle of March: Edmond Mortimer~~ *that* Mortimer *was the Grandfathers Grandfather of this* Edmond.
E.K. - There semeth someone to call her: whom I here now.
Ma. - *I come.* Δ. - She toke up her skrolls on the grownd, of which some were very old. and she put up her boke.
Ma. - *This may stand you in some steade.*

Δ. - Mitte Lucem tua*m* et veritate*m* tuam
Iesu Christe, Lux vera, et veritatis
perennis Fons.
Amen.

Monday. A meridie hora 4½

Δ. - We presented our selves redy for instruction receyving: and presumed not to call any good minister spirituall, but by humble prayer, refered all to God his good pleasure.

E.K. - The Golden Curten, which covereth all the Stone, hangeth still, but I here a voyce, or sentence, thrise repeated, thus.

- Sanctum, Signatum, et ad tempus.

Δ. - The sense here of, may be diverse wayes understode, and more than I can imagin: but which sense is to our instruction, wold I fayne know.

A voyce - Sanctum, quia hoc velle suum: Sigillatum, quia determinatum Ad tempus.

- E.K. Hard speches, but he could not perfectly discerne them.

A voyce - Ad tempus: et ad tempus (inquam) quia Rerum Consummatio.
All things are at hand.
The Seat is prepared.
Iustice hath determined.
The Iudge is not yet willing.
Mercy thrusteth it self betwixt the Divinitie: But it is sayde: The Tyme shalbe shortened.

- E.K. saw no creature: But the voyce cam behinde him over his hed: till now: when he espied one standing on the Table besides the silk clothe on which the Stone stode. He seemed like a husband man all in red apparayle; red hose, close to his leggs, a red iacket, a red buttoned cap on his hed; yea and red shoes.
He axed E.K. how he did, and E.K. answered, *well I thank god.*

Δ. - *By your apparayle, it shold seme you have somwhat to say concerning the Comons of this Realme, and not of high schole points or sciences. I am desyrous to know who sent you, what is your message, and what is your name: For a name you have peculier, as all Creatures els.*

Δ. - He paused a good while where uppon, I axed him, if he considered my speches.

- *I consider your speches, for you have left nothing behinde.*

E.K. - He kneeleth down, and semeth to say somwhat. His speche is quick, rownd and redy. He seameth to pray in a strange language: I perceyved these words among many other, *Oh Gahire, & Zudna gephna oh Gahire &c.*
His Cowntenance was directed toward the stone.

- Vestra, ~~sunt~~ non mea facio. E.K. - Now he standeth up.

All things have a name. Vide contra Tert. parte libri Cracoviensis de 30 Aeris exercitibus.

- *Hast not thow sayd, From whome commest thow? What is thy message?* [Δ. - He loked toward me] *And hast urged my name, saying, All things have a name: It is true: For so they have, by cause they are. Hast thow left any thing, unsayd?*

Δ. - *You reherse my speaches not onely in generall, but allso in particular. The will of God be done (to his Glory) for the rest.*

The somme of our Commanded observation.

- *My message is from him, in whose name thow hast desyred it, which hath sayd, Lift up thyne eyes, ~~behold I say~~ and loke unto, (behold, I say,) the Somme of my Commaundements: What[1] I am, Whose Ministers[2] you are, and (as, it is sayd before) To what[3] ende and purpose it is.*
Then cease to pleade, when Iudgement standeth in place. For all things

determined all ready. The 7 dores are opened. The 7 Governors have
Note .7.
allmost ended theyr government.
The Earth laboreth, as sik, yea sik unto death.
The Waters powre forth weepings, and have not moysture sufficient
to quentch theyr own sorrows.
The ayre withereth; for her heat is infected.
The Fire consumeth, and is skalded with his own heat.
The Bodies above are ready to say: We are weary of our Courses.
Nature wold fayne creepe agayn into the bosom of her good and
gratious Master.
Darknes is now heavy, and sinketh down to gither: She hath buylded
her self, yea (I say) she hath advanced her self into a mighty buylding:
She sayeth, Have done: for I am redy to receyve my burden.
Hell it self is a wery of Earth: For why? The Sonne of Darknes
commeth now to challendg his right: and seing all things prepared,
and provided, desyreth to establish him self a kingdome, saying:

Antichrist his saying in the spirit of Sathan.
We are now strong enowgh, Let us now buyld us a kingdome
uppon earth, and Now establish that, which we could not confirme
above.
And, Therfore, Behold, The ende.

Sorrows.
Whan the tyme commeth, the thy sorrows shalbe greater than the swetenes.
The sorrows (I mean) of that thow seest: I mean in respect of the
sweetenes of thy knowledge: Then will you lament, and wepe
for those, which you thowght were iust men.

Labor.
When you ernestly pray, yt shall be sayd unto you, Labor.
When you wold take mercy; Iustice shall say, Be it so.
Therfore, (I say) Thirst not over much: For fear least thy Capacitie be confownded.
Neyther move thow him, which hath moved all things all ready, to the ende.
But do thow that which is commaunded.
Neyther prescribe thow any forme to god his buylding.
All things shall be browght into an Uniformall Order.

Al. Lasky.
Whom thow sayest, that thow hast not yet Confirmed, Confirme with
good cownsayle. It is sayde, I have Accepted him.
Are not these Newes sufficient?
It is sayd, He shall govern me a people: of him self he can not:
Therfore let him beleve; and secondly Reioyce, That the Angel

Note: In Election.
of God. hath so governed him, That in election, he shall
govern him a people.
Desireth he to here of greater blessednes?

O King.
He hath allso sayd, Then shall it be sayd unto him, Ô King: It
followeth consequently, that He is called, and that, to a Kingly

Vide tamen de eius futuro casu in Actionibus de Lasko.
Office: For who soever is Annoynted in the lord, his kingdome
is for ever.
Will he be the Sonne of perdition? Let him, then, with his fathers, put on

Pride.
the garments of pride.
Desyreth he Newes: Tell him, thow hast prayed for him.
The Divel envyeth him and his estate.
Tell him, that I say so.
Say it is a shame for the kings sonne to committ theft:

Aliquo modo.

and for him that is Called, to do the works of unrighteousnes.
Studiest thow to please him? Give him sharp and holesom cownsayle.
For in him (I say), The state and alteration of the whole world,
shall begynne.
Woldest thow know, from whence I came? Thow shalt.
But, do it, Humbly, it is not my part, to meddle any furder than my charge.
But as it is sayd before unto the, So shall it come to pass.
Moyses had a rod whereby he was known, and the hand of God approved.
Let him use, therfore, to carry the rod of righteousnes abowt him.

Moyses rod. .7.
For we are seven: and in us is comprehended that rod, wherewith
Moyses wrowght.

Sanctum Signatum Ad Tempus.
As it is begoone, so I ende. What ye see here, is holy [pointing to ye .....],
and by him Sealed: and for, and untill a tyme.
Therfore use patience herein, untyll the time that it is sayd unto the.

Our Watch Word: vide, Iulii 3.
Venite, Videte, (et loquimini) Iudicia mea.
He that sayeth thus (I speake of my self and as concerning), my message

Murifri my Kalen=der.
is æquall with the greatest Angels: and his name is Murifri.
Thow hast written my name, and I am of thy Kalender: by cause thy
Kalender is of God.
In the growndes of all thy Tables, thow shalt fynde my name.

Δ. - I ~~never~~ remember not any such name written by me, but it may be conteyned
in some new composition, or collection.

Mur.- It is true. For, if thow hadst remembred all ~~things~~ those things, which
thow hast written, then shold not my message nede.

Δ. - Yf I might, without offending you, I wold move two petitions unto you: one concerning
the Sowle and an other, concerning the body: Concerning the Sowle, is for
one Isabell Lister, whome the wicked enemy hath sore afflicted long, with
dangerous temptations: and hath browght her knives to destroy her self withall:
she resisteth hitherto, and desyreth my helping cownsayle: which how small
it is, God knoweth. The other, is, of an other woman, who hath great nede
and is driven to maynteyn her self, her husband and iii chyldern by her hand labor: and
there is one, who by dream is advertised of a place of Threasor hid in a cellar,
which this woman hath hyred thereuppon, and hath no longer tyme of hyring the sayd cellar,
but tyll mydsommer next: She, and that dreaming mayden digged somwhat and
fownd certayn tokens notifyed unto her, but so left of: I wold gladly have your help
here on, yf it pleased god.

Mur.- I answer the. I will come agayn sone: and thow shalt receyve a medicine
which I will teache the to work help in the first. The second is Vanitie:
for, it is not so: but to the entent, that, after great hope of this world hath
infected the weaklings mynde. Desperation might have the more open and ready
entrance: But yet she shall be cumforted for thy sake. Δ. - The prayse be unto god.

Mur.- I Go. One thing I have to say: Be faithfull in all things.
I have sayde.

Δ. - I prayed, and gave thanks hartily to God for his Mercies and graces, and so rose up.

Δ. - Then he sayd, Write M, 49 under: V, 43 under: R, 35: I, and 47 under,
F R I This shall lead the to my name. He that sent me, be
9 33 42 amongst you. Δ. - Amen Amen Amen.

* * *

Δ. - Note: In Tabula Collecta, (which I first gathered of the 49 good Angels) I toke the
third letters out of the names: it is to wete, oute of the 49th name and the
47 9 33 42, which agree very well with the letters: but the
five and thirtith name, did not yeld R in his third letter: Therfore I am ..... in the .....

Monday after supper 1583 Iunii 3.

Δ. - After supper, as we wer togither in my study and attending somwhat the return of the good Messager Spirituall, and sayd that he promised to come agayn. Suddenly he appeared and answered.

Mur. - *So I am. Write* 7· 30· 25· 44· 37· 35· 46. *To the first, S: to the second, O: the third L: the forth G: the fifth A: the sixth R: the seventh, S.*

Δ. - *That maketh* SOLGARS.

Mur. - *Ad the first and last member togither: it maketh 53. Let that be the Centre to the rest.* Δ. - *To be put in the Centre of the Heptagonum.*

The Grownd hereof is to be fownd in the Third Table

Mur. - *So.* *The Grownd hereof is to be fownd in the Third Table* *in the first boke. I mean the thirdth of the seven: the Table of BB &c, being the first.*

The thirdth Table in the first boke.

My name is allso to be fownd in the same Table

Forme this uppon a plate of lead: It prevayles as a Cure agaynst such Infections.

My promise is done.

Δ. - *How is this to be used?* Mur. - *Use it uppon the bodie molested. Adding the letters of her name in a small circle on the bak half: not the letters in theyr forms, expressed, but the numbers of such letters.*

Δ. - *We know not how to number her name in our letters.*

Mur. - *Take them out of the second Table (Any Table els, of the seven will serve). So that thow take the numbers as thow findest them placed with the letters.*

The second Ta=ble did not serve and therfore I used the seventh where all the letters might be had.

Δ. - *How is this to be used abowt her body?*

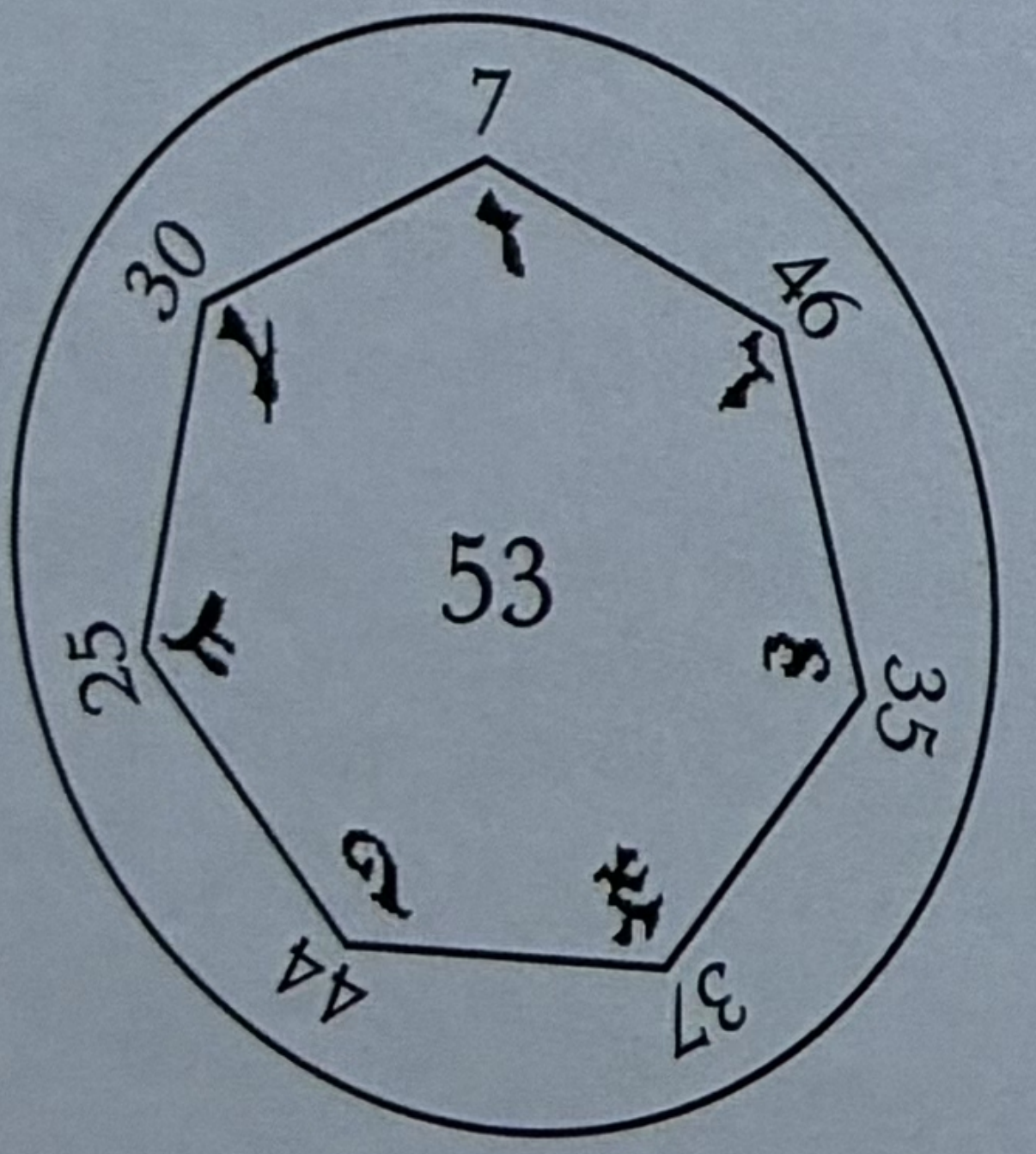
Mur. - *As by discretion shall be thowght best. It prevayleth sufficiently. So it be done. But this far I teache the: and this as concerning Nature.*

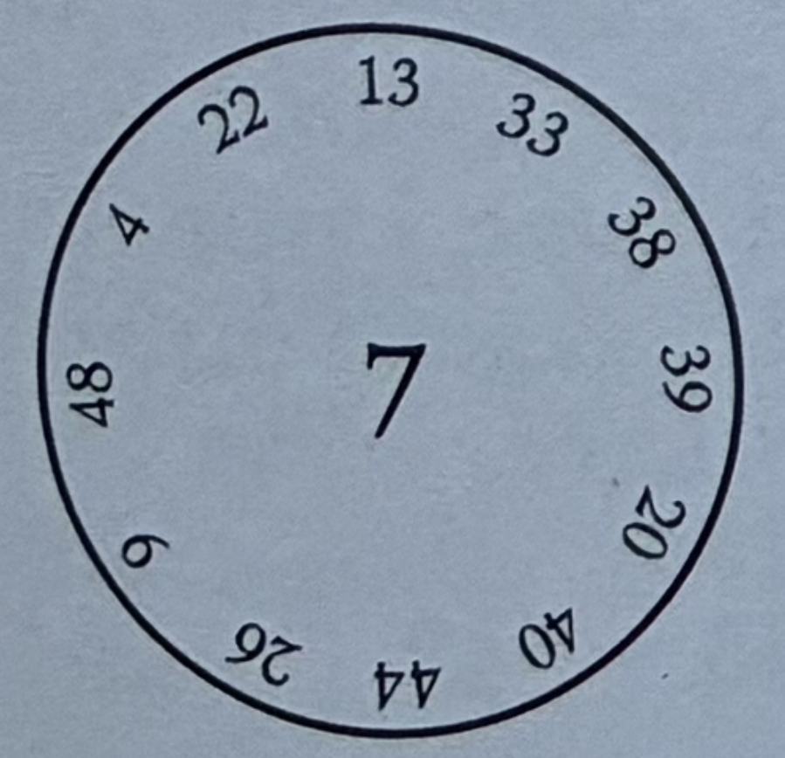
The Helth of him, which sent me, be amongst you.

Amen.

Δ. - Gloria et gratiaru*m* Actio perennis sit Deo n*ost*ro
Omnipotenti, Vni et Trino.
Amen.

The forepart of the Lamin.





Isabel Lister
The back part of the Lamin.

Wensday. a meridie: circa 2^{am}. 1583

Δ. - E.K. had bin ever sins 9 of the clok in the morning in a mervaylous great disquieting of mynde, fury and rage: by reason, his brother Thomas, had browght him newes that a commission was out to attache and apprehend him as a fellon, for coy*ning of mony: Secondly that his wife was gon from Mistres Freemans howse at Blokley: and how Mr Husey had reported him to be a cosener, and had used very bitter and grevous reports of him, now of late: and that his wife was at home with her mother at Chipping Norton. Where uppon I considering this great disorder and incumbrance toward him, externally, and his greater offending of God, with his furious impatience internally: and remembring the whole premisses, of God his servyce to be performed by us two (yf we wold be dutifull servants to his divine Maiesty). I was towched with a great pang of compassion, both that any Christian shold use such speches as he used, or be of so revenging mynde, and intent as he shewed him self to be: and allso in respect of my own credit to be browght in dowt for embracing the cumpany of such an one, a disorderly person: and Thirdly, that the good service of god, might hereby be taken from our two execu=ting, to our great danger both in body and sowle: Therfore to do my duty, as a man resolute, (uppon our uniti*ng for gods service,) to do for him, as for my self: I Made God my refuge for comfort, cownsayl, and help, in this great affliction and Crosse of Temptation. Whereuppon after my vehement and humble prayers, for the forsayd purposes, This voyce, was herd of E.K.

* A mere untruth in whole and in every part thereof: and a malitious lye.

* Amicorum omnia communia.

I had (uppon some resonable respect) set the Shew stone with the mysterie in it, on the Table, by him ·EK·, allso.

Voyce - *Let the Dowghters of light take up theyr garments, Let them open the wyndows of theyr secret chambers: for the voyce of man hath sayd: O shew thy self to be a god: yea performe that, which thow hast allready promised: Gather your vestments to gither: for, those that are sik, have nede of help: you are the Children of pitie: and in the loynes of compassion, do you dwell. For I have sayd, you are: And I have sayd; my Determination shall not fayle: allthowgh with the Sonnes of men, my Determinations may be undetermined. Com gather up your garments, for the Cankers are ripe, and the biting worme seketh to knaw into the lilie. He hath sayd, Let me prove them, for they are not Iust: yea let me towche them, for they are unrighteous: I have graunted him powre, but with out prevayling: I have given him Weapons, but they are not sharpened: His fingers shall defyle, and yet not deface. For I have appointed him a night, and have prefixed an ende thereunto: to the intent, it may be known: That thus far I have stretched his mowth.*

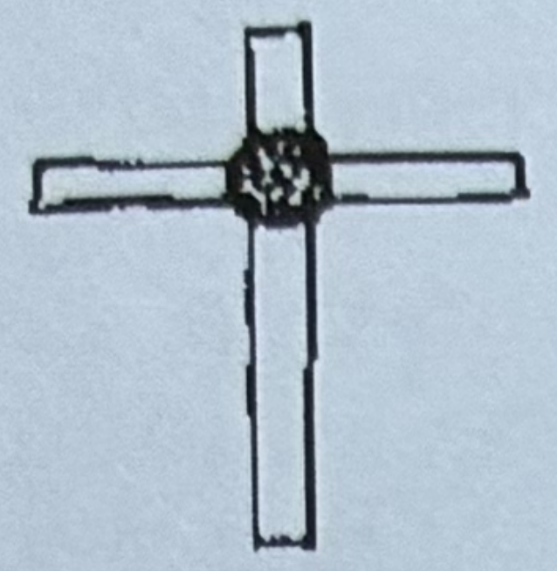
Note of De=termination undetermi=nable.

Note Tentations by the Byting Worme.

E.K. - I heare a noyce abowt the shew stone, very great: as thowgh men were beating down of mud walls; the thumping, suffing, and cluttering is suche.

A Voyce - *Arise, I say, for I will be revenged against the skorning of those, yea of those that are sucklings.*

Δ. - After a great silence and pause, appeared one on the Table (without the skyrts of the silk sarcenet) like a woman: having on a red kyrtell: and above that a white garment like an Irish Mantell: On her hed a rownd thing like a garland, grene: and like a Coronet under the garland, but not perfectly to be discerned. On her brest a pretious stone of white cullour: and on her back, an other pretious stone: Both which stones were set uppon a Crosse, in the very centres of the Crosses, thus:



Δ. - *Your externall apparell (you dowghter of Light), you perceyve that we have somwhat Noted: But by the Powre and mercy of the eternall light, we trust and desire to understand somwhat of your internall vertue.*

She sayd - *What, do you think, I am a Iuellers wife, by my apparayle?*

Δ. - *We deme you to be the Messager of him that hath for Mankinde purchased the Iuell of Æternall bliss, by the incomparable Iuell of his most pretious blud.*

A voyce out of my oratorie behinde me. - *Will you have this to?*

Δ. - After a prety while sylence: I sayd, *We expect the execution of the purpose for which you are sent.*

She sayd - *It is written, that Pride, was the first offense.*
Githgúlcag *knew not him self.*
Therfore he was ignorant.

[E.K. - She is much fymbling abowt the stone on her brest and regarding it.

E.K. - Now she talketh with other, whome I see not: her talk is very short and quick: but I can not perceyve what she sayeth.

She - *Read what I have sayde.* Δ. - I red the former words.

She - *You will graunt me, that Pride, is the greatest Synne.*
Pride was the cause he knew not him self.
Therfore, Pride is the cause of Ignorance.

Δ. - *The Argument is good.*

She - *Ignorance was the Nakednes, wherewith all, you were first Tormented.*
And the first Plage that fell unto man, was the want of Science.

E.K. - Now she speaketh to other again, who appeare not: and they seme to answer her agayn.

She - *The want of Science hindreth you from knowledg of your selves.*

E.K. - She loketh uppon $\overset{\Delta}{\text{you}}$, and smileth, and now she speaketh to the unseen people againe.

She - *Who so ever therfore knoweth not him self, is Prowde.*

Δ. - *God help us to know our selves, for his honors sake.*

E.K. - She loketh uppon $\overset{\Delta}{\text{you}}$, and smileth.

She - *You have time enowgh, and therfore we may take leysor.*

Δ[I made spede to write.

E.K. - She talketh againe with her invisible Cumpany.

She - *Pride is rewarded as Synne: Ergo the first Offender was damned.*

She - *What say you Sir?* [speaking to E.K.]
What difference is betwene your mynde, and Pride?

E.K. - *Wherin am I prowde?*

She - *In the same, wherin the Divel was first Prowde.*
Who glorified the Divel?

E.K. - God. Δ. - *God Glorified not the Divel: but before he became a Divel, he was in glorie.*

She - *The abusing of his glorificaion, made him a Divel: So, the abusing of the goodnes of God toward this man, may make him a divel.* (A Divel.)
The works of the Spirit quicken; the doings of the flesh, lead unto destruction.
Art thow offended to be called a Divel?
Faith. *Then extoll not thy self above thy Election.*
No man is elected by propre name, but according to the measure of his faith.
And this faith is lively; and hath a quickening Spirit in it, for ever.
In dede thow art Ignorant: and therfore thow art sufficiently plaged.
Why dost thow boast thy self, and say, This I can do?
The Reedes pipe, but it is long of the Wynde.
And herein thow shewest that thow knowest not thy self, for that thow art Prowde.
Pray, therfore, that thow mayst have understanding, and Cast away Pride,

yf thow wilt not be cownted a Divel.
By true understanding you lerne first to know your selves: what you are: of whome you are: and to what ende you are.
This understanding causeth no selflove, but a Spirituall selflove.
The understanding teacheth no blasphemie.
The understanding teacheth no fury.
It teacheth a man to be angry, but not wrathfull.
Wrath. *For we may be angry, and not offend. Wrath is to Damnation.*
Therfore considering that Damnation was the ende of the first, which was Pride: and Ignorance the ponishment of the second (which is very lothsome).
Pray unto God, thow mayst avoyd the first, and be unburdened of the second.
Consider, by whome thow art cownsayled, and of whome the Cownsayle is.
With us there is no cause of offense: neyther is this cownsayle given with a weak mowth.
Wilt thow be well rewarded? Why studiest thow not, to do well?
Woldest thow be one of the Chosen? Stand stiff and be contented with all Temptations.
Is God a God of Iustice? E.K. - *It is true.*
Be thow therfore a Iust servant.
No man enheriteth the kingdome of Æternitie, withoute he Conquer in this world.
No man can challendge iustly a reward, withoute he be a Conqueror: or do the works of Iustice.
Doth the Divel persuade the? Arme thy self agaynst him.
Doth the world not like of the? It is for two causes: eyther for that thow livest well, and not as a worldling: or els bycause Thy Wyckednes is such, that the world wondreth at it. Yf thow be in the first, Reioyce: For Blessed are those, whome the world hateth. Whan they laugh at thy Godlines, Be sorry, and grieve thow, at theyr sinfullnes.
Yf Thow offend in the second, Fly hastily from the world: Tell the world, what thow hast of hers: And let her be asshamned, that thow knowest her.
Ys thy flesh, stiffnecked? Fast, and pray: it doth avoyde Temptation.
Be sorry allwayes. *Be sorry allwayes: For in this world, there is nothing to reioice at. For, Synne onely, provoketh to sorrow. Whether it be of thy self, or of an other.*
Her Attyre expownded. *Be stiff agaynst Temptations. For who so ever is not armed as I am, shalbe vexed with the weapons of his adversarie. My Garland, is Godlines: My Brestplate, is Humilitie: and uppon my bak I weare patience.*
The Attyre of Spirituall Creatures. *These do I weare to the intent I might shew you, what you shold weare.*
But as these things are placed in theyr crosses, So do the Crosses allways follow them that weare them.
Art thow punished as an Apostle? Reioyce, it is a happy Cross.
Art thow vexed as a Tyrant? Thank God, it is in this world. For blessed are those, that are promised here, to the intent theyr Synns may be forgotten hereafter.
I perswade of the Contrary: Be humble: Seke true wisdome: Then are you truely fashioned according to your $\overset{\text{maker}}{\text{Former}}$*, and shall rest*
Good Angells. *with us, with Halleluya, in heven.*
I have cownsayled, I have done my message thus far.

Δ. - *Your cownsayle is perfectly good: and your Message mercifull.*
His name be praysed and glorified that sent you. Amen.

Δ. - *As you, were called hither, by the name, of Dowghters of Light: So this other Day, there*
was one sent hither (of that blessed Cumpany) who was accownted a Dowghter:
and had six sisters more: That dowghter her name, was Madimi: So of your
name we are desyrous to be informed, for distinction and Instructions sake,
in the trade of these mysteries.

She sayd - *It is good, to know my name: to see, whither it agree with my doctrine.*

E.K. - *What can you (for all your ~~accusation~~ exhortation) accuse me of?*

In dede, I thank you very hartily for your exhortation and good Cownsayle:
But how uniustly I am misused at Huseys hand, and so provoked
Husey.
to this extreme affliction of mynde, and sundry unsemely speches. Be you
Iudge betwene Husey and me.
She sayd - Who so ever hath committed Synne, and is not reconciled shall have the
reward of a Synner: There is a dubble Reconciliation: The one
is with God: The other with the Conscience. But this man is not
reconciled in Conscience, (repenteth not his wickednes,)
whereby, it followeth he can not be reconcyled with God. Ergo he
must be rewarded as he is
The reward of Synn, is to be absent or rather to be banished, in this
world, from the Societie of God his good Angels:
So it falleth out to Regions and Cuntries, Cities, Kings and Subiects,
Authorities and theyr officers: Whan (I say) they are estranged, with
Good Angels our kepers.
absence of theyr appointed and good kepers.
Therfore it proveth, that the Divel is most with him, and neerest with him.
Whome the Divell is a Lord of, he useth as his servants: and where his
service may be greatest done, there is he most alledged. His subtilties are
principall and great. And by these reasons I prove that Husy is easy
to be infected, eyther with envy, mallice, sklaunder or dishonor of Gods word.
Iohn Husy.
This is one of these Assalts, that is promised shold assalt you.
Who is to be blamed, he that consenteth, or he, in whome the Procurement
is? Thow didst ~~cause it: and dis didst chuse him~~ consent, and chuse him
for a companion. Be not therfore Angry at his mallice: for the fyre that
is, thow hast browght in with thyne own hands.
To measure the enemy his industrie, is impossible: To loke into his subtiltie
is more incredible.
The Reward of good Life, is great: But the fylthynes that Synne carrieth
with it in this world, and leadeth with it into the world to come, is most
horrible.
Is it not sayd, That a Skyrmish shall be, (and that great:) but you shalbe
conquerors? It is written: it is true, and shall never be overthrown.
So mighty is his strength that hath armed him self with it.
In the serpents belly, there is nothing clean: neyther with unhonest persons
(ungodly I mean) is there any pure Societie. Light agreeth not with
Darknes: Nor vertue with vice.
Our uniting.
Therfore be you of one, and in one, that you may agree and
have the rewarde of One.
Behold, It is sayd, I will put bownds betwene the Iust and the Iniust:
I will suffer the enemy to sow discord, to the intent that those that are
my people, may be separated, and have a dwelling by them selves.
The Necessitie of Sathans working against man.
Peruse the Scripture: it is allwayes seen, that the Spirit of God forceth
Sathan, in spite of his hed, to separate the evill from the good, by Discord.
De futuris, nisi Iussi non pronuntiant Boni Angeli.
{ And herein the Divell worketh against him self. We Good Angels
kepe secret the mysteries of God. Things that are to come, we
allwayes kepe close: with this exception, The forme of our Commaundement.
A Commision out for Kelly.
Truth it is that a Commission is graunted, not onely to enquire of the, but
allso to attache the, and that by the Cownsayle: Yf he go down, he
shalbe attached. Therfore Tempt not God.
Δ. - But if he tarry here: and his being here so known as it is, it is likely
that he shall be attached here: to my no small grief, or disgrace: what
is your cownsayle herein?
She sayd - { It is written: Miserie shall not enter the dores of him, whome the
Highest hath magnifyed. Dixit: et Dico: et dictum sit.
The World shall never prevayle against you.

The boke the skroll and the powder.
Δ. - In respect of the boke the skroll, and the powder to be communicated, what is your
Iudgment or mynde, seing whan he was comming from Islington with them
he was thretned to be pulled a peces, yf he cam with them to me.
The boke fownd.
- All that is spoken of, is in very dede, vanitie. The boke may be used to
a good purpose.
They were wicked ones.
But as these things are the least part of this Action, so are they not much
to be loked after.
The Powder.
Δ. - As concerning the powder, (I beseche you,) what is your knowledge of it?
- It is a branche of Natures Life.
It is appointed for a time, and to a purpose.
Δ. - As concerning the earthes of the eleven places, being with expedition fownd.
What is now to be done with them?
The ·11· Erthes.
- It was a foresight of God: Yf they had byn there now, they had utterly
perished.
Δ. - Ô Iesu, that is a mervaylous thing.
- Helas, that is Nothing.
Δ. - By Nature they could not have perished in so short time.
- I have sayde.
E.K. - Tell us your name.
- Yf you will remember my cownsayle, I will tell you my name.
E.K. - Your cownsayle, was by pecemeale told me, that I can not remember
it, but in generall.
- You do, and have, and I am almost HATH.
Δ. - I understand you to be ATH, in Sigillo Emeth.
ATH - So am I in the number of Gods Elect.
Δ. - Shall I not make meanes to Mr Richard Yong, as one of the higher
Mr Richard Yong.
commissioners, to do my companion here some good?
Āh - Trubble your self, when you nede. E.K. - She spake this somwhat sharply.
Get your frendes to signify down, good report of you.
Come not there, in many yeres.
Δ. - As concerning my writing of the holy boke, how shall I do, by reason of
the perfect writing it in the due Characters? Seing many ~~things~~ words
are written so, as the pronownciation and the orthographie, do hardly
seme to agree?
Āh - You shall have a Schole Master sufficient to reade unto you.
Δ. - Whan shall I begynne?
Āh - Let him lead you to that, who is within you.
Δ. - As concerning Isabell Lister, who is vexed of a wicked Spirit, how
well have I executed that which was prescribed me: or how well
doth it work?
Āh - Frende, it is not of my charge.
Remember the true path, that leadeth unto true honor,
where there sitteth a True and Iust GOD: who graunt you his
Direction, and establishment of perfect life.
Δ. - Amen Amen Amen.
E.K. - She is gonne.

Iunii 9, Sonday: a meridie. hor 5^{am}.

Δ. - Very long I prayed in my oratory and at my desk to have answer or solutions of diverse dowtes, which I had noted in a paper: and which dowtes I red over distinctly: They concerned the preparation of things abowt the Table of practise, and other things abowt my Lamine and stone. But answer cam none: neyther in the stone did any thing appeare. No, Not the golden curten, but the stone was of his naturall Diaphanitie. But I held on in pityfull manner, to request some, advertisement, yf for any our Trespasses or offences, this unloked for alteration from former dealing, had happened &c. At length a voyce cam from behynde E.K. over his hed, and sayd thus:

A voyce - *The Iudgments of our god are most profownd and hard, in*
Silence. *the understanding of man. There is Silence above: Let here, (Therfore) be Patience amongst you.*
I have sayde.

Δ. - Uppon this Answer, I began to discourse of diverse causes of this silence and diverse manner of silences: And in the ende I becam in a great and sorrofull heavines, and feare of the wrath or displeasure of god conceyved for some our misbehaviour toward him, since our last dealing. Whereuppon I prayed long, at my desk standing, for Mercy, Cumfort, Cownsayle and some exposition of the former sentence. After a long tyme thus passing, there appeared one, on the very top of the frame of the Shew Stone, much like Michael, who sayd:

- *Write: for I must be gon.*
Silence there is in heven: for the Governors of earth are now before the Lord. The doings of theyr seates ar now disclosed. Every thing is NOTED: For that God will be righteous in all his doings.
There is not this day, any one that governeth the people uppon earth, but his government is disclosed, and his government is set open, and his faultes revealed.
They, without number, Cry: Lord let thy vengeance come.
The Earth sayeth: Be it so.
Sathan. *Sathan is before the Lord: He hath garnished him self with garlands as a Conqueror: and what he sayeth is wonderfull. Therfore shall the Lord open his mowth and curse the earth and all Living creatures. For Iniquitie hath gotten the upper hand: Publikly the* $\overset{\text{states}}{\text{state}}$ *of mankinde in the world are condemned.*
Violls ready. *We are all Silent, and ready with our Violls, to powre out the wrath of God uppon them, whan he sayeth, BE IT SO. Therfore, Be you Patient. For, our Patience, is an universall silence. We loke for the mowths of Iustice: But Lo: The Lord sayeth unto the Lord: Lift up thy eyes (Ô God), Behold the dignitie of thy workmanship, yet Suffer*
Yet a while. *for a while: I have a people that will forsake theyr cruelty, and put of theyr garments that stynk of abhomination,*

in whome thy name shall be magnified, and our glory in heven more exalted. But as thow willt, So be it.
Behold, I speak in body, bycause I Tremble at the force of thy great Indignation. Notwithstanding we will what thow wilt.
Yf therfore these wonders be so great in heaven, wonder thow not at our Silence. Therfore, Be patient, and say unto the Earth, Why gronest thow, so hard: or, why is thy body so rotten: Hast thow not iustly deserved these things for thy Iniquitie?
I say, yf you be partakers of these Secrets, How much more shall you be partakers of that swetenes, which is the eternall dew, and very bred it self, of life?
So.

E.K. - He is gone.

Δ. - I prayed a prety while after, with thanks giving &c.

Soli Deo nostro omnis laus Potestas et
gloria in sæculorum sæcula.
Amen.

Iunii 14. 1583. Fryday. A meridie hora 4½

Δ. - The Golden Veale or Curten appeared covering the whole stone: whereas all other veals and curtens, before did use to cover but the more part or those things which were the standing implements of the Action for that tyme. This appeared assone as he loked into the stone. I made long and often prayers, of thanks giving, callyng for grace, mercy, and wisdome: with such particular instructions, as I had written down the Dowtes, requiring light or resolution in them &c. At length appeared a woman, like an old mayde, in a red peticote, and with a red silk upper bodyes: her here rolled abowt like a Scottish woman: the same being yellow: She stode aside from the grene sarcenet belonging to the stone, and she sayd:

- *God spede, my frendes.* Δ. - *A good greting: to wish us spede by him; Amen.*

E.K. - I never saw this woman before.

- *Yt may be you have sene me, but my apparell may alter my fashion.*

E.K. - She seemeth to go in a great path before her, very spedily.

Δ. - *I pray you, whether make you such a spedy Iornay?*

- *I am going home, I have bin from home this Sevenight.*

Δ. - *Distance of place can not protract tyme in you Iornay Homeward.*

Δ Mary my mayd had angered me on Thursday night, with her undue speche.

- Iesu, *Now he will be angry with me, as he was with his mayde. Every Action not yet effected, whether is it, at home, or from home?*

Δ. - *God graunt you than, to make spede, Homeward, and to our Home: and all we, to the home, where the Highest may be well pleased.*

- *So, So: you talk to wisely for me.*

Δ. - *God make me to talk wisely, in dede: and God take all vanitie from my hart.*

All Worldly Wisdome vayne. - *You may think me a vayn huswife, to be going thus long. But by me you may perceyve, How vayne all worldly wisdome is. I am in a better case then many are: For thowgh I be from home, yet am I going home. Some there be, that neyther have Home, neyther can go home.*

E.K. - Now cometh a goodly tall aged man, all in blak, with a hat on his hed: He hath a long gray berd, forked. He sayd to the mayd thus:

Old man - *Whether go you mayde ?*

Mayd - *Belike Syr, you may be some kyn unto these men, for they are allso desyrous to know, whither I do go.*

Old man - *Me thinks I shold have known you affore.*

Mayd - *Yf you knew me before, you may the easyer know me now.* Old man - *Where have you bin ?*

Mayd - *And if thy Gravitie, were as good, as thy auncient dissembling, I wold tell the.*

Old man - *These words be very large, what is the cause. Thow wilt not be acquainted with me (I never did the any harme) and I have desyred to be acquaynted with the a long tyme.*

Mayd - *With counterfeat gravitie, I will never be acquaynted: Neyther thy age, and thy fa..... nor thy heares, nor the sobrenes of thy countenance can move me to any acquayntance: For that, thow never delightedst in True Wisdome.*

Old man - *Then go your way, like an harlot.* Mayd - *Yf wicked words do prove an harlot, then thow hast iudged thy self.*

E.K. - Now she goeth on forward: and the old man is gone out of sight. There appeareth now an yong man, sitting on the side of a dyche: and to him she sayd:

Mayd - *What ayleth the to wepe ?*

Yong man - *I wepe for thy discourtesy.*

Mayd - *Thow canst not move my patience: No (I say) thow canst not move me to pittie.*

E.K. - She lycketh his teares, and sayth:

Mayd - *Every thing els hath some saltnes, but here is none.*

Yong man - *Ô I pray the do something for me.*

Mayd - *Ô, To qualify these teares, is no other, then to dry rotten hemp with a mighty fyre.*

Yong man - *I will see the hanged, before I will wepe any more.*

Mayd - *Every thing, commonly, teacheth of it self.*

E.K. - The yong man went away, stamping and angry. And now she is come where a multitude of yong children are. There is much meat on a Table, and the childern being not high enowgh to reach it, pull this mayd by the clothes, and point to the meat. She goeth rownd abowt the Table, there is but one dish uncovered, and that semeth to be like Dew. She putteth her fingers into the dish, and letteth the childerne lik: and they fall down deade.

Mayd - *Blame Iustice, and not me: For if the childern had ever tasted of this meat before, they might have contynued.*

E.K. - Now she meateth a thynn visaged man, very feble, who staggered on his staff, and he sayd:

Feble man - *Help me, for Gods sake.*

Mayde - *I will do my best.*

E.K. - As she cam toward the man, the man fell down: She heaveth him up: and agayn he falleth down: and she listeth at him still.

Mayde - *Good will formes, but the matter is not sufficient. This is long of thy self.*

Feble man - *Ô, I say, help me.*

Mayd - *It is to late, to help the: I cam this way, many times before, and thow never sowghtest help at my hands. It is written: He that desyreth not help, tyll he be helples, shall be voyde of the benefyt of an helper.*

E.K. - This feble man goeth away, and she departeth from him. Now she commeth toward a man going up an hill: who had torn all his cloathes of, with brambles and bryers: There stand a great many Mawmets, little ugly fellows, at the top of the hill, who throw stones agaynst him,

and so force thys clyming man, (or goer up the hill) to tumble down agayn to the fote of the hill. The skyn doth seme to be of his hands and his feete, and they very raw, wyth his excessive travaile, with hand and fote, up that hill. Now there appeare men eating meat below at the fote of the hill: who offred him meat to eat. But he laboreth up the hill agayn: One of these men sayd: *Come, let me bynde up thy feete.*

Clymer - *Unto him that hath no werines, there belongeth no sorrow.*

E.K. - She standeth and veweth him.

The Clymer - *I pray you help me.*

Mayd - *It is impossible for the to get up here.*

Clymer - *Of my self it is: I will never be of the mynde, It is impossible.*

Mayd - *Come on, I will do the best, I can.*

E.K. - She leadeth hm over stones and rocks.

Mayd - *Thow willt be knocked in peces, ere thow come to the Top.*

Clymer - *Do you your good will, I fele no harme.*

E.K. - Now she leadeth him in a place where springs, quickmyers and bogs are.

Mayd - *Suerly thow art best to go down: for thow wilt be drowned.*

Clymer - *I pray you help me, I will go as long, as I may.*

E.K. - He goeth forward: and synketh allmost to the throat.

Mayd - *It is deper on the farder side. Thow were best to go down agayn.*

Clymer - *I fele the grownd hard under my feete: I will not yet despayre.*

E.K. - Now he cometh out of those depe places, and he seemeth to come to a place like the bottom of a hedg, where stand stif thornes, piked upward, very sharp.

Now come two or three handsome fellows and sayd, *Alas, let him tarry here, and drink: we will lead him up an other way to morrow.*

Mayd - *Farewell.*

Clymer - *I pray you leave me not so, let me go with you.*

Mayd - *I must nedes be gon: I cannot tarry for the.*

Clymer - *I am yet neyther hungry, nor thursty: and fele no werines: why (therfore) shold I stay ?*

E.K. - He goeth as thowgh the Thornes pryckt him, and gryndeth his tethe for payne.

Now they are come to a fayre place: and then she sayd to one.

Mayd - *Fatch meat and drink and cloathes, and cure his wownds: for unto the belongeth the Felicitie of this place: For, neyther from the highest to the lowest, is there any whome I pitie, but such as this is.*

Labor impro=
bus *om*nia vincit.

Clymer - *I know not, how I shall use these things.*

Mayd - *The true heyres, have allwayes discretion.*
To the it belongeth: and for the it is prepared,
use it therfore withoute offense, as thyne owne.

E.K. - Now, both he and she go into a castell, and the dores are shut after them: and she commeth out agayn.

Mayd - *This is written for your understanding: Let therfore your eyes be opened, and be not blynde. Neyther forget what hath here byn opened.*

☞

Δ. - *We perceyve that* Felicitatis via, ardua est, et multis obsita difficultatibus et periculis, sed constantia et patientia pervenitur ad Fælicitatis arcem. *Which we beseche the almighty God to graunt unto us.*

Δ. Note 42 or 49 dayes, remayning tyll the first day of August next inclusive.

Mayd - *Well: I will be going, tyll you have supped: and then I will tell you more of*
my mynde. It will be, yet, six or seven wekes Iornay, before I can get home.
Δ. - Sit benedictus Deus *noster*, nunc et semper. *Amen.*

After supper, we stayed a while, being come to the place: and thowgh
nothing was seen or hard, yet I spoke assuring my self of the presence
of the forsayd mayd, thowgh as yet to us insensible.

GALVAH. Δ. - *We wold gladly know your name.*
Mayd - *My name is* Galuáh*: in your language, I am called* Finis.

E.K. - She now suddenly appered, as she spake this.

Filiæ Lucis Filiæ filiarum.

Δ. - *That,* [Finis], *is* Latin. Gal. - *I.*
Δ. - *You are None of those that are called* filiæ lucis*: or* filiæ filiarum.
Gal. - *No.*
Δ. - *You will not be offended yf I propownd a Dowt, somwhat impertinent*
matter in hand, yet of importance, for us to here your iudgment in the same.
Tritemius *sayeth that never any good Angel was red of to have appeared* forma
muliebri. *I pray you to give us an answer to these so great a clerk his words,*
which are to be red in his little boke Octo Questionum Maximiliani Cæsaris, and
there, Questione sexta: Sancti autem Angeli, quoniam affectione nunquam
variantur, uniformiter semper apparent, in forma virili. Nusquam enim
legimus Scriptum, quod Bonus spiritus in forma sit visus muliebri, aut bestiæ
cuiuscunq*ue*, sed semper in specie virili.

An Angeli boni in forma fæminea aliquando appareant.

Gal. - *You think then, I have some understanding.*
Δ. - *Yea: God knoweth, I do.*
Gal. - *First it is evident, that the Spirits of God, are incomprehensible to*
those that are theyr Inferiors: For the higher order is incomparable unto God.
And by degrees, those that are theyr Inferiors, are allso incomparable unto
them. It followeth, Therfore, that in respect of that degree, in Angels
things are incomprehensible: Angels (I say) of them selves, neyther
are man nor woman: Therfore they do take formes, not according to any
proportion in Imagination, but according to the discrete and appliable will
both of him, and of the thing wherein they are Administrators. For,
we all, are Spirites ministring the Will of God: and unto whome?
Unto every thing within the Cumpas of Nature: Onely to his glory and
the use of man. It followeth, Therfore, Considering that we minister not
of our selves, that we shold minister in that unsearchable forme, within the,
which our executions are limited. But, yf Tritemius *can say, that*
Woman allso hath not the Spirit of God, being formed and fashioned of
the self same matter: notwithstnding in a contrary proportion by a degree:
Yf Tritemius *can separate the dignitie of the Sowle of woman from the*
exellency of man, but according unto the forme of the matter, then might his
argument be good. But bycause that in man and woman there is ~~preparation~~ proportion
of Sanctification in æternitie: Therfore may those that are the æternall
ministers of God in the proportion of Sanctification, take unto them the bodyes
of them both: I meane, in respect of the Forme. For as in both, you reade
Homo*, so in both you finde, one and the self same dignitie, in internall matter*
all one. But Tritemius *spake in respect of the filthynes (which in dede*
is no fylthynes) wherewithall women are stayned; and by reason from the naturall
philosophers: as a man tasting more of Nature, in dede, then of him
which is the Workman, or Supernaturall Master. He (I say) concluded his
Naturall Invention.
In respect of my self, I answer Tritemius *thus: I am* finis*: I am a*

Angeli ex seipsis neq*ue* mares, neq*ue* fæminæ sunt.

Angelorum Ministeria.

Hic
Hæc > Homo.

Galuah × Finis.

Apparition in the form of a woman.

Wisdom always in a womans garment.

Tritemius reward.

beame of that Wisdome, which is the ende of mans excelencie.
Those allso that are called Filiæ *and* Filiæ filiarum*, are all comprehended*
in me; and do attend uppon true Wisdome: which, yf Tritemius
mark, he shall perceyve, that True Wisdome is allwayes paynted with a
womans garment. For, then the purenes of a virgin, Nothing is more
commendable.
God, in his Iudgment, knoweth, how Tritemius *is rewarded.*
Yf you think, these arguments, be not sufficient, the one in respect
of the first grownd, the other in respect of the measure of my name,
I will yet alledge greater.

Δ. - *These arguments do satisfye me: but to have wherewith to stop*
the mowthes of other, who mowght use cavillations uppon such matter,
it was somwhat nedefull to have hard your Iudgment: Whereas in
dede our own affayres in hand, are rather to be followed at this present,
and of greater arguments or instructions in this matter, I trust hereafter
to have understanding: But as now, I chefely regard our Actions
in hand ∴

Gal. - *Begynne the boke, the next Tuesday.*

My self wilbe thy Director and, as my name is, so will I lead unto the ende.
All other things use, according to thy Iudgment, and proportion of his Spirit that
guydeth you. Δ. - —
Gal. - *I my self will be the finger to direct the.*
Δ. - —
Gal. - *The finger of god stretcheth over many mowntaynes.*
His spirit cumforteth the weaknes of many places.
No sense is unfurnished, where his light remayneth.
For, understand what I am, and it is a sufficient answer.
Δ. - *At the begynning to write the boke, shall I require your instructions?*
Gal. - *Do so.*
The Mowntaynes of the world, shall lye flatt, but the Spirit of god shall
never be confownded.
E.K. - She sitteth on a rock: and hath done ever synce supper.
Gal. - *Ah Syrra, I was a werry.*

A.L

Δ. - *As concerning the Polandish Lord,* Albertus Lasky*: whome we are certifyed*
to be of God elected to govern him a people, whome we are willed to
love and honor: what have you to say of him, &c.
Gal. - *Ask me these things to morrow.*
E.K. - She smyleth, and casteth a light from her.

Smyling.

Gal. - *I smyle, bycause I speak of to morrow: yea I seme to smyle.*
Δ. - *As concerning* Isabell Lyster*; I pray you, in what case is she? in respect*
of the wycked spirit, which long hath molested her?

Gal. - *Beleve, For that is the Chiefest. What is spoken by us, we give but our consent to: For, he that speaketh in us, is to be asked no such question. For whan he sayeth, It is Measured.*

Note. *As it was sayd before, The Hills and mowntaynes of the world may be made playne, but the Spirit of God never confowndeth.*

Δ. - *He that is the ende of all things, and the ende of endes (unto whome all honor, prayse and thanksgiving is due) bless us, endue us with his graces, and abundantly powre furth his mercyes uppon us.*

Gal. - *Understand my name particularly, and not generally. I speak it to avoyde error.*

Δ Finis parti=cularis: *scilicet* istius Actionis.

Persever to the ende.

Δ. - Qui perseveraverit fidelis (Deo n*ostr*o) usq*ue* ad finem, hic salvus erit. *Which faithfulnes with all constancye and patience, the blessed and almighty Trinity graunt and confirme unto us, for the glory and honor of his name. Amen.*

E.K. - She is gone with a brightnes.

1583
Iunii 15: Saterday: after none hora ·6·

After that, the Noble Albertus Lasky had byn with me, and was now gone to London.

Δ. - I used some discourse, by prayer to god; and afterward protestation to Galuah in respect of her willing me to ax certayne matters agayn this day which yesterday were not answered. But very long it was, (abowt half an howr) before any thing appeared, more then the golden Curten all over the Shew stone. At length appered diverse confused formes of diverse creatures, and then by and by vanished away.

Δ. - I prayed god to banish all confusion from us and our Actions: and to send us Lucem et veritate*m* per unum, et propter unu*m*, et constantiam rerum.

Il. Then appered he, whome (before) we wer towght to be called Il: and he semed to skorne at E.K.

E.K. - Here appeareth, Il, and he seameth to mock me.

Il - *That is a gyrd to you Sir, for your fishing.* Δ. - E.K. had spent all that after none (almost) in angling: when I was very desyrous to have had his cumpany and helping hand in this Action.

Δ. - Shortly after this appeared Galuáh, and to be in a felde closed rownd abowt with a hedge.

Gal. - *Here is no way oute.*

Il - *Come, I will do somwhat for you: It is a strange thing that*

Wisdome. *Wisdome can not fynde a way throwgh a hedg.*

E.K. - This Il, pulleth down the hedg.

Gal. - *Go thy way, thow hast done but thy duety.*

Dee - Kelly. Il - *Farewell Dee: Farewell* Kelly.

E.K. - He is gone.

Gal. - *Those that tast of everlasting banketts, fare well, and desyre the same to others.*

Note E.K. - Now she is come to a great Castell gate all of stone, with a draw bridge before it: There is like a greyhownd graven or cut in the stone over the gate.

Gal. - *It is very late, I will loke, yf I can have any interteynment here.*

E.K. - She is gone in. Δ. - After awhile she cam oute agayne.

Gal. - *Be it spoken.*

A voyce oute of the stone - *Cursed, defaced and damned be this place.*

Gal. - *And why? Bycause they have puffed up theyr flesh; follow theyr own Imaginations, wallowing in theyr fylthynes, as swyne that tumble in myre. Behold, it is late: with this people, I can get no lodging. O ye my feete, be a witnes against them. Let the wyndes, move the dust to report theyr unkindenes.*

E.K. - Now she goeth a long a great way, like a common high way, and the light of the ayre abowt her, semeth somwhat darkish like evening or twillight.

Gal. - *Yea, thowgh you have to much light, I have to little. I did but over here you, whan you saw me not.*

Δ. - [Note. I had spoken of to much light comming from the West window of my study, toward the Table, where the shew stone stode: when we began now to attend her coming: and thereuppon she spoke this]

E.K. - Her own garments cast a light.

E.K. - Now she commeth amongst a cumpany of men, having gowns furred with white: and some of them, having velvet caps; and some, hatts: One of them sayd to her, *What art thow.*

Gal. - *I know not what I am my self. Will you buy any pretious stones of me?*

E.K. - She taketh out of her bosom a great many of pretious stones, uncut or unpollyshed.

E.K. - These men loke on them.

Gal. - *Truely, they are pure and good.*

E.K. - They say allso; *Surely they seme to be good:* delivering them from one to an other.

E.K. - There appere two fat men, who sayd: *Let us first get mony before we buy such tryfles. Besides that, they have not theyr perfect forme.*

Gal. - *I pray you buy one of them of me. Wyll you buy none neyther?*

E.K. - She speaketh that to them, who first praysed the stones.

Those men - *Tush, I pray the, go abowt thy busines: Dost thow not perceyve, how they are fownd fahlt with all?*

Gal. - *Tush, Tush, they be not cut for your fashion.*

A voyce from the stone - *Be it sayde. Theyr senses are glutted with transitory vanities.*

Gal. - *Let them (therfore) perish vaynly, bycause they are transitorie.*

This Para=ble or pro=phesy is diverse tymes spo=ken of after ward in the trub=bles of En=gland.

E.K. - 1 Now she commeth where she must clamber up a wall, having steps in it of ragged stones: There is a fayre buylding beyond it. There go many up those steps: and whan they are allmost at the top, there meteth them some, who take them by the hand, and help them up, and over, into the place. Than one of them, that stode at the top of the wall (who had a furred gown on) and helping of men up: sayd to her, *Come away woman, wilt thow come up?*

E.K. - She sayeth nothing to him: but standeth styll, and loketh away from him.

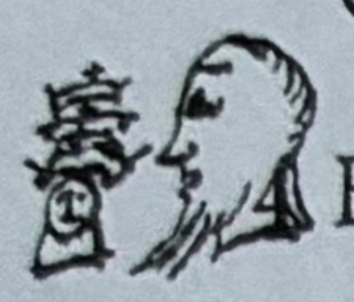
E.K. - Agayn that man sayd to her, *Come away, wilt thow come up?*

Gal. - *Unhappy are those, whome thow helpest; and whose breath hath infected many: Your hands are to bluddy, for me to come a nigh you.*

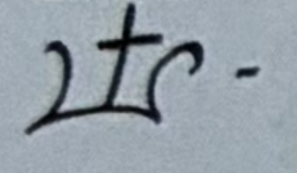
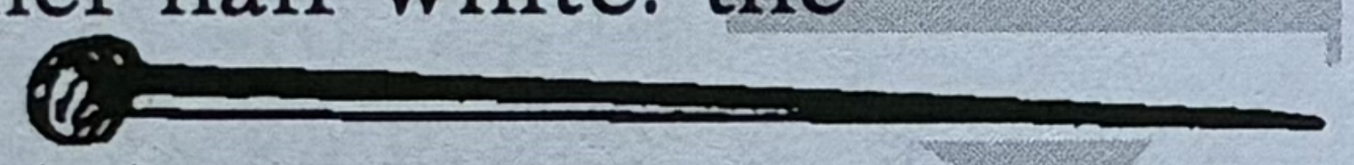
E.K. - 2 Now come handsome women to the wall, and some sayd, *Good Syster I pray you come away.*

Your voluptuous father, knoweth not me, for his dowghter I deny yo....
Gal. - *Your voluptuous father, knoweth not me, for his dowghter I deny yo....*

3 E.K. - Now come two or three brave fellows, with rapers by theyr sides, and having hatts without bands, and theyr hosen pynned up, and with no garters.
Δ The attire of the wonton youth of the court &c.
These help up people that come: and one of them sayd, *Tarry a little, woman, I will help the shortly.*
Gal. - *Fy uppon you: your clothes are infected with abhominations of your Chambers. I will tarry time.*

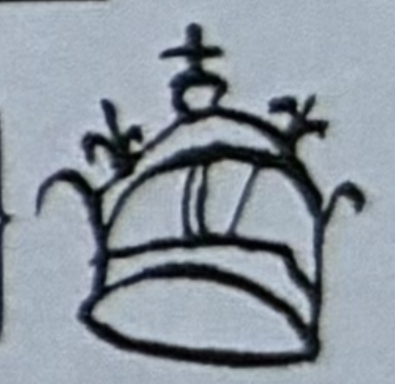


E.K. - Now commeth a big stowt man to the top of the wall, and a boy with a crown on his hed: he seemeth to be abowt 18 yeres old.
The stowt big man - *So it is, and please your Ma*^{tie}*: Therfore let this way be razed.*
E.K. - He spake to the yong king, uppon former talk betwene them, which I hard not.
A voyce out of ye stone - *Be it done.*
E.K. - The wall quaketh and falleth down: and some of the Ioly fellows, which were on the wall before, fell down, and other fellows cam and digged a great hole or breache in the wall.
The wall broken downe.
Gal. - *Thanks be to god. Now, here, is entrance enowgh.*
E.K. - She goeth in.
The yong ~~child, or yo~~ man or stripling (with the crown on his hed) and the other big man embraceth her. His crown is a triple Crown, or three crowns, one uppon an other. He hath a little thing in his hand, which he holdeth close and over gripeth it so, that it can not be discerned.
The big man - *Thowgh thow hast travayled as a woman, thow shalt now be known to be a man.* E.K. - He spake to Galuah. They Embrace eche other:
They fatch clothes for her, and put uppon her a blak gown, a mans gown, as the gown of a Cownsaylor.
Galvah transformed into a man.
She kneleth down, like a man in forme, her hed and all.
E.K. - Then the yong King spake to her, saying:

 - *What this rod may do, work.* E.K. - He giveth the transformed man a rod; one half therof being blud, the other half white: the partition of these two, being long wise, thus: 

A voyce out of the stone - Quæ iusta sunt faciet, et meas mensurabit virtutes.
The transformed man - *For, untill it was appointed, I sowght it not.*
Let us clense the court, and examine the multitude.
A voyce out of the stone - *For error is allwayes covered in many.*
Cursed are those that are iudged by a multitude.
NOTE. E.K. - All they that fell of the wall, and they that wold have helpt her up, they come in, bownd, hand and fote.
The Trans. - *Rote them out, Ô king. Pity no such persons: for these be those that never had ~~pitie on~~ mercy on them selves.*
E.K. - Now commeth a woman out, having a crown on her hed: She hath a long visage.
The big man - *Nay, let her drink as she hath deserved.*
E.K. - The transformed man layeth down the rod before him: and begynneth to weepe: and sayd: *Let it not be sayd, but I pitie the annoynted.*
The big man - *Let her dy, for she hath deserved death.*
E.K. - Other men abowt her, lay hand on her, and pluck the crown of her hed.
The Transformed man taketh up his rod, and layeth it, on the top (or crown) of that womans hed.
E.K. - The yong King sayeth unto her, *What wilt thow?*
The woman - *Yf it pleas you, Pardon for life and dignitie.*
E.K. - The big man and the yong king talk to gither, aside.
The woman holdeth her hands abroad, and knocketh her brest.
And a great cumpany of them abowt her, are hewed a peces, by Tormenters armed.

A voyce out of the stone - Adiuvabo
E.K. - The King and the big man come agayne.
E.K. - The King sayd to the Transformed man: *Be it, as thow wilt. Be you two ioyned to gither: For I wish you both, well.*
E.K. - The woman boweth down, with abeysance, and thanketh them.
E.K. - The big man taketh the king by the hand: and the Transformed man taketh the woman by the hands: and putteth her hands, to the hands of the King and the big man: They take eche other by the hand and kysse her.
The Transformed man.
E.K. - All is now, (on the suddeyn) vanished away: and the Transformed man, is returned agayn to her womans shape, and she sayd.
- *Now I will go with you, Sir, your Iornay.* E.K. - She speaketh to you, Δ.
- *I will lead you, yf you will follow me up, but you must have broken shynns.*
To Δ.
Δ. - *By gods grace, and with his help, I will follow you: and in respect of my shynns breaking, the ioy of the consequent effect, will utterly take away the greif of shynns breaking.*
Gal. - *And to you Syr; you were best to hunt and fish after Veritie.*
[Δ. - She spake so to E.K. bycause he spent to much tyme in fishing or angling]
Gal. - *Whome thow sawest here, shall govern over 21 kingdomes.*
21 kingdomes. Δ. - *Yf there be no mystery in that speche. The Conquest must be great, and The trubble great and strange.*
E.K. - She goeth on her way along a lane.
Δ. - *We know not, who shold be that king so shewed.*
Gal. - *Sure, thy demaundes are fully answered.*
Consider thow what thow sekest,
and of whome thow sekest,
and by whose help.
Then, loke to that which is declared.
I will follow my office: for in those things wherein thow art inquisitive, I have shewed the Ende.
The ende.
Δ. - *Truely the occasion of my present axing you som questions, arrose uppon matter concerning this noble* Polonian: *of whome you bad us yesterday ax as this day.*
Gal. - *Vanitie hangeth not at my Elbow.*
Belevest thow, that, allready spoken? Spoken (I say) of him?
Δ. - *Yea, forsoth, I do beleve it.*
Gal. - *I say unto the, His name is in the boke of Life.*
The Sonne shall not pass his course, before he be a king.



The Prince Alb. Lasky.
His Cownsayle, shall breed Alteration of this state:
Yea, of the Whole World.
What woldest thow know of him?
Δ. - *Yf his kingdome shalbe of* Poland: *or of what land els?*
Gal. - *Of two kingdomes.* Δ. - *Which, I beseche you?*
Gal. - *The one, thow hast repeated: The other he seketh, as right.*
Δ. - *God graunt him sufficient direction, to do all things, so, as may pleas the Highest, in his calling.*
Gal. - *He shall want no direction, in any thing he desyreth.*
August. Δ. - *As concerning the trubbles of August next, and the dangers then, what is the best for him to do? to be going home before, or to tarry here?*
Gal. - *Whome God hath armed, No man can prevayle against.*

Δ. - In respect of my own state with the Prince, I pray how much hath he prevayled to wynne me due credit: and in what case standeth my sute: or how am I to use my self therein?

The premisses are an answer to this Question.

Gal - I have told the at large, even now, yf thow loke into those things that are now told, and are now done.

Δ. - Concerning Charles Sled his nose gusshing out with blud, twise (yesternight and this morning) uppon my charitable instructions giving him to vertue and godlines.

Gal - I know him not: nor any name hath he with us.

Δ. - Meaneth he well toward me?

Gal - What so ever a wicked man meaneth, it is not well: but in that sense it is demaunded, he meaneth well.

Charles Sled.

The evill spirit that possesseth him, was cast out of him, even at his nose, at the presence of those, that were present with the.

Δ. - ___

Gal - Beleve me we know not his name: Trubble me no more with him.

Δ. - O lord thowgh man be frayle faulty and fylthy, yet thy mercyes are most prayse worthy (among all generations), of all thy doings.

Gal - Hold thy peace, We are now to execute the Iustice of God.

Δ. - I spake a great while of the mercyes of god: and his Iustice: and gave thanks for our Calling and Election into the blessed state.

Gal - I will take up my lodging for this night.

Δ. - God graunt me to be wurthy of such godly ghests. God graunt me a dwelling with you: where his name is æternally praysed, glorifyed and sanctifyed. To him all creatures render thanks, honor and glory. Amen. All Creatures, say amen.

A voyce out of the stone

- Amen. Δ. - This voyce out of the stone, being taken to be the Voyce of god, importeth so much as yf God him self had sealed to that, as his will and decree, that All Creatures shold render thanks unto him, and glory. Sicut Dignum
et Iustum est.
Amen.

* * *

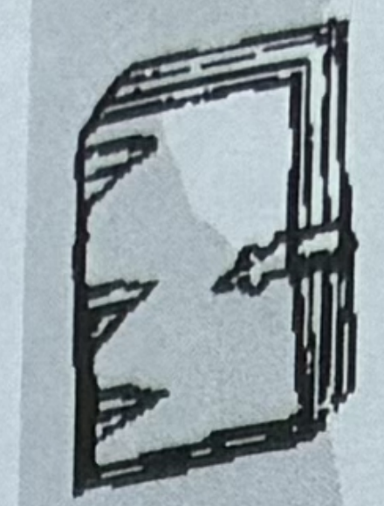
Tuesday. Iunii 18. A° 1583. ante meridiem, circa 9^{am}.

Δ. - I prayed first and I declared our attending this day the promise of god to be performed, &c.

Gal - Ar 4 howres yet to come? and I will be ready.
Are the Works of wisdome secret, untill I have ascended this hill?
Ys the harvest ready when the corne is ripe?
Are the Laborers ready, when theyr Instruments are prepared?
I have sayd.

Note

All wisdome is reckoned by the æternall will; and untill it be Sayd, there is no Action tollerable. Whan the Sonne shyneth, I will appeare amongst you, whan it is sayd, Come, Lo I am ready.
The dayes of your fathers were blessed, but the howre when this boke shall be written, shall be sanctified, yea in the middst of Intellectuall understanding. For herein is the Creation of Adam, with his Transgression.
The Dignitie and wisdome which he had:
And the error and horror wherin he was drownt.
Yea, herein, is the Powre spred of the highest working
in all Creatures.



For, as there is a particular Sowle, (or fire inflaming,) unto every body (I meane, reasonable). So is there an Universall fire, and a generall brightnes, giving generall light unto them: which is but One, and shyneth throwgh the Whole. Yea is measured equally unto every thing from the begynning.
The Life of all things, is here knowne.
The reward of death to those that ar rewarded
for Life.

None are rewarded but according to theyr deserts; of the which, there are two kindes, Intellectuall[1] and reasonable[2].

·1· These, are rewarded with the deathe, for their wickednes.
·2· So are, they, rewarded with life for theyr constant Living.

Angels may fall, vide Iob. cap. 41: ubi de Antichristo ....

Amongst the Angels there may be error; and synn may make them fall from the brightnes of theyr glorie.
But unto the Sowle of man, (being ones glorifyed) Synne is utterly, yea most largely opposite. Neyther shall that dignitie ever be lost, stayned or defaced that is obteyned here with the works of righteousnes and true wisdome.

What soever hath byn from the begynning
(since it was sayde, in Divine Determination,
Be it Done,) is here inclosed.

Therfore shold this day be Hallowed and sanctified before the Lorde by you. For, yf the $\overset{\text{aliter prophets}}{\text{Apostles}}$ did wurship the day of his Ascension, much more owght you (which have tasted of the first, and shall now taste of the Secrets of his Iudgement) glorifie his Comming: But, with you, Sathan is busy: His bristles stand up, his feathers are cast abroad.

Sathan.

Therfore Watch and praye: For those that go to bankets put on theyr upper garments. Amongst you there is no sownd belief: Neyther do you consider the scope of this blessednes. But suche is the greatnes and exellence of his fore knowledge, that he suffreth the enemy to carry a burden, yea sometymes to preache uppon the stage.

Note Sathan.

For it is sayd, He shall Triumphe unto the ende, and place him self here, as he wold have done above. Neyther shall he be thrust out of dores tyll the ende be determined: Therfore Watch and praye, and loke abowte with diligence:
For those things shalbe opened unto you, which have not byn disclosed unto the Holy ones.
Oh how hard a thing it is for flesh to contynue in the works of Iustice?
Yea, ôh how hard a thing is it, for wisdome to be acquaynted with a hotch pot of filthynes?
Clense your garments, lift your harts: and rent your faultes in peces, that there may be one harte, with one consent, and unto one ende: unto him which is One, and, the Ende of all things: and to him for, and in his Truth, and for the greatnes of his Mercies:
To whome be prayse for ever. Δ. - Amen.

E.K. - All the while she spake, there cam a bright beame from the Mysticall stone to the body of her, and at the ende, she mownted upward and disapeared.

* * *

Δ. - We set up the Howre glasses, to measure 4 howres iustly after this answer and instruction.

Tuesday - After dynner, abowt one of the clok and 1/2 the 4 howres being expired: and then we attended the mercy of the highest.

Δ. - At a great gladsome shyning of the Sonne, (whereas it had not shyned but a little and inconstantly, ever since her last words) one appered on the corner of the grene silk sarcenet, by the Mystical stone. She was like a woman, as Galuáh, in face but her apparell was as a mans gown, furred with foynes, or as Ientlewomen do were uppon gowns.

Δ. - *Uppon the diversitie of your apparell we are to ax, whyther you be Galuah, or no? Or have you allso (as I have done) put on your holiday clothes?*

Gal. - *FEAR GOD.* E.K. - She steppeth forward, one step.

Gal. - *My garment is called HOXMARCH, which, in your speache is called fear*

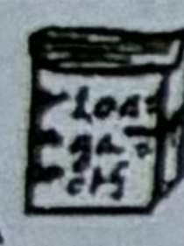
Gal. - Initium sapientiæ est Timor Domini: *We acknowledg it to be an old and*

Δ. - *a true lesson: and allso the First step of the pathway to Felicitie.*

Gal. - *What is Fear?*

Δ. - *Feare is of two sortes: one is called* filialis, *the other* servilis *&c.*

Gal. - *Unto the Iust, all fear is Ioye: and therfore the Begynning and entrance into quietnes. True quietnes and rest is Wisdome. For the mynde that knoweth hath the greatest rest and quietnes.*
The Dowghter of Despayre, unto the wicked is Feare.
This Feare is the first that accuseth unto Damnation: But he that is perfectly Wise, or tasteth of wisdome, Knoweth the Ende.
And his feare is of the thing that is done. This is the true feare of God.
+Somwhat wanteth. *For when we feare synne, we do it+, bycause we hate it.*
When we study to do good, it is a token of our fear. In that it is a token we feare him, whome we love, and for whose honor, we study to do well.
This is all that may be sayd of lively and unlively feare.
The TITLE of the Bok. *Towching the boke, it shall be called Logah: which in your language signifieth, Speache from God.*

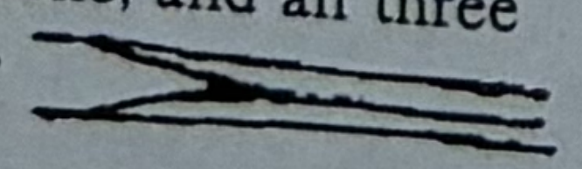


Write it after this sort LOAGAETH: *it is to be sownded Logah.*
This word is of great signification: I meane in respect of the profowndnes therof.
Δ I understand not this, unleast it be that the first leaf being in dede the last, is of the wyc=ked hellish ones, &c. Vide post 4 folia ✠ *The first leafe (as you call it) is the last of the boke.*
And, as $\overset{\text{x the first leaf}}{\text{it}}$ is a hotchpot without order, so it signifieth a disorder of the world, and is the speche of that Disorder, or Prophesie.
Write the boke (after your order) bakward: but alter not the forme of the letters: I speak in respect of theyr places.

E.K. - Now a beame shoteth throwgh him from the stone: and so throwgh his hed, and out at his mowth, his face being from E.K. toward Δ.

49 The 49th Table. - *Write the 49th.*
You have but 48 allready.
Write first in a paper aparte.

E.K. sayd, that Galuah his hed is so on bright fire that it can not be loked uppon. The fire so sparkleth and glistereth, as when an hot yern is smytten on an handfyld, and especially at the pronowncyng of every word: Yt is to be Noted also that uppon the pronowncing of some words the beasts and all creatures of the world every one shewed them selves in theyr kinde and forme: But notably all serpents, dragons, todes, and all very ugly and hydious shapes of beastes: which all made most ugly cowntenance, in manner assalting E.K. but contrariwise comming to and fawning upon Galuah.
Yt is to be Noted also that by degrees cam a second and a Third beame of light into Galuah from the stone, and all three to gyther appered thus.



The third participating of the other two.

Loagaeth seg loxi brinc

larzéd dox ner habzilb adner

now, seas appeare
doncha larb vors hirobra

K
exi ur zednip taüp chinvane

chermach lendix nor zandox.

The second beame cam at the word *Larb* pronownced, when allso froggs and serpents appeared &c.
The Third beame uppon the word *Exi* pronownced.
Note allso that the manner of the firy brightnes was such, and the grisely cowntenances of the monstres was so tedious ~~and~~ grievous and displeasant to E.K. that partly the very greif of his mynde and body, and partly his suspecting the Creatures to be no good Creatures, neyther such grievous sights necessary to be exhibited with the mysteries delivering unto us, had in manner forced him to leave of all: But I agayn with reasonable exhorting of him, and partely the providence and decree divine, wrowght some mitigating of his greif and disquietnes:

Gal. - *There are thrise seven:*

Δ. - *Blessed and praysed for ever be he, who is one and three, and whome 7 mighty ministers or Governors do incessantly glorifie.*

Gal. - *$\overset{\text{E.K.}}{\text{Thy}}$ folly and weaknes is great, god cumfort the:* –[Δ. He spoke to E.K. for his excessive disquiettnes and suspecting of the verity, or goodnes of Galuah.

Δ. - Note: Now the beames were all retyred into the stone agayn. Likewise all the Creatures and vermyne or ugly shaped beasts, are all gone.
Pray. We were willed, allso diverse times to pray:.
At sundry pangs of E.K. his grief and disquiettnes, sundry speaches were uttred by the spirituall creature: among which these I noted.

Gal. - *He that is angry, can not see well. From him that is perverse, God turneth his face.*
The hindrance of ponishment, is the mercy of god, which imputeth not synne
The elect. Reconciliation. *unto them whome he hath chosen: Therfore be patient, and reconcyle thy self to god.*

E.K. - *I do it with all humilitie and sinceritie of mynde, and beseche god to help me with his grace: for of my self I can not do so.*
☞ *Yet I am* Thomas Didymus, *I will beleve these things, when I see the frute of them.*

Δ. - He semed yet again to dowt whether this Creature and the rest, (partakers of this action,) were sowndly good, and voyd of all halting or abusing us.

E.K. - *How can you perswade me that ye be not deluders?*

Gal. - *I will prove it, by* Contrarie.
Arguments to prove our Instruc=tors to be Good Angels. *The servants of darknes have theyr garments stayned: theyr mowths stynk of blasphemy and lies. But our garments are no suche, neyther doth our lipps speak any untruth: and therfore we are of god: for who so ever is of the truth, is of god.*
Moreover the divell is known by his works: for the spirit of god controlleth them:
The spirit of God agreeth with us, and useth no controllment against it:
Therfore it is not Divelish.
In one thing thow mayst know us differing from divells:
Mercy. *The wicked spirites allwayes abhorre this word Mercy.*
But it is the Doctrine that we preache, in respect towards you.
We are not, now (then) evill.
But this way teacheth hardines and is a stumbling blok to the wicked: But the beawty of the Castell is not hable to be expressed.
The Attire before. *Happy are they which are covered with the perles of rightwisenes, and on whose hed there is a garland of godlines: For, unto those belongeth to taste of the fowntayne of true wisdome.*
Is it not written of this boke, that it teacheth Nature in all degrees?
The Iudgment hereof is Intellectuall.
And wash your feete, and follow me.

Δ. - *Lorde wash thow our feete, or els we shall not be clene.*

Gal. - *How thow art, God knoweth: But cumfort your selves in this,*
This Tes=timonie. Victorie. *that neyther this Testimonie can perish, neyther unto you can remayne any slavery:* Quia, vestra erit victoria, *in him and for him, to whome I leave you.*

Δ. - *What shall I do with these 21 wordes now receyved?*

Gal. - *There are onely the woords of the first leaf.*

Δ. - *I pray you, how shall I bestow them, or place them?*

Gal. - *In them is the Divinitie of the Trinitie:*
The Mysterie of our Creation:
The first leaf of the boke. *The age of mans yeres:*
and the Conclusion of the world:
Of me they are honored, but of me, not to be uttered: Neyther did I disclose them my self: for, they are the beames of my understanding, and the fowntayne from whence I Water.

Δ. - *I beseche you, how shall I write these names in the first leafe?*

Gal. - *They are to be written in ·5· Tables, in every Table, 21 letters.*

Δ. - *How shall I place the 5 Tables uppon two sides ∴ Three in the first and two in the seconde: or one in the first and fowre in the second: or how els?*

Gal. - *As thow seest cause.*

Δ. - *Shall I write them in letters of gold?*

Gal. - *The writing hath byn referred to thy discretion, with cullors and such things as apperteyne to the writing thereof. Uppon the first side write Three Tables, and on the second, Two.*

Δ. - *How: thus?* ⁞ Gal. - *Set them down, I will direct thy Iudgment.*

Δ. - *Whan? Now.* ⁞ Gal. - *Not Now.*

E.K. - She is gone.

Δ. - Deo nostro sit laus, honor et
gratiarum actio perennis.
Amen.

Wensday. 19 Iunii: hora 2. a meridie.

Δ. - I made a prayer to god: and there appeared one having two garments in his hands. Who answered:

- *A good prayer, with a Wavering mynde.*

Δ. - *God make my mynde stable: and to be seasoned, with the Intellec=tuall leven, free of all sensible mutabilitie.*

E.K. - One of the two garments is pure white: the other is sperkled, of diverse cullours. He layeth them down before him. He layeth allso a sperkled cap down before him at his feete. He hath no cap on his own hed: His heare is long and yellow: but his face can not be seene: at the least it was turned away ward from E.K. contynually: thowgh E.K. changed his place.

- *You shall see my face - Lo it is white.*

E.K. - Now he putteth on his pyed coat, and pyed cap. He casteth the one side of his gown over his sholder, and he daunseth and sayth:

- *There is a god, let us be merry.* E.K. - He daunseth styll.

Perhaps or was not spoken out to my hering, or the hering of E.K.

- *There is a heven, let us be merry*

- *Doth this Doctrine teach you, to know god, ^or^ to be skyllfull in the heavens?*

- *Note it.*

E.K. - Now he putteth of his cloathes agayn. Now he kneeleth down, and washeth his hed and his neck, and his face, and shaketh his cloathes: and plucketh of the uttermost sole of his shoes, and falleth prostrate on the grownde, and sayd:

- *Vouchesafe (O God) to take away the wearynes of my body, and to clense the fylthynes of this dust, that I may be apt for this purenes.*

E.K. - Now he taketh the white garment, and putteth it on him.

- *Mighty is God in his great Iustice, and wonderfull in his immeasurable mercyes: The heavens taste of his glory: The erth is confownded at his wysdome. In hell they tremble at him, as at a revenger: This sheweth the* (Ô) *to be a God, and stretcheth furth thy glory, from the East unto the West. For thy heavens are statutes, and thy Creatures, Lawes: that thow mayst be accownted a God of Iustice and Glorie. Bycause thow art a God, Therefore there is a heven: For unto the Prince of righteousnes, there belongeth a place of Glorie: into the which there entreth none that are defyled, neyther such as are blemished with the spotts of Iniquitie.*
Manus hæc bona est. E.K. - Putting furth his right hand.
Hæc autem mala. E.K. - Putting furth his left hand.
Qui habet aures intelligat.

E.K. - Now he sitteth down on the Desk top, and loketh toward me.

Δ. - *This Parable is, in generall, somwhat understode of us: but in particular, how it may be, or is to be applyed presently, we understand not.*

- *Beware, least Error entre within the dwelling place of Righteousnes. I have sayde.*

E.K. - He semeth now to be turned to a woman, and the very same which we call Galuah.

E.K. - Now he is come down, to the usuall place, of on the Table.

Δ. - *I have assayed diverse wayes, to place the five Tables on the two sides of the first leafe; is it to your liking as I have done it, in the five little Triangles?*

Gal. - *As concerning the setting down of the five Tables, it is suffi=cient, as it is done.*
The cause why I appeared thus, was that you might avoyde error.

Δ. - *I pray you to shew us the meanes how that error was, or is to encumber us.*

Gal. - NOTE. *Who so ever taketh the servants of the wicked, to prove the glory of god, is Accursed: But, ô* Sathan, *how many are thy Deceyts?*

Δ. - Note; my companion (E.K.) wold have caused personall appa=rition of some of the reprobrat spirites, before the Prince Albert Lasky in my study, thereby to shew some experience of his skyll in such doing: But I wold not consent to it. A.L.
And thereuppon Galuah gave Iudgment and warning of such an error, of my companion his intent &c.

Gal. - *Behold, It is sayde, Before he go from hence,*

I will powre water into him:
I have determined.
And my Angel shall annoynt him; as I have determined.
Hyde therfore nothing from him: For you belong unto him.
Note of A.L. *Neyther can flesh and blud work those things, that I have Gloryfied in him.*
(All things that are established in God, are Glorifyed: I speake for thy
understanding) Neyther let your harts be hardened: For the Earth be
condemned and these things shall come to passe.
Credit is all that I seke (sayeth the lord) For when I come I shall
be sufficiently beleved.
An othe. *I take the God of heven and erth, to Iudge, and Sweare by him, as a witnes,*
that these wordes are true, and shall endure unto the ende.
Note of Generall points, and speciall gifts. *The Generall points of mans Salvation are concluded allready, but the*
speciall gifts belongeth unto God.
God strengthen you against his adversary. Δ. - *Amen.*

Gal. - *Sone you shall know more.*

Δ. - *This Prince wold gladly know, whether it shall be best for him, with the first opportunitie to be going homeward.*

Gal. - *It shall be answered sone, and what questions so ever he allso demaundeth.*

Δ. - *May he be here present at the Action doing?*

Gal. - *Those that are of this howse, are not to be denyed the bankets therein.*

A.L. may be present at Actions. Δ. - *May I request you to cause some sensible apparition to appere to him, to comfort him, and establish his mynde more abundantly in the godly intent of God his service?*

Gal. - *Yf you follow us, let him be governed by us: But what so ever is of flesh, is not of us.*

E.K. - She seameth to wepe, for the water commeth furth of her eyes.

Δ. - *You perceyve, how he understandeth of the lord Threasorer his grudge against him. And perhaps somme other allso, are of like mallicious nature: What danger may follow hereof, or encumbrance?*

Gal. - *The somme of his life, is all ready appointed. One Iote can not be diminished: But he that is Allmightie, can augment at his pleasure.*
A.L. povertie. *Let him reioyce in povertie,*
be sorry for his ememies,
and do the works of Iustice.

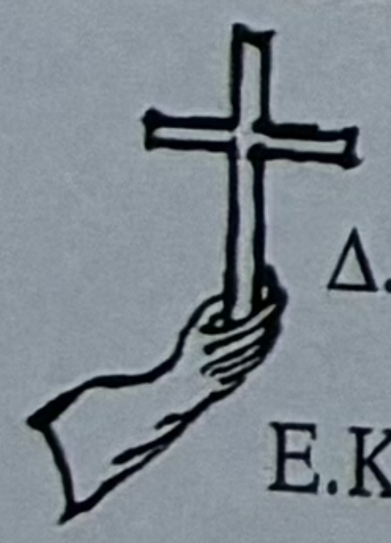
E.K. - She seameth to pull the ayre over her, and so to enter into a clowde of invisibilitie, an so disapere.

Δ. - Deo gratias agamus.

Wensday after none circa horam ·5· The Lord Albert Lasky being //present.

Δ. - We attended of Galuah some instructions or discourse, concerning the lord Lasky.

E.K. - At length, appeared before the Lord Lasky (in the ayre) an Angel in a white robe, holding a bluddy cross in his right hand, the same hand being allso bluddy.



Δ. - In no*mine* Iesu Christi Crucifixi, a te requiro, (qui crucis Trophæum hic gestas), ut illa nobis significes quæ sunt ad Christi glori*am*, cui sit honor et laus perennis.

E.K. - Now he is come, from before the lord Lasky, and standeth here on the Table: he turneth him self to all the 4 quarters of the world.
He kneleth down, he prayeth.

- O God, *why shold the people uppon earth reioyce? or, wherein shold the pleasures of theyr sensuall delightes be fixed? Why doth*

the Mone hold her course? or why are the sterres observing an order? Why are thy people thus scattred abroad? Bycause Iniquitie hath caught the upper hand. The Dores of our God are polluted with blasphemie, his Temples desolate, his commaundements violated: and his glory accownted as nothing: But wilt thow suffer; or canst thow hold thy hande from thy great and mighty strokes? Most high God, most mighty God, most honorable God, have mercy uppon thy people: respect the Creation, (the Creation, I say) of those, wherein thow hast delighted. Suffer not the Serpent to extoll his hed above thy altars: eyther let thy holy vessell be poysoned with his venom: For thow art mighty and over=commest all: and who can rebell against thy prowesse? Bend down thy mercifull eyes: Beholde this confusion: Loke uppon thy Temple, and see the Desolation thereof. And then in thy mercy (ô) shew thy self to be a God, and such a mercifull governor, as hath compassion uppon those that are diseased: yea, even unto death. Graunt this Camaſcheth galſuägalh garnaſtel zurah logaah luſeroth. Amen

Δ. - *I pray you to declare unto us your name.*

- *My name is* Iubánladaec.

Δ. - *Yf I shold not offend you, I wold gladly know of what order you are, or how your state is in respect of* Michael, Gabriel, Raphael, *or* Vriel.

Iub. - *Unto men, according unto theyr deserts, and the first exellency of theyr Sowle. God hath appointed a good Governor or Angel, from among the ordres of those that are blessed. For every Sowle that is good, is not of one and the self same dignification. Therfore according to his exellency we are appointed as Ministers from that order, whereunto his execellency accordeth: To the intent that he may be browght at last to supply those places which were glorifyed by a Former: and allso to the intent,* ☞ *that the Prince of darknes might be counterpesed in gods Iustice. Amongst the which I am one, which am the keper and defender of this man present: which carry the Triumphe and Ensigne of his Victories contynually before him: as a reproche to my Adversarie and his: and to confirme the Dignitie whereunto he is called, by the presence of this Character.*

E.K. - Now he heaveth up the Crosse.

A.L. Iub. - *I have allso sealed the same in his hart: For unto him belongeth a great victorie, In the name, and for the name of his God.*
Iudæi. *The Iues, in his tyme shall taste of this Cross.*
Victoriæ ipsius A.L. *And with this crosse shall be overcome the Sarazens and paynims.*
For, I will establish one faith (saith the Lord of Iustice) among all people.
Moreover, I will open the harts of all men, that he may have free passage, throwgh them: and will not suffer

him to perish with the violence of the Wicked.
A.L. *I will hereafter Visibly appeare unto him, and will say, This is to*
be done.
But a yere is not yet come, and these things shall be finished.
An yere to come.
But (thus sayeth the Lord) I have hindred him, bycause he harkened
Δ Hindrance bredeth exception: and Synne bredeth hindrance.
to the provocation of those that are wanton:
And hath consented to those that blasphemed my name.
Byd him loke unto the steps of his youth, and measure the length
of his body: to the intent, he may live better, and see him self inwardly.

Δ. - Note: At this Instant Tanfeld cam rashly uppon us, into my
study: we thinking that the study dore had byn shutt:
the Lord Lasky being gone out of my study, the other way
throwgh my oratory, to take Tanfelds message from
the Court: and having despatched him, rested without:
and Tanfeld having commendations to me (as he sayd) from some at London,
fearing least he shold be sent away by and by, without doing them,
cam undiscreatly uppon us, to our no little amazing and greif
fearing his rash opinion afterward of such things, as he could
not perceyve perfectly what my companion and I were
doing: Hereuppon, Iubanladaec gave this sentence, or declared this the fatall ende of Tanfelde:

This Tanfeld served the L. Lasky.

Iuban. - *It is sayd, He that entred in thus rashly, lo, five monthes*
are yet to come, and fishes of the sea shall devowre his carkas.

Iub. - *As before, what soever he taketh in hand, shall prosper, for my names*
sake: For, thus it is sayde, and these ~~are the~~ words, are the wordes,
A.L. his annoynting. *wherewithall I do annoynt him. For then the Cumfort of the*
Highest, there is not a sweeter Inunction.
Δ Miracula et signa non sunt petenda a Deo. *Loke not, for the mervayles of this world, as the wicked man in his*
hart doth; But study to please him, with whome, ye may reioyce
for ever.
You sonnes of men, what do you seke after?
Do you hunt after the swyftnes of the wyndes: or are you imagining a
forme unto the clowdes: or go you furth to here the braying of
an asse, which passeth away, with the swyftnes of the ayre.
Seke for true Wisdome: For it beholdeth the highest,
and perceth unto the lowest.
The L. Threasorer. { Cecill *hateth him unto the harte, and desireth, he were gone hence.*
Many other do privily sting at him, I can not proprely say sting him:
But (I say) I will powre down my wrath uppon them, and they shall be
England. *confownded in the myddst of theyr own Iniquitie: Let my faythfull live*
and be like the frutefull Vineyarde. Be it so:

Δ. - For his retorne ~~homewhard~~ homeward. what is your advise?

Iuban. - *He shall be holpen here, and els where, Miraculously.*
I speak, as it were, to him self.
Let him go, so sone as he cam, conveniently.

Δ. - I say agayn, Perhaps he wanteth mony, But the Threasors

of the Lord, are not skant, to them whome he favoreth.

Iub. - *His help shall be strange: which hath not byn often seen.*
The Quene loveth him faithfully, and hath falln out with Cecill, *abowt him.*
Lecester *flattereth him.*
His doings are loked into narrowly.
But I do allwayes inwardly, direct him: and I will minister such cumfort
unto him, as shall be necessary in the myddst of all his doings.
Whan this Cuntry shalbe invaded, then shall you pass into his Cuntry.
England. ☞ *And by thy meanes, shall his Kingdome be established agayne.*
This is more then my duety.
This is the first tyme, he hath byn here, and it is wonderfull.
A.L. *The Second comming is not long unto, and then,*
shall he be wonderfull.
Destitutus à me opprimetur à malo.
He is now destitute of me

Δ. - Note. Assone, as he had sayd this sentence, he seemed to synk throwgh the Table
like a spark of fyre: and semed to make haste to his chayre, I mean
the lord Lasky: Whereby we perceyve the fraylty of man to be
great whan he is destitute, (yea but after this manner) of his good Angel

Δ. - Benedictum sit nomen Dei nostri, nunc
et in sempiterna sæcula. *Amen.*

Thursday, 20 Iunii 1583. After None circa 6^{am}.

Galuah - *Labor in the writing of this boke diligently.*
See thow Clense thy self on both sides.
Be alone, while it is done: that is to say, while thow art in doing it.
Hence furth, and tyll the time come, use speche with us
Every seventh day. *no more: Every Seventh day excepted.*

Δ. - *How shall those dayes be accownted:*

Gal. - *From Tuesday last: Tuesday, being the first of the seven: and*
Mondayes. *the next monday, the Seventh: and so furth, every monday, is the*
seventh.
In a pure Action, All things owght to be pure.

Δ. - *May I be writing every day, and at any time whan it shall*
come in my mynde?

Gal. - *Ever, as thow shalt fele me, move the:*
Good desyres styred up by good Angels. *I will stir up thy desyre.*

Δ. - *How shall I do for the letters: shall I simply translate the letters, as I*
finde them?

Gal. - *I.* Δ. - *The Titles of the sides, are they to be written onely in*
the holy characters?

Gal. - *As thow sayest. Even those wordes do make the holy, that*
thow callest them, holy.

Δ. - *I beleve veryly, they are holy, and Sanctifyed.*

Distinction of wordes, and Accents.
Gal. - *In The last 7 of the 40 dayes, the wordes of this boke shall be*
distinguished. Δ. - *And Accented allso?* Gal. - *I.*

Δ. - *How shall I do, for the Tables, where certayn letters are to be written in all*
the voyde places? Seing they will not iustly agree?
Not yet done.

Gal. - *There is one superfluous: It is to be filled in order, as it followeth.*
Δ. - *I shall not dare adventure on it with oute direction when I come to it.*
Gal. - *Thow shalt want no Direction.*
Δ. - *For the Inæqualitie of the first 49 lines I require your advise.*
Gal. - *It is no question.*

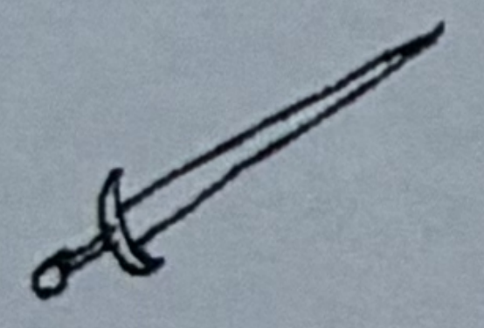
Gal. - *Thow begynnest in the world to loke up to heven: So was it begonne in the earth to loke up to the doing above.*
✠ The Hotchpot, supra ante 4 folia.
× the last leaf.
The last, is the Hotchpottch of the wicked in the world, and damned in the Hell.
E.K. - *What is a Hotchpottch? &c.*
To E.K.- Gal. - *The greater thy folly is, the greater thy wisdome will be hereafter.*
- *There are the sowles of the wycked and damned in hell.*
Those that are in the world can not describe the least Ioye of those that are in heven: Much lesse those that are ignorant, declare the manifest bewty of wisdome.
There shall come a day with you, when you shall reioyce.
In the mean season, rent your harts, and turne unto the Lord.

Δ. - Deus in adiutoriu*m* no*st*ru*m* intende:
D*omin*e ad adiuvandu*m* me festina:
Gloria P*at*ri et filio et *Spiritui* S*ancto*, &c.
Amen.

Saterday, ante Meridiem hora 10 Iunii 22.

certain prayers to Good Angells, and ad proprios n*ost*ros Angelos for A. Lasky

Δ. - Whiles I was writing ~~things before receyved~~ there appeared one very big in the ayre, all in a white garment full of plightes, and tucked up very dubble, with a myterlike attire on his hed and a crosse on the foreparte of it: He willed E.K. to speak to me, and tell me of his being there: But he refused and expressly denyed to do it: partely by reason Galuah sayd that he wold not deale with us but every seventh day (being ever monday) tyll the Action were ended: and therfore he supposed this Creature to be an Illuder: and partely he urged some evident token or profe of theyr well meaning toward us in Act &c. He went down: & still this



Creature followed him with a drawn sword, requiring him to declare his words to me: But E.K. a long while bad him declare them him self unto me, if he wold: and sayd, Why shold he not &c.
At length my companion cam, appeased and contented to here what this Creature wold say. Who at length sayd thus.
- *The Egles have fode for theyr yong ones, by divine providence and not of them selves.*
Lord let me diminish the powre of this wicked spirit that doth so provoke and stir him to mischief.*
*E.K. was yet somwhat repyning to report modestly this Creatures good wordes.
Yf the love of the Father (ô God) be great toward theyr children, much greater ar thy blessings in those whome thow hast chosen.
Δ. - *So, ô lord, so.*
- *Behold I will draw threds to gither and make him a net, which shall allwayes be betwene him and the Adversary: neyther shall it diminish his understanding from the true sight of me.*

Yt hath byn sayd, The place is holy.
Write that shall be here spoken, with devotion uppon thy knees.

... ayre ...re he ... eared ... and my ...est ... ...yndow ..nd cam and ... de by my ...esk on the ... ble.

Great is thy name (o God) and mighty art thow in all thy workings: Thy help is strong to those that delight therin.
Ô, magnified be thy name from generation to generation:

Oratio

Spiritu et mente dico,

Now he covereth his face.

Sit mihi verus orandi modus: nam bonitatem Dei laudo:
Ô, Iram Patris meritus sum, quia lumen eius elongatur à me: Verùm
In no*min*e Christi remissione*m* delictorum meoru*m*, et confirmatione*m* in suo
Sancto Spiritu exopto. Per te, Halleluya, resurgam. Me
accuso, me condemno: o*mn*ia mala feci.

Now he prayed somwhat in his own language.

Omnia per te (Pater) sunt. Paratus esto exaudire. Oculos ad
cælos elevare nolo: egestatem quia meam nosti.

Now he lyeth prostrate.

Quid differs Domine, Cor meum in melius confortere ?

Knocking himself on the ...

Vivus et non mortuus sum: Igitur Credo in te. Exaudi me.
Antidotu*m* mihi sanctum monstra, quia malum meu*m*⁂agnosco.

Now prostrate on the grownd: & there appereth grownd before him.

Mitte mihi auxilium tuum de sede Maiestatis tuæ: Et per
Angelos bonos tuere me. Audi: Exaudi, ô tu

Note, at every sentence he used some gesture in the bowing of his body, or lying prostrate, or holding up his hands, &c.

igitur Angelus meus adsis mihi. Defende me: nec
trade corpus et animam meam in manu (manus) inimicoru*m* meorum,
sed secundum magna*m* misericordia*m* Dei, (per potestatem tibi traditam,)

He holdeth his hands up on high.

me protege. Adsit mecum prudentia tua, quò Diabolum
et Sathanica*m* fraudem vincam. Adiuva me derelictum, Confirma me debilem, Cura me sanum, sana me ægrotum:
Mihi esto spiritus super humanam sapientia*m*: Fac me fidelem Operatorem: Adduc tecum Angelos de cælis demissos Sanctos, qui me tecum in adversis tueantur
et ab omni custodiant malo, donec illa hora venerit, quam
nemo evitare potest: Sustinuit anima mea in verbo eius.

Amen.

O Glorifie god ye Sonns of men, and prayse him in the myddst of your wickednes: For he is a God that sheweth mercy to his people and beholdeth those that are afflicted: All honor prayse and glory be unto him, Now and for ever: Amen.
Δ. - *I beseche you, what is your name, that this mercy of God may be recorded to have byn bestowed uppon us by your ministerie.*
- GABRIEL.

Δ. - *Shall I signify to the Polonian Ientleman, that we receyved this prayer from you, and so make him partener therof?*

Gabriel - *Do so.*
The help of the Lord is with those, that he loveth, and so be it.

Δ. - He made the signe of a Cross over our two heds, and so went away.

Gloria sit in excelsis, Deo nostro
et in terra Pax hominibus
bonæ voluntatis. *Amen.*

Saterday. Iunii 22. a meridie circa 6^{am}.

Δ. - Uppon the perusing and examining the prayer by Gabriel revealed unto us, I fownd certaine imperfections, and some dowtes: wherein we thowght it good to ax cownsayle, and require Gabriel his advise: that the Prayer might be perfect, as he might well like of, to gods honor, and our cumfort.
At the length: Nothing appering to the ey, but the noyse of a sownd abowt E.K. his hed: and with all a mighty weight or invisible burden on his right sholder, as he sat in the grene chayre, by the holy Table, or place. And unto certayn places of the prayer, which I noted and repeated: these words and answers were by Gabriel given.

Gab. - *The preface must be in, for if our harts be not prepared unto prayer, our prayers are in vayne.*
Quid differs Domine, Cor meum in melius confortare ?
Per te, et in nomine tuo, resurgam, id est, *Halleluya.*
The first way, is more effectuall.
Say, Angele mee*: but the other is more effectuall.*
Cura me sanum, ℵ *Regarde me and loke unto me, being whole.*

Δ. - *As concerning the Inscription which I have written before the prayer: I wold gladly know, whether it be to your well liking of it.*

Gab. - Fiant omnia ad laudem Deo.
My Doings are of no such regarde: What I have done, be it done.
So that your Additions be to the honor of god, it is sufficient.
The effect of the prayer is greater, then is the forme.
The Former, is greater then the Forming.
That is to say, He that hath Formed it, is mightyer then any vertue wherein it is formed.
Where so ever, therfore, the Mynde Formeth it with you, with perfect humilitie, and consent, there is allso the Former.
As formed of him, therfore I leave you to the Ende of his workmanship, which contynually formeth all things according unto his own fashion.
Synnes. *Your synnes, have banished me, from saying those things, I wold.*

Δ. - O *Lorde Clense our harts, and wash away our synns,* amplius lava me ab iniquitate mea, et a peccato meo munda me.

Gab. - *Synns are never washed away or forgotten with the highest, but with*
Satisfaction. *such as are sorry, and allso make satisfaction.*

Δ. - O *Lord full sorry I am for my synns, and what satisfaction is required, I wold gladly know.*

Gab. - *The offence was not thyne.*

Every one must satisfy, or else he shall be damned.

Δ. - *Good Lord expownd to us the Mysterie of Satisfaction.*

Gab. - *When the Sowle offendeth and is consenting unto wyckednes, he is then to make a Spirituall Satisfaction: which is the ende and perfect frute of Contrition.*
For those that are truely contrite, do truely Satisfye.
An other Satisfaction there is which is externall.
This Satisfaction is to be made for Synns committed against thy Neyghbor. For if thow offend thy Neyghbor, and do him wrong, or take any thing from him, by fraude or violence, it is a great synne. For this, thow canst never be Contrite yf thow make not Satisfaction; not onely Confessing it, but in satisfying his desyre that is offended, and that with Sorrow: This is true Doctrine, and shall never be overthrown by the Spirits of fals Invention: which in dede is the first eye unto the Divel.
Note, good Angels are to be used re=verently. *Yf you may offend your brother and be therfore Accursed: How much more shall you be accursed whan you offend the Messager of him that is your father.*
·E.K· *Behold*he sayeth not, I have ones done amysse.*
God be mercifull unto you; That his mercyes may be the greater uppon you. Be myndefull of my sayings.

Δ. - Deus misereatur nostri, et benedicat nobis,
cor mundum creët in nobis, te spiritum rectum
ponat in precordiis nostris. *Amen.*

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Wensday: Iunii 26. hora 9½. presente D. Alberto Lasky.

Δ. - As we were to githet in my study and I standing at my Desk there appered to E.K. a rownd globe of white smoke over my hed. Thereuppon I perceyved the presence of some good Spirituall Creature, and straight way appeared the good Angel Il.

Δ. - I sayd, Benedictus qui venit in n*om*ine D*om*ini: et igitur nobis est gratis laus adventus.

Il - Et quid tu dicis? [ad E.K. loquutus est]

E.K. - Si bonus es, et lucis spiritus, bene venisti, Il.

Il - Et bene tibi fiet. E.K. - He hath a besom in his hand.

E.K. - *What will you do with this besom?*

Δ. - Quid cum tua scopa decrevisti facere?

Il - Secundum dei beneplacitum.

E.K. - Here commeth one, a big tall creature, forma humana quæ facile non possit discerni, oculi eius videntur esse duo carbunculi lucentes, et mirabiliter micantes. Caput eius videtur aureu*m*, os videtur valde largu*m* et caput videtur mobile et quasi ab humeris separabile, totum reliquum corpus videtur esse marmor quasi.

* Suspicor hoc factum esse ut quietior esset animus ipsius, EK: et non eos respiciendo in imaginatio eius distraheretur.

Vox - Fecisti tu? [E.K. - He sayd so to Il]

Il - Feci. Decedite in Orat*orium, nam magna hîc dicenda sunt.

Δ. - Qui decedent? Il - Princeps, et tu. *Bow down thy knees brother, and here what I do say.* [to E.K. he spake]

Magnus ille - Filioli ho*min*u*m* quid vultis.

Δ. - Cupimus mundari a peccatis, et illuminari sapientia divina, ad eius honore*m*.

E.K. - Est lumen quoddam in Aere: et ip*s*e osculatur lumen illud.

Il - Dic, Propitius esto mihi peccatori.

E.K. - Propitius esto mihi peccatori o Deus.

E.K. - Crescit ia*m* corpus istius magni in immensum quantum, quod non possit facile discerni.

Mag. - Filii ho*min*um, quid vultis? Δ. - Sapientia*m* vera*m*.

Mag. - O vos pueri et filii ho*min*u*m*, quid vultis?

Δ. - Sapientiam in Deo, et propter Deum, veram.

E.K. Singula dum profert verba flamma*m* ex ore evomit.

Mag. - Audite, quia Iustus et verus sum (inquit Dominus). Vos nihil impium, iniquum, vel iniustum suscipite: Nam quæcunq*ue* feceritis mala, vel negligentia, vel inscitia, vel contemptu, vel etiam nimia superstitione sunt, (sicut scriptum est) potestate tradita spiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus (Deus sum quidem vester), qui spiritum meam sanctum non aufero a vobis: Nam estis, quos per Potentiam confirmabo meam: Nolite igitur Cacomagi cum perversis fieri, qui inaniter rebus et Idolis huius mundi potentia*m* ascribunt meam: Sed Credite perseveranter et ad finem usq*ue*: et fidem habete: quia,

---

*Nota de sublunaribus spiritibus.

(per me) o*mn*ia mundana superat sigillum, et subiiciet Dæmones voluntati v*est*ræ. Dæmones s*ub regionibus permanentes et inclusi lunaribus, Angeli mei non sunt: Sed Cælestes,⁺ sancti et veri boni. Nonne vos ho*min*es et mortales et non sine peccato, cui voluntatem libera*m*, simul et peccare permissi: ut intelligendo exinde malum, et me Deum vestrum agnoscatis vos. Audite igitur, Audite filii mei, ...

⁺ Angeli boni ubi sedes habent.

Calamitatem totius terræ o*mni*umq*ue* viventium prædico.
Bella erunt undiq*ue* horrenda et tristissima:
Et peribit ad tertia*m* usq*ue* partem gladio et fame
Terra.

Pene omnium principum interitus.

Erunt Cædes multorum, (penè o*mni*u*m*) Principum
Interitus.
Terræ motus, quales non ab initio mundi.

Turaci Imperii ruina.

Terrestris Dæmonis (Turcæ, sc*ilic*et) Imperii ruina.
Nam sic constitui.

STEPHANVS, Poloniensis, miserrimè in bello iugulatus cadet.

[E.K., nunc respicit vos. Δ. - A.L. and I were in my oratorie.

Iterum dico: STEPHANVS, Poloniensis Rex miserrimè in bello iugulatus cadet.
Vocabunt te iterum [respicit Alb. Lasky] ad Regnu*m* Principes: quem etiam ego Poloniæ, Moldaviæ et populi mei Ducem et Regem constituëro.
Tunc attinges desideratam meta*m*: et non errabis a Scopo.
Quia ego sum Deus tuus, et docebo te utilia et vera.
Et dabo tibi Angelos meos adiutores et comites etiam ad Secretum quodlibet mundi.
Vigilato, Orato. Igitur, Pius esto, donec venerit potestas mea et in te, et supra vos.

Ne in publicu*m* producite.

Interim Sigillate quæ vidistis, et ne in publicu*m* producite.

[E.K.] - Now he shaketh: he seameth to turne his hed abowt his sholders.

E.K. - Nunc accipit ensem et percutit nubes, et Crucem format ante se, ab utroq*ue* latere et post se.
Crede mihi, est finis rerum.
Dimittuntur Peccata vestra.

E.K. - Cadit, quasi distractus, (vel se separans) in 4 partes, et avolat.

Vox - HAbetis quæ a Deo Decreta sunt.

Δ. - Misericordia Dei, sit sup*er* nos,
nunc, et semper.
Amen.

Saterday - Iunii 29. A meridie hora 4^{am}.

Δ. - While I was abowt to write the Title of the second side of the seventh leaf: and (E.K. sitting by me) Madimi apeared, as *before, like a yong girl &c. and I saluted her in the name of God: as comming from God, for good: and sayd to her, that I was wunderfully (in manner) oppressed with the work prescribed to me to performe before August next and desyred her to help me to one to write the Holy boke as it owght to be written ∴ Seing I did all I could, and it semed all most impossible for me to finish it, as it is requisite.

* Maii, 28 1583. When she began Alb. Lasky his Pedigree.

Madimi promised to help me to one to write the boke: and thereuppon appeared to her, (but unseen of E.K.) her mother.

Madimi sayd allso, that she was now lerning of greke and Arabik, and the Syrian tung.

Mad. - *Mother I pray you let him have one to write his boke.*

Δ. - *I pray the, tell me Madimi, what was his name which yesterday tempted my frende, and accused me most unduely and untruely to* E.K. *as a murdrer, and hÿpocrite, and one that had iniuried a thowsand.*

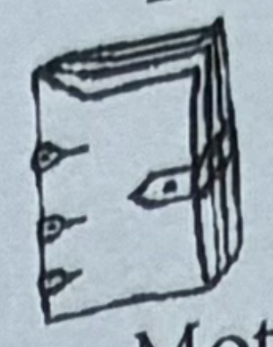
Mad. - *His name was* Panlacarp.

Δ. - *Can the wicked coniurers have theyr Divels, to write bokes at theyr commaundements, and shall not an honest Christian Philosopher have the help of God his good Angels to write his holy mysteries: so greatly redownding to his glorie? And seeing you are the Mother of Madimi here, I beseche you to tell me your name here: as the order of all our doings are distinctly and orderly noted.*

Mother - *I am of the Worde and by the Worde: I say, seal up those things thow hast: and I my self will take charge of Galuah. to the ende:* Ad evitandum scandalum.

Δ. - *Truth it is, it might grow to a great misliking grudge that God shold seme to have layd burdens on our sholders, greater then we are hable to beare: and then if we fall and fayle under them, he wold finde a cause not to performe his promisse made for carrying those burdens.*

Moth. - *What so ever is thy part, the same will I performe. I will put thy yoke (in this one thing) uppon my sholders.*



Δ. - *Will you than write it, as I shold have written it?*

Mother - *I have sayd, I will.*

Δ. - *Where shall I leave the boke?*

Mother - *Leave it where you will: your loks are no hyndrance to us. Even when the tyme commeth, beleve, and you shall finde it written.*

Our locks.

Δ. - *You have eased my hart, of a thowsand pownd weight.*

Mother - *By cause you shold not fall into error. Dost thow beleve?*

Δ. - *Yea, verilie.*

Mother - *Then verily, will I do it.*
Fides tua erit instrumentum Operationis meæ.
Erit, et videbitis, et nunq*uam* peribit.

Galuah - *One thing, I will teach the.*
The ende is greater then the begynning, or the Middst:
For the Ende is a witnes of them both:
But they both, can not witnes of the ende.

Moth. - *He that appeared yesterday, is fast enowgh, now.*
Mayden, say your lesson, when I am gone.

Δ. - *I pray you, tell me your name.*

Mad. - *Mother, I pray you tell your name.*

Mother - *I AM; What will you more?*

E.K. - He flyeth away like a fyre
Madimi falleth down prostrate on her face, a while.

Δ. - *Now I shall have leysor to follow my sute, and to do all Mr Gilberts busines.*

Mad. - *My Mother will ~~shortly~~ speak to the Quene for you, shortly.*
Serve you God, while I do praye.

E.K. - She prayeth vehemently.
Now she commeth nearer to us

Madimi - *I pray you Teache me to spell.* [she spake to E.K.

Mad. - *This is,* ἐαν μη φυλαττεις, - *it is Syrian tung, you do not understand it.* - [to Δ]

Nisi caveas iste amicus hoc opus subvertet, &c.

ὁυτος ὁ ἑταιρος τȣτο ἐργον ἀναϛηζαι:
subvertet ἀναϛηζει
κόσμος μὲν γὰρ πρόθυμος τυγχάνει ὢν
forte πικραιζεται, vel πιαζεται
και $\overset{\text{ἀυτω}}{\text{αυτο}}$ τοσαυτον πικαζεται
alicitur, vel abstrahitur
ὥϛε καινα ἀφελκύεται φιλία
ἐσορα μη τινα $\overset{\text{ἀυτω}}{\text{ἀυτο}}$ ἀφορμιω παρεισαι
της γὰρ ἀπάτης κομιζης κατασκουάσεσθαι

That was with Mr Harry Lee his offered frendship as he confessed after.

ἰνα σε διὰ παντος ἀπολιπει·

E.K. - *Unlest you speak some language which I understand, I will express no more of this ghybbrish.*

Now she prayeth agayn: Now she is gone.

Δ. - Benedictus sit Deus *pater noster*: Deus totius Consolationis, qui respexit afflictionem servuli sui, et in ipso puncto Necessitatis meæ præstitit mihi auxilium. Ipse solus, Cordis Scrutator est, et renum.
Ipse lux mea, et Adiutor meus, et susceptor meus est.
Ipse lux mea, et liberavit me ab angustia maxima propter gloriam
In Domino speravi, et liberavit me ab angustia maxima propter gloriam nominis sui: quod sit exaltatum et magnificatum nunc, et in sempiterna sæcula.
Amen, Amen, Amen.

Δ. - My hart did throb often times this day, and thowght that E.K. did entend to absent him self from me, and now uppon this warning, I was confirmed and more assured that it was so: whereuppon seeing him make such hast to ride to Islington: I axed him why he so hasted to ride thyther: and I sayd yf it were to ride to M^{r} Harry Lee, I wold go thither allso to be acquaynted with him: Seing, now, I had so good leysor, being eased of the boke writing. Then he sayd that one told him the other day that the Duke did but flatter him: and told him other things both aganst the Duke (or Palatine) and me: &c. I answered for the Duke and my self, and also sayd that if the 40 pownd annuite, which M^{r} Lee did offer him, was
50$^{£}$ yerely to be provided for E.K., by Iohn Dee. [the chief cause of his mynde settling that way (contrary to many his former promises to me) that then, I wold assure him of 50$^{£}$ yerely: and wold do my best, by following of my sute, to bring it to pas, assone as (possibly) I could: and thereuppon did make him promise uppon the Bible. Then E.K., agayn, uppon the same bible, did swere unto me constant frendeship, and never to forsake me: and more over sayd that unleast this had so falln out, he wold have gone beyond the seas taking ship at New Castell within eight Dayes next: And so we plight

our faith ech to other^ taking ech other by the hands uppon these points of brotherly and frendely fidelitie during life. Which Covenant I beseche God to turne to his honor, Glory, and servyce, and the Cumfort of our brethern, (his Children) here in earth.

* * *

Tuesday. Iulii 2. A meridie, circa horam 2^{am}.

Δ. - While I was writing of letters to Mr Adrian Gilbert, into Devonshyre, Madimi appered by me, in the study, before E.K. sitting in the chayr, first on the grownd, then up higher in the ayre, and I sayd,
How is the mynde of Mr Secretary toward me? Me thinketh it is alienated mervaylously.

Mad. - *Those that love the World, are hated of God.*
The Lord Thresorer: and Secretary Wallsingham. [*The Lord Threasorer and he are ioyned to gither, and they hate the. I hard them, whan they both sayd, Thow woldest go mad, shortly. What soever they can do against the, assure thy self of. They will shortly lay a bayte for the, but exchue them.*

Δ. - *Lord have mercy uppon me: What bayt (I beseche you) and by whome?*

Mad. - *They have determined to search thy howse: But they stay untyll the Duke be gone.*

Δ. - *What wold they serche it for?*

Mad. - *They hate the Duke, (bothe) unto the Death.*

Δ. - *And Why?*

Mad. - *Take heade, that you deale uprightly:* -- [she spake to E.K.]

E.K. - *God the Creator, be my witness of my upright dealing with, and toward him* [meaning Δ] *ever since my last comming to him.*

Mad. - *It is good to prevent diseases.*

E.K. - *By this boke* [taking the bible into his hand] *I swere that I do carry*
E.K. his second othe. *as faithfull a mynde to him, as any man, can: ever since my last comming.*

Mad. - *Loke unto the kinde of people abowt the Duke: and the manner of theyr diligence.*

Δ. - *What meane you by that? His own people meane you? or who?*

Mad. - *The Espies.*

Δ. - *Which be those?* Mad. - *All: There is not one, True.*

Δ. - *You mean the English men.*

Mad. - *You are very gross, yf you understand not my sayings.*

Δ. - *Lord, what is thy cownsayle, to prevent all?*

Mad. - *The speche is generall. The wicked shall not prevayle.*

Δ. - *But will they enter, to serche my howse, or no?*

Mad. - *Immediately, after the Duke his going, they will.*

Δ. - *To what intent: What do they hope to finde?*

Mad. - *They suspect, the Duke is inwardly a Traytor.*

Δ. - *They can by no means, charge me, no not so much, as of a Trayterous thowght.*

Mad. - *Thowgh thy thowghts be good, they can not comprehend the doings of the wicked: In Summe, They hate the.*
Trust them not. *Trust them not: They shall go abowt shortly to offer the frendeship: But be thow a worme in a heap of straw.*

Δ. - *I pray you expownd that Parable.*

Mad. - *A heap of straw, being never so great, is no waight uppon a worme. Notwithstanding every straw hindreth the wormes passage. See them, and be not seen of them. Dost thow understand it?*

Δ. - *I pray you make more playn your cownsayle.*

Mad. - *My cownsayle is playne enowgh.*

Δ. - *Whan I pray you, is the Duke likely to go away?*

Mad. - *In the myddle of August.*

Δ. - *Yf in the myddst of August, he will go, and then our practises be yet in hand, what shall be done with such our furniture as is prepared, and standing in the chamber of practise?*

Mad. - *Thow hast no fayth.*
His going, standeth uppon the determined purpose of God.
A.L. *He is your frende greatly: and entendeth to do much for you.*
Service. *He is prepared to do the good, and thow art prepared to do him service.*
Many men, purposes, But one setteth in order.

A. Gilbert Δ. - *As concerning* Adrian Gilbert *what pleaseth you to say of him, and his entended Voyage?*

Mad. - *He is not in the true fayth.*

Δ. - *How hath it byn sayd, then, That he shold be the setter furth of god his faith and religion among the Infidels?*

Ma. - *That is a Mysterie.*

Δ. - *Whether shall it be good, that the Duke resort hither oft, or tarry for the most parte at his howse at* London*?*

Humane policie can not prevayle.

Mad. - As many as are not faithfull in these causes, shall dye a most
miserable Death: and shall drink of slepe everlasting.
As in one rote there are many Divisions, so in the stem and branches
are many separations.

Δ. - Give some more light (I beseche you) to the particular understanding.

Mad. - The fire that kindleth all these, and wherein they live,
is One: forming them according (what so ever) to the substance
whereuppon they are growndded.
So, by the less, you may prove the greater: That, as a Particular.
So likewise, generally, All emanations are from one.
In the first, workmanship lieth secret in One unknown: and is
sealed: and therfore it hath an ende.
The Sonne, throwgh the circles and massy body:
The hart, in the body.
The Intelligence, in the Inward man.
The Sonne from his own Centre spreddeth out the beames of his limited
vertue.

The Hart.

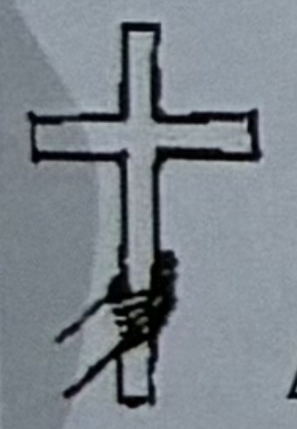
The Hart, Life, to two; and yet the Centre of life to the whole body.
Understanding quickeneth the mynde: That Mynde, I speak of,
putteth on a fyrie shape.

The mynde putteth on a fyry shape.

It followeth, therfore, that every thing, (what substance so ever)
hath a centre: from the which, the Circumfluent beames of his
propre powre do procede.
Whan these are perfectly known, then are things seen in theyr true
kinde: I speak this to prove that the good Angell of man
(which is the externall Centre of the Sowle) doth carry with him
the Internall Character of that thing wherof he seaketh to be
a Dignifier. Within the which doth ly secret the Coniunction
and separation of the proportion of theyr times, betwixt
the Sowle and body of man.

Note she used all this while very childish gestures, ever among.

O happy (therfore) is that Sowle which beholdeth the glorie of his Dignification:
and is partaker with him, that is his Keeper.
This known unto men, the thiknes of the Erth doth not hinder theyr
speches: Neyther can the Darknes of the lowest ayre, obscure, or
make darke the sharpnes of theyr eyes.
This Character, (at his next comming hither) shall be made manifest
unto him. [E.K. - She shewed a bluddy hand holding a
bluddy cross, with letters on it, like our holy letters]



Δ. - I beseche you, how shall his provision of mony from home, serve his turne,
or how shall he here have help for his chargis bearing?

Mad. - Your wordes make me a childe.

Note the forme of a childe.

Those that fish for Dolphins, do not stand uppon the grownd.
Those that sitt in cownsayle, call not in, the harvest people, nor
accownt not theyr work.
He that standeth above the Mone, seeth greater things then the earth.
Is it not sayd, The Lorde will provide:
I stand above the Moone, for that I Dispose his life from above
the Disposition of the Mone.

Note.

To ax, what Iacob his servants did, was a folly; bycause theyr Master was blessed.
A greater question to ax how blessed he was. Then to ax how many shepe he had.

Δ. - I am desyrous to know what you ment by saying, that my words made you a Childe.

Mad. - Bycause you ax me childish questions.
His good Angel shall reveale his character unto him: and thow shalt
see it [pointing to E.K.]. But take hede thow say Truely.
And use great reverence, or els the feete that love the shall carry
thy carcas out of the dores.

Reverence to good Angels.

Yf he carry it uppon him, it shall be a Token of the Covenant betwene
him and god.

Pactum divinum.

Δ. - The Image or Similitude therof (meane you?) made in pure* gold.

Mad. - I. So, those that shall see his standards, with that
signe in them, shall perish utterly.

* Perhaps enammeled.

Δ. - You meane, yf the same be paynted or otherwise wrowght in his
banners, and pennons &c.

Mad. - Let him use it, as a Covenant, betwene God and him.

Δ. - How shall he frame it in gold, Solid wise, or Lamine wise?

Mad. - His own Angel shall reveale it.

Δ. - Bycause it hath byn sayd, that in the begynning of our Cuntrie Trubbles
we shold be packing hence into his cuntrie, what token shall we have of that
time approaching, or at hand?

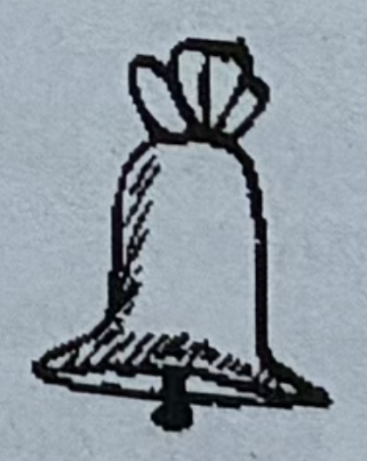
Madi. - Your Watchword is told you, before:
Whan it is sayde, unto you Venite &c.

Δ Supra Iunii 3° a meridie.

Δ. - But, (I beseche you) to be ready against that watch word hearing:
What is to be done, as concerning our wives and childern into his
Cuntrie?

Our Passage.

Madi. - Miraculous is thy Care (o God) uppon those that are thy
chosen: and wunderfull are the wayes that thow hast prepared
for them. Thow shallt take them from the feeldes, and harbor
them at Home. Thow art mercifull unto thy faythfull,
and hard to the heavy harted. Thow shallt cover theyr leggs with
botes, and brambles shall not prick them: Theyr hands shall be
covered with the skynns of beastes, that they may break theyr
way throwgh the hedges. Thy Bell shall go before them
as a Watch and suer Direction: The Mone shall be clered
that they may go on boldly.



Peace be amongst you.

E.K. - He is now gone away in a fyre.

Δ. - Æterno Deo nostro, sit laus, honor, et Gloria
in sæculorum sæcula: Amen.

Thursday. Iulii 4. hora ·11· ante Meridiem. 1583

Note Δ. - When I cam home yesterday from the court and from London and from
the Lord Lasky. I fownd that E.K. was purposed to ride furth of towne, and
entended to be away (as he expressly told me) five dayes: Certayne companions and
his acquayntance having so appointed with him; some tarrying for him in Mortlak
and some at Braynford, (as was perceyved this day afterward, and as he confessed
unto me): Whereuppon I thowght good to signifie so much unto the Lord Lasky
who ment to come and refresh him self at my howse, as he was wont before:
eyther this day, or within two or three dayes after: Who also delighted in E.K.
his cumpany &c. Hereuppon abowt the tyme of E.K. his rising, I wrote
these lines, entending to send them presently to the Lord Lasky, that word might
be retorned of his entent before E.K. shold ride: I meaning and hoping to perswade
E.K., to tarry so long and uppon such respect.

> Nobilissime Princeps, in reditu, nostru*m* Edwardu*m* inveni facie
> quidem læta: sed itineri tamen (ut dicit) quinq*ue* dieru*m*, se
> accingentem. Hocq*ue* matutino tempore abitum, vel iter istud
> ingredi molitur: reversurus (ut affirmat) post quinq*ue* dies Quid
> sit ip*s*a veritas novit ille qui Verus et Omnipotens Deus est
> noster. Hoc volui, isto mane summo, vobis significare, ut
> quid factu optimum sit, Cogitetis: De aliis, suo tempore:
>
> Vestræ Celsittudinis
> Fidelissimus Clientulus
> Ioannes Dee
> 4 Iulii 1583

This letter being new written, and not yet folded up, my frende E.K.
was redy, and cam out of his chamber into my study: and I told him,
that I was even now sending word to the Prince Lasky of his riding
out and retorne after 5 dayes: and so shewed him the letter: who,
when he cam to the phrase, Quid sit ip*s*a veritas, he was somwhat
offended, saying, *What secret meaning hath this, uppon some of your two
former conference? Truely* (sayd I) *even such as the circumstance of the
letter doth import: that is; where as, you sayd that you intended to
retorne within 5 dayes or at the five dayes ende, It is uncertayn, whether
you will or shall retorne later or soner: and therfore* Quid sit ip*s*a
veritas *of your retorne, or intent to retorne; Onely God doth know.*
He wold by no meanes admitt that my sincere exposition, but semed suspicious
of some other undue construction of those former words. Thereuppon I toke
the letter and tore it in three peces: and sent none. But in my mynde
referred all to god his Disposition: assuring my self of God his most constant proceding in his own affayres. Shortly after, sayd E.K. to me, Certaynly
here is a spirituall creature in my right sholder who sensibly sayth to me,
Sawle. *Come away*: *So* (sayd I) *did one say to* Sawle, *when they wold have had
him away to have drowned him: whome I stayd in this study, by force
and so hindred the Divel, of his purpose then; as appereth by that unhappy
man yet alive. Nay,* sayd E.K., *they have told me that yf I tarry here*
Evill Spirits. *I shall be hanged: and if I go with this Prince, he will cut of my hed,
and that you mean not to kepe promise with me: And therfore yf I*
50 pownd yerely stipend. *might have a thowsand pownd to tarry, yea a kingdome, I can not.
Therfore I release you of your promise of* 50£ *yerely stipend to me: and*
☞ *you nede not dowt but God will defend you and prosper you, and can
of the very stones, rayse up childern to* Abraham: *And again, I can
not abyde my wife, I love her not; nay, I abhor her: and here in*

E.K. his wife. *the howse I am mysliked, bycause I favor her no better.* To these ....
such his words spoken in great pang and disquietnes of mynde, I replied
and sayd, That these his doings and sayings were not of God, and that by my
whole proceding he might perceyve, what confydence I reposed in his dealing
with the Spirituall, our frendes: seing, even to the uttermost penny (and more
than my hability served unto, conveniently) I layd out still abowt the perfor=
ming of such things, as were by me to be done &c.
Well, on the suddayn, down he went; up on his mare, and away
toward Braynford.

After whose going, my wife cam up into my study; and I sayd, Iane,
This man is mervaylously out of quiet against his wife, for her frendes
E.K. his wives frendes. *theyr bitter reports against him, behinde his bak, and her silence therat* &c.
He is gone (sayd I): *But, I beseche the almighty god to guyd him and to
defend him from danger and shame. I Dowt not, but God will be
mercifull to him: and bring him at length to such order, as he shall
be a faithfull servant unto god &c.*

Δ. Vide infra, fuise factum di= vina virtute. Note: Within three howres after cam E.K. up my study stayres, unboted,
for he was come in a bote from Braynford. Whan I saw him, I
was very glad, inwardly: But I remayned writing of these records as
I had yet to write, of Tuesdayes last Action.
I have lent my mare out (sayd he) *and so am retorned: Yt is well done,*
sayd I, and thereuppon, he sat down in the chayre by my Table,
where he was wont to sit. And it was 10 of the Clok, then.
He toke up in his hand the bokes, which I had browght from London of the Lord
Laskyes, written to him, in his commendation &c. And as he was loking
ernestly on them, a Spirituall Creature did pat the boke on the owtside of
the parchement cover, diverse tymes; and ones, wold have taken it out of
his hand: Diverse times I hard the strokes, my self: At
length he sayd, *I see here the handsome mayden* Madimi, *and have
done a prety while.* Then, sayd I, to him, *why told you me no
soner?* Theruppon, I toke paper purposely to Note
what shall seme Note worthy as followeth.

Δ. - *Mystres* Madimi, *you are wellcome in God: for good, as I hope.
What is the cause of your comming now?*
Mad. - *To see how you do.*
Δ. - *I know, you see me often, and I see you onely by fayth and Imagination.*
Mad. - ~~*And so, see you me, more truely, then he doth*~~ [pointing to E.K.].
That sight is perfecter then his.
Δ. - O Madimi *shall I have any more of these grievous pangs?*
Madi. - *Curst wives, and great divels, ar sore companions.*
Δ. - *In respect of the* Lord Threasorer, *Mr Secretarie, and* Mr Rawly, *I pray
you, what worldy cumfort is there to be loked for: Besides that I do
principally put my trust in god.*
Mad. - *Madder will stayn, wicked men will offend, and
easy to be offended.*
Δ. - *And being offended, will do wickedly to the persecution of them that mean simply.*
Mad. - *Or els, they were not to be called Wicked.*
Alb. Lasky his pedigree. Δ. - *As concerning* Alb. Lasky *his Pedigree, you sayd your sister wold tell all.*
Mad. - *I told you more, then all your dog paynters and cat paynters
can do.*
Δ. - *You spoke of* William Lascy *and* Syr Richard Lascy, *his brother; of which*
William his going *into* France, *and then into* Denmark: *and his marriage, going
into* Poland, *cam this* Albert Lascy, *now Palatine of* Siradia &c.
Mad. - *Those were two prety men for me to meddle with all.
When you set your selves to gither, and agree to gither,*

I will make all, agree to gither
E.K. - *Will you (Madimi) lend me a hundred pownd for a fortnight?*
Mad. - *I have swept all my mony owt of dores.*
Δ. - *As for mony we shall have that which is necessary, when God seeth tyme.*
Mad. - *Here me, what I say.*
God is the Unitie of all things. Love is the unitie of every Congre=
gation (I meane true and perfect love).
The World was made in the Love of the Father.
You were redemed in the Love of the Father *and the* Sonne.
The Spirit of God is (yet) the Love of his Churche.
Yet (I say): For after it doth Triumph[Δ]*, it is not called a Churche,*
nor a Congregation: But a Frutefull enheritance and a perfect
Bodie in Christ.
Take the love of the father from the world and it perisheth.
Take the love of $\overset{\text{your}}{\text{our}}$ *Redemption away, and* $\overset{\text{ye}}{\text{we}}$ *are deade*
(I will not offend[*]*) put your, in stede of our:* Δ - and the Sonne
Take the Light of the holy Ghost, *which is the Love of the* father, *from*
the Church and it withereth.
Even so take love from amongst you and you are members of
the divel. Therfore it is sayd unto you, Diligite ad invicem.
For Love is the spirit of God uniting and knitting things to gither
in a laudable proportion.
What dost thow hunt after? Speak man, what dost thow hunt after.
[This was sayd to E.K. uppon some secret Iudgment of Madimi in him.
E.K. - *I hunt after nothing.*
- *The Love of God bredeth fayth: Fayth bringeth furth, (on*
the one side) Hope: and (on the other side) the works of
Charitie. Dost thow love God? Seekest thow to be
among his Elect? Why dost thow not (therfore) love
those things that are of God? Herein thow shewest the want of
faith. Herein are thy bragging words confownded. For, thow sayest,
No man can accuse the of evill.
But thow hast no faith: By cause thow hast no hope.
Willt thow say, that thow hast faith? Shew it me by thy Love.
Who so ever (therfore) Loveth not God, is accursed.
Thow Lovest not God. Lo, Behold, thow breakest his commaundements.
Owghtest thow not to love him? And hast thow not faith throwgh the
Love in God? Truely thow owghtest so to do.
Willt thow let me see thy Hope on this side.
Let thy works stand on the other side. And shew thy self to have faith,
that therein thow mayst Love God, and be beloved of him.
But, yf thow hast none of these, thow hast Hate.
Yf thow Hate god, the reward therof is great: But the greatnes is
unquencheable Fire.
Who so ever followeth not the Commaundements Hateth God:
yf synn be the breach of the Commaundements &c.

Δ We use to call it Ecclesia Triumphans.

* Note - the Angels were not rede=med.

·1· Fayth ◁ ·2· Hope ·3· Charitie

Dost thow love Sylver and Gold?
The one is a Thefe: The other is a murdrer.
Wilt thow seke honor? / E.K. - No.
So did Cain:
But thow hast a Iust God that Loveth the.
Iust and vertuous men that Delight in the.
Therfore Be thow Vertuous: For thow shalt tred[*] *the world under thy fete:*
I promys the, I have driven the Skullen drab, out of our kitchen, long ago.
Δ. - *Do you mean Worldy Covetousnes?*
Mad. - *Yea, and the first hevenly Covetousnes.*
Carma geta Barman.
Δ. - *I beseche you, what is that to say?*
Mad. - Veni ex illo Barma.
- E.K. felt and saw a spirituall creature go oute of his right thigh.
Mad. - *Where are thy 14 Companions?*
Bar. - *They dwell here.*
Δ. - [He that was come out, semed a great handsome man with a sachell of a dogs skynn by his side, and a cap on his hed &c.]
Δ. - *Ô, the hand of the highest hath wrowght this.*
Mad. - Venite Tenebræ, fugite spiritu meo.
E.K. - Here appere 14 of diverse evyll favored shapes: Some like monkies, some like Dogs, some very hery monstrous men &c. They semed to scratch ech other by the face. These seme to go abowt Madimi and say, *Gil de pragma kures helech.*
Δ. - *What is that to say?*
Mad. - Volumus hîc in nostris habitare.
Δ. - Quæ sunt illa Vestra?
E.K. - One of them sayed - Habemus ho*min*em istu*m*, Domiciliu*m* nostrum.
Mad. - *The Vengeance of God is a two edged sword, and cutteth*
the rebellious wicked ones in peces. The hand of the Lord is like a
strong oke, whan it falleth, it cutteth in sunder many busshes. The light
of his eyes expell darknes: and the swetenes of his mowth kepeth from
Corruption: Blessed are those, whome he favoreth, and great is theyr reward.
Bycause you cam hither without licence, and seke to overthrow the
libertie of God his Testament, and the light wherewithall he stretcheth
unto the ende, and for bycause you are accursed, it is sayd,
I will not suffer myne to be overthrown with Temptation.
Thowgh he were led away, Behold, I bring bak agayn.
Depart unto the last Cry: Rest with the Prince
of Darknes. There is $\overset{\text{scilicet, rest}}{\text{none}}$*. Amen. Go you thither.*
Et signabo vos ad finem:
E.K. - He sealeth them all in the forhed: the 14 and theyr principall.
Theyr sealing was as if they had byn branded.
They sonk all 15 downward throwgh the flowre of the Chamber, and there
cam a thing like a winde and pluckt them by the feete away.
E.K. - *My thinketh I am lighter then I was: and I seme to be empty, and*
to be retorned from a great amasing: for this fortnight: I do not well
remember what I have done or sayde.
Mad. - *Thow art eased of a great burden* —— { *Love God.* / *Love thy frende.* / *Love thy wife.* }
E.K. - Now commeth one, with a red cross in his hand and leadeth her away:
and so they vanished.
Δ. - We prayed the Psalme of thanksgiving, 14 of Roffensis, for E.K.
his deliverance from Barma and his 14 Companions, *Amen.*

* Note. this cam to pass A° 1589, when he was made Barron of Boemia, and 1590.

The casting out and utter displacing of 15 wicked Spirites &c.

Thursday ..... Iulii 4 1583.

Δ. - As I was ....e first papers, E.K. sat
by me .... appered often to him whipping
before his .... as 6 or 7 myles distant from
him .... think that the blessed Iubanladaec
had byn sent, ... to have sayd somewhat unto us of his
charge (the Prince Lasky:) But I fownd in the ende that
it was a token that the Prince Lasky was pensifely carefull
of us, and that his good Angel was his witnes and messager
by that token, his peculier character, as is before towght.

Omnis Spiritus laudet Deum
nostrum unum et Trinum,
Amen.

Sequitur Liber Tertiarius Sexti.

Liber Peregrinationis Primæ:
(Sexti Mystici Paradromus)
Videlicet
A Mortlaco Angliæ,
Ad Cracoviam Poloniæ.

Duravit autem
A die 21, Septembris, A^{o}.1583: } stylo veteri:
Ad diem 13, Martii: ———— A^{o}. 1584: } non Gregoriano

Sunt quidem, Menses — 6 — dies ·7·
Hebdomadæ sunt ———— ·25·
Dies sunt, in summa ———— ·175·

Liber 11^{us}

21 September 1583–13 March 1584
(from British Library MS. Cotton Appendix XLVI - Part I)

Saterday: Septemb. 21: Die ✝ Sancti Matthæi.

We departed from Mortlak abowt 3 of the clok after none: The Lord Albert Lasky (Vaywoda of Siradia in Poland) meeting me on the water: as we had appointed: and so browght night to London: and in the dead of the night, by Wherryes, we went to Grenewich to my frende Goodman Fern the Potter his howse: where we refreshed our selves: and thyther cam a great tylt boat from Graves Ende to take us in, (by appointment of me and Mr Stanley,) to go to our ships, which we had caused to ly 7 or 8 mile beyond Graves Ende. To which ships, we cam on Sonday morning by Sonn rise: In the greater of them (being a Dubble fly boat of Denmark) my Lord Lasky, I, and E.K., with my wife and Children, &c went: and in an other ship (by me allso hyred for this passage) went some of my Lord his men, two horse &c, that ship was a boyer: a prety ship. With little wynde, we straight way hoysed sayle, and begann our voyage in the ship.

This 22 day we were in great daunger of perishing (on the sands, called the Spitts:) abowt mydnight: We had (by force of wynde, contrary) anchored by them, and the Anchor cam home, no man perceyving it tyll the ship was redy to strike on the sands: Then, uppon great diligence and pollycy used by our mariners in hoysing sayle, and cutting our cable, (to leave our shote anker), and comitting our selves to the hands of God, and most ernestly praying for a prosperous wynde: It pleased the almighty and most mercifull God, suddenly to change the wynde which served us to beare from the sands and to recover Quinborowgh, back agayn:

There arrose great raging Winde N E almost.

The evident help of God: at the very minute of danger dedly.

The 23 day (being Monday) we cam to the mowth and entrance of Queneborowgh Creke or haven.

And as we made to land in small fisher boates, the Lord Lasky, my wife and Children in our boat, and I, with E.K., Mary, Elzabeth and Iohn Crokar, in an other, it fell so out, that at the ships side, our fisher boat his sayle yard and sayle was entangled, on the mayn yard of the fly boat (being stroke down) so that, in our setting from

the ships side, the top of our boat being fast above, and the
winde and streame carrying the boat of, below, it inclined
so much on the one side, that the one half of the fisher boat
(well nere) was in the water, and the water cam so in (by
the entangling before specified not easyly to be undone
or loosed) that my Lord, my wife and all that saw us thowght
that of necessity our boat must synk, and so, we to have perisht.
But God, in his providence and mercy had greater .....
of us, so that we becam clere: the boat half full of
water so that we sat wet to the knees: and the water with
the billow of the sea ~~or water~~ cam still beating in
more and more: and in this mean trubble, one of
our two boat men, had lost his long oare out of the boat
into the water: and so not onely we lacked the help of
that oare, but allso by reason they wold have followed
the wynde and eb, for that oare, (contrary to our
course in hand, and not hable to be come by), so with
much ado we constrayned them with the sayle, one oare
and the rudder to make such shift as they could to get to
Queneborowgh town: and in the mean space E.K. with
a great gantlet, did empty most part of the water
out of the boat: els it must nedes have sonk, by
all mans reason. At length (to be brief) we
cam to the town syde, up the croked creke: where, when
as the Master of our ship wold have taken me out in
his armes, (standing in the water with his boates) he fell
with me in the water, where I was fowle arrayed in
the water and oase. God be praysed for ever, that all
that great daunger, was ended with so
small grief of hart .:.

Wensday, Septembris 25. At Queneborrowgh.
Circa 3^{am}, a meridie, iam pleno mari.

Δ. - Oravimus ad deum, eius implorabamus auxilium
Cortina statim apparuit.
Oravi denuo solus, pro auxilio, tempore Necessitatis:
Sex pedum altitudine apparebat unus, in aëre, quasi
altera ex parte nubis, inter E.K. et illum interpositæ.
E.K. - Ego illum non cognosco.
- Tu habes causam me cognoscendi et illum qui me misit,
vel iam non vixisses.
E.K. - Videtur esse Michaël.
Δ. - Gratias agimus Creatori nostro, qui bonum, potentum et fidelem
ministrum suum miserit ad nostram protectionem tempore
Necessitatis nostræ.
Mich. - Loquor de tribus rebus, de meipso et illo qui me
misit: de vobis, respectu illius quod estis, et de servitio
Dei quod futurum est.
Ô vos potestates Cæli et terræ, colligite vos in simul,

Respicite Deum vestrum: Considerate beneficia eius, an non
vos colligavit simul, et concathenavit vos in seipso? An non
estis glorificati respectu officii vestri: ad quod præstandum po=
tenter assignati estis, in voluntate eius, qui glorificat seipsum.
Ecce quomodo vosmet dedidistis principi tenebrarum: vel quare
vestri principes contendunt contra altissimum: et colligitis vosmet in
simul ad contendendum contra ipsum, qui est potentissimus: vel illum
velletis subiugare, cuius arma sunt super omnem fortitudinem .:. Quo modo
audetis contendere cum eius fortitudine? Vel quæ est causa quod tam
impii esse velitis? Sed ita oportet esse: quia vobis sigillavit guber=
nationem, et in vestras manus dedit violam destructionis: Sed date
locum fini vestro: Quia in eius fortitudine dispersi eritis: et omnium rerum
conclusioni ostia vestra debent esse aperta.
Ne mirentur servi dei, de fortitudine temptationis: Quia magna est
potestas impii et hiantis Leonis, quando illi est cum sigillo tra=
government
dita. Ne dedignemini, hac hora, Scio vestram gubernationem
per illum. Ecce clavis iusticæ aperta mihi est. Nihilo=
minus vestra adhuc erit maior iniquitas, et vestrum regnum erit
in
dispersum cum eius potenti superbia.
Quam magnus est Sathan, qui resistit fortitudini Dei?
Quam magna, igitur, debet vestra esse humilitas, quæ debet vel superare
vel mori?
Sed vobis sic dicit Dominus: Aperiant venti ora sua, et rabientes
aquæ profunda et potentia guttura, *let the Torkots light*
in omnes partes navium vestrarum: Aperiat terra os suum, et
dicat, quòd devorare vellet. Tamen non prævalebunt.
Michael: Quia tibi addam (inquit Dominus) qui es Fortitudo mea, Poten=
Gabriel: tiam meam prævalescentem: Et vos eritis duæ flammæ
ignis, immò ignis potentis suffocantis os totius Malitiæ.
Idcirco, vobis bene sit: Quia Inimicus est fortissomus, ubi
præda est maxima:
Mementote, quòd Homines sitis.
Mementote, quòd terra sitis.
Mementote, quòd Peccatores.
Mementote, quid eratis, et Ne tradatis oblivioni quid estis.
In illo enim vivitis qui omnia in sua habet subiectione.
Sed ille, qui cum illo est, crucifixus ad gloriam, debet in
medio mortalitatis componere seipsum ad Immortalem Potentiam.
Servi Dei semper prævaluerunt: Sed semper per Adversitates.
Qui non est de hoc mundo, vos præparavit, hath provided you
Finis nostri servitii. Nihilo minus debetis ea implere, quæ ipse providit: Quòd
Mundus possit fieri novus, et ipse agnosci.
Potens ipse est: Potens est ille, Aquila illa quæ cooperit
magnum montem alis suis. Sed Potentior est eius fortitudo
qui numerat stellas, et montes colligit. Nam quicquid
ipse loquitur, est Veritatis ignis: et est simul Potentia
et Actus, in immediata proportione. Lapped up.
Etiam ipse qui fecit Orbem, hominem in simul compegit, et
omnia operatus est, Omnia ipse existens.
Ipse est qui vobis præceptum dedit: et ego vobis dico, Respicite
de puncto in punctum, ad Medium Cæli, et per Circulum

terræ: Considerate o*mn*ia in uno, et unum in o*mn*ibus. Ponderate, vel per rationem numerentur, vel Mensurate quem ad modum Salomon fecit: vel quem ad modum Adamo erat concessum (quòd nunc non potes, sed facies). Tunc Conclude, Observant omnia cursum suum: Sed verbum Domini, res est sempiternum.

Amate Deum, quia Iustus est. Amate vos invicem, quia ..... iustificati.

Observate mandatu*m* Dei quia est Mensura Iusticiæ.

E.K. - Iam venit alter ad illum, cum corona in Capite, quasi ..... et accipit gladium Michaelis.

Coronatus - Ecce magna est Fortitudo Dei, et Prævalebit.

Mich. - Idcirco est benedictus Deus, vos iustificati et nos sanctificati.

E.K. - Iam faciebant signu*m* crucis flammeæ tribus vicibus, et .....

Δ. - Si Nauta no*ste*r cum nova Anchora a Londino hodie redierit nonne est consilium, quod statim hinc Navigemus, si ita ille velit, &c.

E.K. - Redeunt.

Coronatus - Ego sum de Cælo: non respicio terra*m*. Nihilo minus terra per Cælos vivit. Sequimini vos cursum Terrenorum. of worldlings

Præparate vos semen. Nos volumus, ~~in te (Domine)~~ (ô Domine) in te, esse parati, cum incremento.

Vestra Cura non p*ote*st prevalere, quia v*est*ri Inimici sunt fortes: Sed quare dedecore afficior, cum sale terrestrium vanitatum ?

Destruat una vanitas, aliam:

Ast Electi prevaleant in Fortitudine, contra illu*m* Principem Vanitatis, et Regem stulto*rum* omnium.

Quia Deus no*ste*r est sapiens, Iudicia eius imperscrutabilia, Patentia immensurabilis.

Laborate vos, et Nos gubernabimus.

E.K. - Iam recedunt.

Vox - Ne disputetis ulterius cum Deo: Victoria v*est*ra erit.

Δ. - Magnificetur nome*n* Dei no*st*ri
solius omnipotentis et optimi,
Amen.

* * *

Thursday 26 of September.

We went to ship and lay in it all night at anker.

Fryday 27 of September.

We sayled from Queneburrowgh, and so by the lands ende into the Mayne sea, NE.

Saterday 28 of September.

We fell on Holland coast, and None of our Mariners, Master, nor Pilot knew the Coast: and Therfore, to the mayn sea agayn with great feare and daunger: by reason we could skarsly get of from that dangerous

coast: the wynde was so skarse for that purpose.

Sonday 29 of September.

We cam into the Brel haven and there, were like to strike on grownd: at length we cam to an anker, and lay in ship all night.

Monday 30 of September.

We landed, and went into Briel.

* * *

Brielæ, Octobris 2°. mane hora :9. Die Mercurii.

E.K. - Nihil apparet in Lapide, neq*ue* Cortina, neq*ue* aliud quid.

Δ. - Oremus constantur &c.

E.K. - Apparet Domus magna cum multis pinnaculis, valde elegantibus: Et pavimentum *videtur* esse multis minutis lapidibus distinctu*m* et videntur multi esse gradus p*er* quos ascenditur: et videtur esse area viridis ex dextra parte, et ex altera parte esse vallis, et rivulus ex alia. Pars quæ versus solem est, videtur quasi noviter reformata. Et circa introitum est rotundum quoddam ædificium: fenestræ non sunt similes no*st*ris, sed quasi essent Templorum fenestræ.

A.L. Dixit quod videtur esse illa arx Regia, quæ Cracoviæ est.

E.K. - Subito descendit Ignis et per totum lapide*m* apparet. Iam venit cortina solita ante domum istam.

Vox - *Garil zed masch ich na gel galaht gemp gal voch Cubánladan.*

E.K. - Iubanladaech iam apparet sup*ra* Chrystallum: et Chrystallus videtur esse per magnus.

Iub. - Deus numeravit et dies tuos et posteritate*m*: [E.K. - respicit A.L.]

E.K. - Iam recessit a Chrystallo versus caput ipsius A.L.

Iub. - Et a pectine tuo non cadet Capillus non numeratus.

O*mn*ia bene se habent. [hoc dixit de statu reru*m* A.L. apud Lasko]

Ecce habeo vim resistendi: ast contra legione*m* pugno.

Δ. Antichristus.

Perditio te novit, et numeravit annos tuos: et incipit esse fortis: Quia illi est Potestas data.

Infernus aperit os suum contra vos: quia sciunt, quòd vos glorificati eritis in Deo.

Δ. Salvo iudicio Ecclesiæ Catholicæ Orthodoxæ, videtur mihi quod *Iob* de eius modi Angelo*rum* timore, sive casu, et restitutione sive purgatio*ne*, prophetaverit Cap. 41. Vbi etiam addit de miraculis eiusdem: Sub ip*so* erunt radii Solis, et sternet sibi aurum q*uasi* lutu*m*. Antea dixerat: Cum sublatus fuerit timebunt Angeli, et territi purgabuntur &c.

Ego vici quintum sigillum, et mihi iam resistitur in sexto.

Quæ Deus facit, non participant cum humano iudicio.

Ecce nunc Discipulos suos congregavit, et docet.

Ô Cælum et Terra quam magnæ sunt miseriæ, quæ vexabunt unum et polluent alterum ? Quia boni Angeli cadent cum illo et Cæli ip*sum* metuent. Sed illi ad tempus cadent, non in perpetuum.

Δ. - O Deus quam terribile futuru*m* est tempus illud &c.

Iub. - Scribas Dei Mysteria: et Deo gra*tius* agatis pro v*est*ra salvo statu: Quia Mare illis abundabat contra vos: et multi perierunt.

Eius Potentia prævalebat, et qui commutavit v*est*ru*m* cursum in locu*m* illis incognitu*m*:quia ab illis non erat expectatus.

Sed fugite ab hac terra, quia Maledictio Dei est sup*er* illa*m*.

Cum illo est una veritas. Ille qui in duabus viis errat, non placet Deo.

Qui ad finem usq*ue* perdurat, quiescit cum gaudio.

Sed ille qui pedem non ponit inter Scorpiones non potest intrare super Gozlach.

Δ. - Quid hoc ? Iub. - Gaudium in vera Sapientia.
Δ. - Quid hoc ?
Iub. - Hoc nostrum est Manna q*u*o alimur.
Sed Ego sum sanctificatus per Creatione*m* Institutione*m* et ex Divina
Voluntate. Idcirco vos sanctifico: non cum mea propria
sanctificatione, sed illius Iusticia, qui meam origine*m* sanctificat.
Estote Montes in Fide, sed quasi infantes in patientia.
Facite quod Iustum est, et ne oblivioni tradatus v*est*ram Iusticiam.

E.K. - Infinitæ quasi locustæ vel Araneæ cum faciebus humanis illum circumvolitant, et quasi ignem in illum evomunt.

Iub. - Et levavit se contra vos. [Tollendo Crucem suam]

Iub. - Fiat Iusticia eius.

E.K. - Iam avolant præcipites, et quasi deorsum ruentes.

Iub. - Cavete a stramine: quia incensum, tota domum incendit.

Δ. - Quem sensum hic perpendemus nos: Mysticu*m* ne, an materialem ?

Iub. - Hominum fragilissimarum.
quietis
Diabolus cum illis fraudulenter operatur: magna est merces pacis,
Sed qui apperit fores contentioni, intromittit Serpentem.
Maledicti sunt Invidi: Quia illi sunt benedicti qui se mutuo diligunt.
Pax inter vos sit; quia est necessaria.
Quia pacis inimici sunt potentes contra vos.

E.K. - Iam loquendo, videtur minor et minor paulatim fieri.

Δ. - De n*os*tro decessu ex Anglia, quid tandem iam Regina et sui consiliarii statuerunt ?

Iub. - Aperit os suum, sed liquor non est satis frigidus.
Iam est intus calida, neq*ue* restingui po*test*.
Corda sui populi, *do fall away. Her armes are weakened: her Leggs weaker: her shoes are full of sorrow.*

E.K. - The furious Monsters assayle him agayn.

Iub. - Quis est, qui potest vivere, si transgrediatur præceptu*m* Dei ?
Vel quid de illis iudicare velis, *Whome God imputeth synne unto ?*

E.K. - They assayle him agayn, and he putteth his Cross toward them.

Iub. - *Theyr Misery begynneth, and shall have no ende, till he that sitteth here, do ende it.*

E.K. - The Monsters assayle him still.

Iub. - *The Wall must be broken down: and Then shall it be sayd, Happy art thow which hast dwelt amongst us.*
But yf thow live righteously, and ascend the slyppry mowntayn, Then shall God be mercifull to them for thy sake. Bycause thow mayst be beloved, where thow art now despised: and hast vanquished thy enemyes, with the truth of Vertue
He that entred into the lowest hell, and shed his blud for your synns, be mercifull unto you, and give you peace: Which is the Spirit of Patience: that you may live, not like men, but as those that do separate them selves from the world to the true contemplation of God his mercyes.

Angliæ bene erit propter Δ ex mera Dei mi=sericordia.

E.K. - Iam intrat in Caput, A.L., cum flamma ignis.

Δ. - *O*mn*is* laus, honor, et gloria sit Deo n*os*tro *o*mn*i*potenti vivo et vero. *Amen.*

Thursday. Octobris 3. We cam from Briel to Roterodam in a hoy of Amsterdam, to go within land: here we lay all night.

Friday. Octobris 4. We cam to Tergowd hora 3 a meridie: where we lay within the town in the ship.

Saterday. Octobris 5. We cam by Harlem, to Amsterdam, and lay before the town all night in the ship.

Tuesday. Octob. 8. We sayled from Amsterdam to Encusen. And Edmund Hilton went with my goods by sea toward Dansk.

Wenesday. Oct. 9. We set of from Encusen early: but by reason a contrary wynde, we cam very late to Herlinghem.

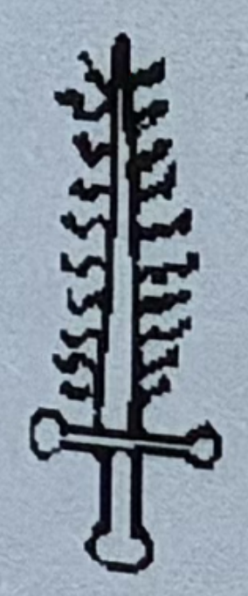
Fryday. Oct. 11. We went within land in little scutes from Herlinghem (by Franiker) to Lewarden.

Seterday. Oct. 12. From Lewarden, we cam to Dockum (in smalle boates,) abowt 3 of the clok after none.

Sonday. Octob. 13.

Apud Dockum in Frisia Occidentali.

Δ. - Diu Chrystallus tanq*uam* lapis nigerrimus apparuit.
Tandem in ip*s*a lapidis nigredine, apparuit homo nudus Crucifixus super crucem: sed tamen non mortuus: Crucis partes infra manus, omnes sanguinolentæ videbantur.
Fascia linea circumdabatur Corpus eius, (a pectore deorsum) et fines eiusde*m* fasciæ pendere videbantur circa genua: et sanguinolenta apparebat: et ex quinq*ue* vulneribus (ut Christi erat) videbatur sanguis guttatim cadere.
Tandem disparuerunt hæc *o*mn*i*a: et quasi deorsum subsidere videbantur: et lapis clarus factus est: et apparebat Cortina aurea. Subita erat hæc mutatio.



E.K. - Iam videtur lapis esse valde magnus, et ante lapidem stare quidam magnus, (quasi Michael) cum gladio ancipite evomente ignem ex utraq*ue* acie eiusdem.

Mic. - Iustus et mirabilis et per maximus es tu, ô Altissime Deus.
[genubus flexis hæc dicit]
qui tua iudicia manifestas, ut possis sup*er* terra*m* cognosci: et ut tua gloria amplificetur, ad consolationem eoru*m* qui electi sunt, et
discumfort and dishonor
ad dolorem et dedecus talium qui crucifigunt Lumen mundi (unigenitum D*omi*ni n*ost*ri, salvatore*m* humani generis) quotidie.
Ecce portæ præparatæ sunt Iniquitati.
Attollite oculos, et videte q*u*o modo filii ho*minu*m stulti devenerun*t* esse: quia eorum habitatio est facta nigra, Terra sigillata est ad eorum destructionem: quia Deum dereliqueru*nt*, et sibimet ipsis adhæserunt; et adhuc in partes dissecant Servatorem
contynually
mundi Iesum Christum [osculatur ensis sui cruce*m*] continuò cum blasphemis eorum sacrificiis.
Veh illis: quia illos odio prosequimur: et Ve illis qui inter illos habitant: quia iniquitate sunt polluti.

Orate, dum inter illos estis: quia vestri Inimici sunt multiplicati: quia
the message.
vobis dico nunciam Domini exercituum, Regis fidelium.
Relinquite infantiam, et vivite et ambulate per vias prudentiæ:
et vivite cum Deo in domo sua.
Quia Domus Iniquorum, non est habitatio vel sedes prophanis: neque potest
Nomen Domini efferri legittimè in illegittima Natione, illegitima
facta, quia dereliquerunt statuta Altissimi.
Hoc dicit Dominus. Ego sum Deus Iusticiæ: et Iuravi et non est
unus inter illos qui vivet: immo ne una anima.
Quomodo Bestiæ esse devenerunt? de quibus scriptum est.
Absque noticia Dei: Homo ille factus est pecus.
Vita illorum, qui devorantur: et talium quos Ignis consumpsit
sedebit in Iudicio contra istam Nationem.
Blessed and sanctified, and for ever more praysed art thow .....
Iudg, which hast sayde and raynest for ever.

Δ. - Si multiplicati sunt Inimici nostri &c.

E.K. - He is gone.

Δ. - Si multiplicati sunt Inimici nostri propter peccata nostra ut difficilior nobis incumbat lucta, Misericordiam Dei imploramus ut ipse nostram etiam multiplicet fortitudinem, &c.

Gab. - *Pluck up your harts, bow your knees,* Et audite quæ dicit Dominus. *Thus sayeth the Lord, yf you will Prevayle against the wycked, and reioyce among the sanctifyed, you must observe and kepe suche commaundements as are ordeyned by the God of Truth, unto those that are partakers of his Covenant.*

Ax Cownsayle of God. *Remember it.*
Be mylde.
Fast and pray.
Be charitable.
Use true fendeship in the service of God.
Persever to the ende.

E.K. - Gabriel allso Noted these commaundements in a payre of Tables after he had pronownced them.

Are not these Commaundements, necessarie to be kept of all Christien men?

Δ. - *They are undowtedly.*

Gab. - *And must of necessity be kept of those that are faithfull.*

[E.K. - He standeth, as thowgh he stode behinde a Desk, and preached or towght.]

Gab. - *Well thow sayest, Lo our enemyes are Multiplyed, Multiply thow therfor our strength O God.*
Nature is subiect unto you, for the name of the Lorde, not as unto Kings, but as unto the Ministers of his eternall Will. Whereby your Iustification is settled above the works of Nature allready. For, Behold, you participate the mercyes of God throwgh his Sonne Christ Iesus, in us: in that we open unto you those things that have byn sealed; even, from the Iust. For the which, we are become slaves unto Corruption: shewing our selves in diverse shapes, to the dishonor of our Creation. Yet are we quickened and revived, bycause we are become the Finger of ~~him~~ God: and you are sanctifyed, and withall Iustified, bycause you are towched with the finger of him that reviveth all things. Therfore, Reioyce: Reioyce, be Ioyfull and sing prayses unto God, and faynt not saying; Our enemyes are risen up against us, yea They

are Multiplyed: for, thus sayeth the Lorde: and it is allready spoken by the Holy Ghost.

[E.K. - He maketh now great obedience or reverence.]
Fœlices sunt, quibus Deus spes est.

[E.K. - He loketh now up unto a thing like a Throne.]
Et omne opus, operatio Dei

[E.K. - Now there commeth a beam down into his hed and he is covered with a great thing like a white clowde.]

E.K. - Now the stone is all on fire. Now the fire ascendeth upward. The streaming beame stretcheth into his hed, still.

E.K. - There appeareth a little woman a far of, and she is so clere and transparent that there appeareth a man childe in her. She hath a coat as thowgh it were Crymosine, and hath a long little face: and hath a strange silk attyre abowt her hed.

.... - Videtur esse uxor mea.

Gab. - *Go woman, thy greif shalbe less then it hath byn.*

E.K. - Habet multos tanquam parvos nigros canes post se.
Now goeth one and tyeth theyr mowthes with packthred.

Gab. - *So God useth to give a snaffle to the wycked.*

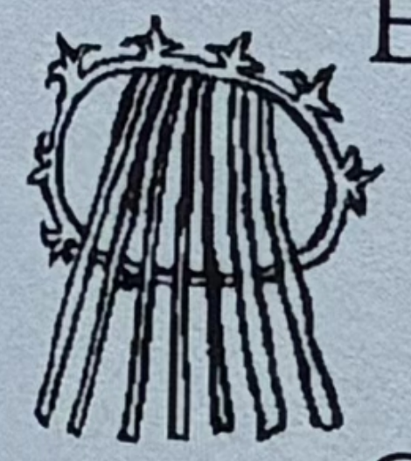
E.K. - A great wynde bloweth on Gabriel.

Δ. - De Angliæ et meo privato statu cupio aliquid audire: tum ex pietate erga patriam, tum propter Famæ meæ rationem.

Gab. - Quiescite paululum, et iterum venero.
My lord sayeth, Let my servants sitt up, and take theyr rest.*
I will viset them furthwith in peace.

* Δ. All this while we had kneeled.

Δ. - After a great quarter of an howre, he came agayne.



E.K. - He appereth now clothed and all his garment hanging with bells of gold, and flaming fyre comming from them, with silverish flames. He hath hanging abowt his Crowne, as if they were, Seven Labells: The topps of which come from above, from an uncertayn place and distance.

Gab. - Venito Morvorgran.

E.K. - Now commeth a bigg blak man, with a white face, and hath 24 after him: they stand in 4 rowes, and in every row, 6.

Gab. - *Let me see thy Seale.*

Mor. - *Behold, Powre is given to me: Neyther is the Liquor that thow ministrest of any taste with me. Neyther shall I be overcome: For I have placed my Seale here.*

Gab. - *But by whose permission?*
Gag lah nai.

E.K. - Now Morvorgran falleth downe on his knees, and the rest on theyr face.

- Medicina Dei, malis, Iusticia vera.

E.K. - They tremble, that ly flat on the grownd.

E.K. - Morvorgran sheweth to Gabriel on his own left brest a Character.

Gab. - *For 19 Monthes.*
Beholde the Will of God: Bycause thow hast Conspired and rison against the lord, in his chosen, and hast sayd: It is to weete, those that are

subiect unto the. Let us rise up against him, and persecute his
sowle: Let us secretly entrap him: For without dowt he
is riche:
And bycause your Conspiracies are not of theft only, but [*allso*] *of*
murder: Therfore I seale the with weaker powre:
And be it unto the, according unto the worde of God, that
iudgeth righteously.

From evyl unto worse.
From worse unto Confusion.
From Confusion unto desperation.
From Desperation unto Damnation.
From Damnation unto eternall death.

[E.K. - Now Gabriel did put an other prick to the character on his left brest.]

Mor. - *Cursed be that God, and defaced be his powre, for he handleth us in uniustice, and dealeth with us, without Mercy.*
Bycause he is not Mercifull, nor Iust.

E.K. - Gabriel goeth from one to one of the 24, and sealeth them.
Now they go all away: and he breaketh of the points of theyr swords.
They go by him.

Δ. - Quis est iste Morvorgran, et quo modo hæc nobis instituit inferre mala ?

Gab. - Dockum *thow shallt carry this mallice unto thy grave: But I have made weak thy strength.*
Blessed be those that enterteyn those that are annoynted in the Lord: For they allso shall taste of the oyle of his mercy.
I had care of you, sayeth the Lorde, Neyther will I suffer you to perish in the way. Therfore be thankfull: and forsake the World. For the World hath forsaken you, and conspired against you. But these things are nothing.
Behold, Lasky, *thus sayeth the Lord.*

E.K. - Now commeth a salet or helmet on Gabriel his hed: or an half sphere.
A great Noyce of many voyces is hard, as of Pillers that fell.
Now that thing is taken of his hed.

Gab. - *Thus sayeth the Lorde.*
The world, on both sides, shall rise up against the,
and they shall envye the.

E.K. - Now commeth a beame from above (again) into Gabriel his hed.

Gab. - *Gna semeroh Iehuſan gonſág vi cap neph*
Iehúſlach omſomna dedoilh

E.K. - looking up he sayd thus.

hoc est,

Ne paveas repentino

terrore: et ruentes tibi

irruentes

potentias Impiorum.

Lasky, Dominus,

E.K. - Now commeth abowt his face little things of smoke and he putteth them from his face. He wold open his mowth, and they come uppon his mowth. They rise out of a pitt, before him, innumerable. Gabriel seameth to be as big as one of us.

[E.K. - They swarme contynually]

Dominus ille Abraham

[Gab. - Adhuc Deus laboro.]

[E.K. - Now commeth an other streamimg beam down to him.]

erit in latere tuo,

E.K. - Now commeth a fire down by the same beame that cam into his hed.

[Adiutor meus:]

[E.K. - Now commeth a bigger fyre down on him.]

[E.K. - Looking up.]

et custodiet pedem tuu*m* ne capiaris:

[E.K. - Now they runne hedlong down into a great pit in the earth and one pyncheth me by the hed.]

Spera igitur in Dominum Deum tuum.

For thow shalt overcome:

et erit tibi victoria maxima,

in Deo, et propter Deum,

qui est Dominus et Deus exercituu*m*.

E.K. - Now the forsayd spirits invade Gabriel agayn.

Gab. - *What I suffer, is not lawfull for man to see. Therfore Cease for a while: and suffice Nature: But retorne and here of my mandement.*

E.K. - He is gone, but his Desk standeth still.

Sonday: a meridie hor .2. Octob. 13.

Gab. - *And hereby, I teache you, that those afflictions, which you suffer in Sowle*
eyther for your offences towards god, or for the imperfections of your
myndes, being voyd of brotherly charity toward your neighbors; (And
so from you generally hereafter, how great, or how many so ever,)
owght not to be manifested, or made open to the world: but per=
fectly shaddowed in charitie, bearing your own infirmities, and so the
infirmities of others with quiet and hidden mynde.
For the Anguish of the Sowle, is compared with prayer, dwelling in one howse
which owght to lawgh with the world, and to wepe towards heven.

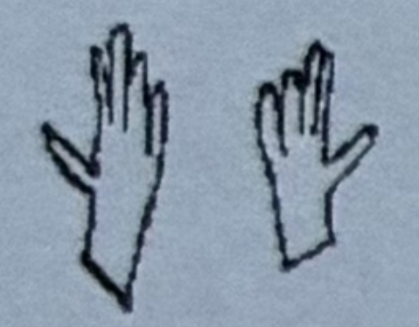
For every Synne is Noted: and the least thing aswell among the
Celestiall bodyes, as the Terrestriall, as perfectly considered of.
For Synn hath his ende: and his ende is punishment.
And so, Contrary wise of Vertue.
Wisdome (in the one and twentyeth Entrance or Porta) His grownd
is uppon Myldenes. Which Myldenes purifyeth the body
and exalteth the Sowle, making it apt and ready to behold the
hevens, receyve glorious Illuminations, and finally bringeth in the
Sowle to participate, with us, not erthly, but everlasting
Wisdome.
The Sonne of God was Sanctifyed in his flesh throwgh Myldenes
and was not of this world, bycause he was the Myldenes of his
father.
Therfore, Be you Meeke.
Be fervent in Meeknes.
Than shall you take up that cross which Christ spoke of, following
him. Which Cross is the Compassion, in Myldenes, over thy
brethern, for syn sake: Not, as worldlings do, looking, but
not lamenting.
The other part is in suffring myldely the afflictions of the worlde, and
flesh. Hereby you become Martyres: for that you mor=
tify your selves, which is True Martyrdome.
He that forsaketh the world, for the love of god, in his sonne Christ,
shall have his rewarde.
But he that forsaketh himself, shalbe Crowned with a diademe of Glory.
Thus sayeth the Lord, I am Ialous over you, bycause you have
vowed your selves unto me.
But great are the Temptations of the flesh, and mighty is his strength
where the Spirit is weak.
But thus sayeth God: It is better to fill up the Sowle with hevenly
contemplation, and celestiall fode, to raigne in heven, and
to be beloved of him: Then to pamper the fylthy flesh, whose
delight destroyeth both body and Sowle.
It is written, He that bridleth not his flesh, is given to riottousnes,
which is the slepe of death, and the slomber to destruction.
But this is true Abstinence, when contemning the World
you fly the delight therin: refrayning from pleasures of the body:
Temperating the flesh, and making it weak: and that, for the
Lord his sake.
For the Flesh and Spirit reioyce not, at once.
Neyther can the full belly grone oute true prayers.
Feede therfore the Sowle with the love of our societie.
And Brydle your flesh: For it is insolent.
One thing, I say: Looke to your servants.
See, that in one howse there dwell not delighters in vertue,
and holynes, myngled with such as harborowgh vyce upon vice.
Whose dronkenes is abhomination: and whose dyet styrreth up
Fornication. For wickednes is amongst them: and they fear
not God: neyther do they absteyn according as the holy ghost, by his
Church hath towght.
Make them cleane. Then shall you feele our presence amongst you.

And we will all of us, defend you from the rage of wickednes.
We delight in the God of truth, and in the wurshippers of Iustice.
Thus sayeth the holy Ghost, Lo I have made me a
Tabernacle, where the God of Gods raygneth in Iustice.
And I will sanctify those places which reioyce in charitie.
Myngle therfore your almes with Charitie.
And let your prayers and fasting be mingled with Almes dedes.
For he that prayeth and fasteth, without mercy, is a lyer.
Moreover, let you frendeship be such, as is of Charity: and
not of this world: Neyther for the worlds sake, but for the
service of God. All frendeship els, is vayne, and of no accownt.
Charitie is the Gift of the Holy Ghost: which Holy Ghost is a
kindling fyre, knitting things to gither, throwgh Christ
Iesus; in the true wisdome of the father. Which fyre is
of no small accownt: neyther to be rekened of, as the Heathens
have done. For Happy are those which are fed with Charity:
For it is the meat of us, that are annoynted: which is the
Sonne of God, and the Light of the world.
Δ. - Is Charity the Sonne of God?
Gab. - It is so. He that walketh in Charity walketh in God: for Charitie
is the Will of the Father; in his own delight, and illumination of
the faithfull throwgh his Holy Spirit.
The Charitie of the Church is the Holy Ghost.
But he that dwelleth in charity, dwelleth in the blud of the Lamb,
which is the Will of the father, which is the Holy Ghost.
Blessed are those that dwell in Charity.
Persever to the ende: Not negligently but with
good will. Which good will, is called, Feare.
Which Feare is the Begynning of Wisdome; the first
step into Rest.
Finis co= ronat opus. He that Contynueth to the ende, receyveth his reward: But he that
leaveth of, is a damned Sowle.
Many men begynne, But few ende.
Neyther is your Iustification by the begynning, but from the Ende.
Paule was Iustifyed, bycause he Dyed the servant of God,
and not for his preaching sake.
He that dwelleth to the ende, is the Childe of God: enheriter
of everlasting life; and æquall with Ioye him self: Not the
Ioy of Ioyes: but that Ioy, which God hath made equall
with the Ioyes of his Sonne Christ, in the Cumpany of the
Faithfull.
Even in this place, Many persons had Conspired against you.
But the strength of God hath sealed them: And they
shall not be unponished.
For the Angel of the Town is Sealed, and his Seale is to Destruction.
Thrise Cursed are those which dwell within his government.
But you are safe: and shalbe safely delivered from them.
England. { In England, They condemne thy doings, and say, Thow art a Renegate:
For, they say, Thow hast despised thy Prince.

England. / *What woldest thow know of them?*
Cease tyll thow heare the Number of theyr Destruction.
Δ. Destructio Dockum mihi concessa si cuperem &c. *Desyre what Plage you will (sayth the Lord) uppon this people, for theyr ungratefullnes: and they shalbe afflicted.*
For the Lord is angry with them: and he sayeth,
Iudge you this wycked people, theyr Town, men, wemen, and chyldern: And it shall be seen that the Lord, the God of heven and earth, hath mercy on you.

Δ. - Non nostra, sed Dei voluntas fiat, ad eius nominis laudem et honorem.

Gab. - *Byd the fyres fly from heven, and Consume them, and it shall be done: Or, say, Let the Earth swallow them:*
And they shall perish.
For, I have made heven and earth (sayth the Lord) and .....
Iustice is for my people.
I am a flamyng fyre amongst you, and the Rod of Iustice.



It is sayd, Heave up thy hands, and thow shall be heard.
The Peace of him that is the Spirit of Wisdome inflame your myndes, with Love and Charitie, and graunt your Contynuance to his Glory.

Δ. - *Amen.*

Deo Æterno, Omnipotenti et Misericordi:
sit omnis laus, honor, et Gloria:
Amen:

Tuesday: 15 Octobris. We made hard shyft to get from Dockum to Angem by sonne set.

Thursday: 17: Octob. We cam from Angem to Embden going without the Iles, and comming in at Wester Emb. We cam before the town by 6 of the clok after None: but could not get in at the Gates, and therfore we lay all Night a shipborde: but my Lord A.L. went over to the lodging on the other shoare.

Friday: 18: Octob. We cam into the Town: My Lord lay at the White Swan toward the water side, and I and E.K. with my Children and meyny at the Three Golden Keys by the Englysh howse.

Sonday: 20: Oct. This day morning abowt 8 of the clok, we went in a little hoy from Embden toward Lyre, My Lord tarryed at Embden. We cam late to Lyre: and the same night we went from thence in a less scute by Stykhusen to Oppen.

Monday: 21: By 9 of the clok in the Morning we cam to Oppen: a very simple village, and from thence we went straight way to Oldenburgh.

Tuesday: 22: Oct. From Oldenburgh, by Delmenhurst, to Breame: and were lodged at an old widdow her howse, at the Signe of y^e^ Crown.

+ At Breame

Saterday:
Octobris, 26. hora 12 scilicet in Meridie.

Δ. - The Lord Albert Lasky being at Stykhusen behynde us, with the Erle Iohn of Embden and Friseland &c.

E.K. - The Curten semeth to be far backward in the stone, and the stone to be cleare betwene the Curten and the forepart. Under the Curten I see the leggs of men up to the knees.

Δ. - Then appered one and sayd.

Il. - *Room for a player.*
Iesus who wold have thowght, I shold have met you here?

E.K. - He is all in his raged apparayle, down from the gyrdle stede: But above he hath a white satten gyrken.

Δ. - *By the mercyes of God we are here: and by your will and proprety and the powre of God, you are here.*

Il. - *Tush. Dowt not of me, for I am Il.*

E.K. - *My thinketh that the gravitie of this Action requireth a more grave gesture, and more grave speches. Beare with me thowgh I say so unto you.*

Il. - *Yf I must beare with the, for speaking foolishly, which art but flesh, and speaketh of thy own wisdome. How much more owghtest thow to be contented with my gesture, which is appointed of him which regardeth not the owtward forme, but the fullfilling of his will; and the keeping of his commaundements: which is GOD: whose wisdome unto the world is foolishnes, but unto them that feare him, an everlasting Ioye, mixed with gladnes, and a cumfort of a here after Life: partaking infallible ioyes, with him that is all Cumlynes and beawty.*
How say you to this, Syr ha?

E.K. - He turneth up his heeles to ~~me~~ E.K.

E.K. - *I do not understand your words: for bycause I do onely repeat your sayings.*

Il. - *It is the part of him that is a servant, to do his duety.*
Of him that watcheth, to looke what he seeth:
For the greatest point of wisdome, is reverently, to consider thy Calling.
It is sayd, Do that, which is appointed: for he that doth more, is not a true Servant.

E.K. - *How can that be?*

Il. - *Speak when thy tyme commeth.*
Syr, here is mony: but I have it very hardly.
Beare with me: For I can help the with no more.
Cum on Andras: where are you Andras?

E.K. - Now commeth one, in a gown, to him. The gown is bare like a prentyce of London, a yong man.

Il. - *Did not I byd the go yonder and fatch me mony?*

Andras - *Whither.*

Il. - *This is one of them that forgetteth his busines, so sone as it is told him.*

And. - *Syr I went half way.*

Il. - *And how then? Speak on.*

Andr. - *Then being somwhat werry: I stayed: The rather bycause I met my frendes. The third day I cam thyther: But I fownd them not at home. His family told me, that he was newly gon furth.*

Il. - *And you returned a Coxcombe.*
Well thus it is: I placed the above my servants and did what I cowld to promote the: and endevored dayly to make the free.
But I am rewarded with loytring, and have browght up an idle person. Go thy way, I will deliver the to the officer.
The officer shall deliver the to the prison: and there thow shalt be rewarded.
For such as do that they are commaunded, deserve freedome: but unto those that loytre, and unto such as are Idel, vengeance and hunger belongeth.

E.K. - He taketh him by the arme, and delivereth him to a man with a staff in his hande: and he putteth him in at a dore.

E.K. - Now Il him self goeth into a howse, which all this while appeared on the left hand.

Il. - *Come on.* [E.K. Now he bringeth an other by the hand.]

Il. - *My thinketh you shold be a fyt man to do my message.*

E.K. - Now he whispereth him in the eare, and pointeth out h....

Il. - *I warrant the, man, be not abashed. A strange matter.* [pointing to E.K.]

Il. - *I have busines in* Denmark, *and this fellow is afrayde to go thyther.*
Tell him, thow commest from me, and that I will come my self shortly. I know he will do so much for me: he hath had much acquayntance with me.

- *I care not, yf I had somme man to kepe me Cumpany.*
[E.K. - This new come man sayd so]

E.K. - He whispereth agayn with this man in his eare.

Il. - *These good fellows are not ready, or els they might go with the.*
Go thy way in Gods name: See that you do your busines.
I kepe such servants, as none in all this Cuntry kepeth.

E.K. - He keepeth no servants.

Il. - *Meddle with that, you have to do with all.*
I pray this man and that man, and every one deceyveth me.
Good lord, where shold a man fynde a trew frende now a dayes?
I will go and tell the knave that he provyde for him self: for it wilbe mervayles hard weather.
You wer best to do so, least you blow your nayles.

E.K. - He speaketh to one within the howse.

Il. - *Thus you se me (Masters) how I am trubbled with my servants.*
How now: what ayleth the?

[E.K. - There commeth a woman rownd abowt his howse, and she seameth to pass by him. She is in English attyre.]

Il. - *I will know what ayleth her to cry.*
What ayleth the?

Woman - *One of my chyldren is deade.*

Il. - *Alas poore Chylde: How can chyldren resist cold?*
She mowght have kept it warme.
Cold perceth, where Shot cannot enter.

Δ. - *This woman is not of our Cumpany?*
I trust, None of our Chyldern, shall perish in this colde.

Il. - *Ha, A, your childern? You kepe them warme. It will do them no hurt.*
Those that are warned, exchue danger to come. For many things are prevented by the quality of wisdome.

Δ. - *I trust, we shall safe arrive at the place appoynted:*
In Cracow *or els where.* Cracovia.

Δ. - *But as concerning* Vincent Seve, *brother in law to the Lord* Albert Lasky, *I pray you to shew us the truth of his state.*

E.K. - I see him walking in a streete, and a thik man with him: And Gerlish seemeth to come after him.
The thik man his beard is somwhat like my Lord his beard: he commeth after Vincent.
Vincent hath a blak satten dubblet on, cut with cross cutts:
He hath a ruff abowt his neck, a long one edged with blak or blue.

Δ. - *I beseche you, Il, to shew us what town that is.*

Note. Il. - *Speak to him that sheweth it: for I shew it not.*

Δ. - O God.

Il. - *I remember not the name of any such towne.*
Quem Deus non amat, non novit.

E.K. - Now the town appeareth agayn: the sea runneth by it.
There is an old rotten church standing at the town ende.
The Town seameth to be 60 or 80 myle of:

⁜ E.K. - But Vincent and Gerlish seme not to be in one town or streete.

E.K. - It semeth to be Embden in my Iudgment.⁜

Δ. - *I beseche you to say unto us whether, A.L. be furnished with mony, at* Grave Iohn *his hand, so as may serve our turne or no.*

Il. - *If I have not told you all ready, I will.*
You grudge at me. [He speaketh to E.K.]

Il. - *Iudge my words with reason, and thow shalt fynde them true: Towch them with understanding, and thow shallt finde them profownde. My words are true: Bycause I am sent by Truth.*
Note. *Neyther are we to speake gravely, when we take uppon us the persons of byers and sellers.*
Who so ever doth the will of his Master truely, in this worlde, shall be laughed to skorne. But who so speaketh worldly and sendeth out shaddows, is accownted a Pyllor of the Erth.
Happy are those which are not foolish, neyther in works say, There is no God.
Such request, such answer.
Such erthly myndes, such hevenly motions.
Yet heven speaketh truth, and the Earth lyeth.
This is not my offyce, which I have taken in hand: yet bycause I have delt with you as a worldling, I was the feetest to answer your worldly expectation.

Δ. - *As you have delt with us, not according to your office, but according to our worldly expectation; so now do we desyre to understand somwhat*

Vide pa=gina se=quente. *according to our higher and hevenly expectation, of our doing, the*
determined will of the Highest.

E.K. - He is gone, and all the stone as red as blud.

Δ. - —

E.K. - Now he is come agayn, and standeth in the fyre.

Il - *Thus sayeth the Lord: I have towght you, How to live.*

* Supra in fine diei 13 Oct: et sæpe antea.

*I have set you statutes, and have wished you my peace.**
Follow me, and I will be your God.
For unto them that are wise, shall there be more wisdome given.
But unto those that are become foolish, my wisdome is a .....
A prophesie of a^{o} 1584, 1585, 1586, 1587, 1588. *These five yeres to come, are the Deliverance .....*
Yea, sorrow shall bring furth her childern.
My Honor shall be defaced, and my holy places pluckt in pieces.
No man hath ever seen such a World.
For, Now shall they say unto the Mowntaynes;
Come, and Cover us:
and unto the Water: Swallow us up:
For we know, There is no God.
Neyther is there any Care of Mankynde.
I will plage the people, and theyr blud shall become Rivers.
Fathers shall eate theyr own Childern:
And the Earth shall be barren:
The beasts of the feeld shall perish:
And the Waters shall be poysonned:
The Ayre shall infect her Creatures:
And in the Deepe shallbe roaring:
Great Babylon shalbe buylt:
And the Sonne of wyckednes, shall sitt in Iudgment:
But I will reserve two kingdomes untowched:
And I will roote out theyr wyckednes:
Yea, thus, sayeth the Lord:
From the North. *From the North shall come a Whirlwynde.*
And the hills shall open theyr mowthes.
And there shall a Dragon fly oute, such
as never was.
But I will be glorifyed by you, and by those that are
not yet dead.
And you shall have powre, such, as I will be glorifyed by.
Kepe therfore the statutes which I towght you.
Forget not my words.
For unto those, that loke bak, there is great wo.
Happy are they that Contynue to the Ende.
Amen.

E.K. - Now he is gone.

Δ. - —

E.K. - Now he is come againe.

Il - *Thus sayeth Iehova.*
I am the begynning and the ende.
The roote and life of all Righteousnes.
I say, (By my self) I am with you,
and will bless you in righteousnes.
*Vide in initio paginæ præcedentis. *Cease, therfore to move me: for I am Almighty.*
And Enquire not of me, what I have Determined.
For, Tyme groweth; and I am a Iust GOD.
Therfore Cease; Cease, I say; I, in my self
say, Cease.
Call not uppon my name, in defyled places:
least the wycked ones heare, what I determyn:
At our Iornays Ende. } *I will viset you, at your Iornayes ende:*
I will Testify my promys to you.
Be Chaste therfore:
And fly from synne:
And Fly the society of such, as are accursed:
For I am Ialous over my people.
Yea I will not suffer them to drink or taste of theyr vessells.
Be you unto me a people, that I may behold my people:
And I will be, unto you both, A GOD for ever.

E.K. - Il, sayeth, *Amen*; and falleth all in peeces, as small as ashes.

E.K. - Now all is Clere, and the Curten is come agayne.

Δ. - Deo O*mni*potenti sit o*mn*is Honor Laus
et Gloria, in sæcula sæculor*um*.
Amen.

Fryday ·1· Novemb. 1583. Mane. At Breame.

Δ. - Albeit we wer willed (ô Lord) to Cease: yeat understanding the same warning to have byn ment for Enquiring of thy Mysteries and Secret Determinations. Wherein we entend now not to deale, but in matters before and last moved: and wherein we wer not fully satisfyed: that now we may more expressly be certifyed: and that is of three things:
1 First for Vincent Seve.
2 Secondly for Edmond Hilton, gon with the ship toward Dansk.
3 And Thirdly as concerning help for mony for the Lord Alb. Lasky. And herein we crave eyther the Ministerye of Iubanladaech, or of Il: or whome so ever els, it shall pleas thy Maiesty to sende.

E.K. - A man with a blak gown appeareth with a Cap, falling
in his neck: with a big boke under his arme.

Δ. - It shold seme to be Aphlafben, my good Angell.

E.K. - He hath a white robe under the blak gowne, which goeth
all under his gowne, trayling behynde him, but the white robe
trayleth not: his gown hangeth on him, as thowgh it were
fall of his sholders behynde.

Δ. - *In the name of* Iesus *the king of Glorie, are not you*
Aphlafben *my good Angel, by the mercy and powre*
of god, so assigned?

E.K. - He looketh very auncienctly.

- *Impire, most high Glory, and thanks, throwgh out all*
Creatures, be unto the (ô eternall God), first .....
Secondly redeming, and Thirdly sanctifying the
world in his Creation, Now, and for ever: And
as long as it shall be sayd O Sanna in the Quire
of the high god. — Amen.

Δ. - *Amen — Amen —Amen.*

- *Manifold are the mercies of God towards man; whose basenes*
deserveth no such grace and most unspeakable blessing: But such
is God: What he iustifieth him self, in the strength of his
mercy, and heveth his honor with his own holines.
For what is man, that can iustify him self?
Or, that hath any thing, wherein his bowels can reioyce?
Wherein can he determyn happynes to him self?
Or how can he compare him self with the trees that are frutefull?
Yf the life of man be Synne, than is it hatefull:
But who is he, that hateth it? But even he, which is above, and
is fardest from Iniquitie.
Great, therfore, (O Man) are thy Miseries, when naturally
thow art, and livest to be hated of God: Whose service is
Iustice, and whose delight, Peace.
Consider therfore the Mercies of God throwgh his Loving Kindnes
towards the weaknes. And acknowledg his Powre,
which maketh those strong, which have no force of them
selves.
Gather not up your own inventions. But be faithfull Servants,
performing the will of him which Sanctifieth you with obedience:
For of Dust you are become Flesh.
And of Flesh, the Servants of Synne; that at length, you
might be made free, throwgh your own Consents
in the mercies of him which hath entred into your weaknes,
and wayed out his blud for your Redemption.
Even he which hath payed the uttermost peny of your Rannsom.
And why? Not to the entent you shold brag of your selves.
But hath charged *changed in condition, you shold maynteyn Iustice*
into the works of righteousnes.
Unto whome, is Heaven a Seate? But unto such as are
faithfull servants. Wherein the Dignitie of your Master
is known: Of whome it is sayd:
Blessed are those that serve the God of Hoasts.
Yf any thing, now, happen unto you, that is the riches of your Master
Be thankfull for it, and consider his liberalitie.

And how much the more he openeth his Threasors to you, Be
so much the more Thankfull.
For unto such belongeth the ownership of more, and the
reward of such as are ten tymes faithfull.
Happy are those, to whome it is sayd, Thow good Servant.
Be no Gadders: For there is no howse to the howse of your Master.
Take hede allso, least you minister his bred, to such as are his enemyes:
and so, unworthy.
For unto both these, belongeth the reward of unfaythfullnes.
Be not high mynded, when you borrow your riches, least the
mothes enter in and corrupt your garments.
For Pride is the Depth of Synne.
*Cease not to rebuke the Dishonorers.**
* .... *Neyther maynteyn the Honor of any other.*
or *For he that enterteyneth you, hath sealed you for others.*
And hath strengthened you with Authoritie, The rod of his Iustice.
Generally these things have byn spoken unto you: and these
lessons are not yet to lerne.
But Happy are those, whan God Sanctifieth; being unholy:
And ten tymes blessed are the Temples wherin his Holines
dwelleth.
True it is as thow sayest: Generally Men are Sanctified,
the people of the Erth throwgh all Nations, Mystically:
throwgh the mercyes of God.
But where the Sanctification agreeth not, with the thing
Sanctified, there entreth Wickedness.
The Spirit of God is not Sanctified in Hell: Neyther is his
holy Temple bewtified with the feet of the unrighteous.
It is written, Dogs honor not bred: Neyther defyled
places things that are holy.
For, as Hell dishonoreth heaven, in respect of unrighteousnes:
So, those that are wicked dishonor the vertuous; and
such as are truly holy, by Societie: and they stynk
of theyr Wickednes. For it is written:
Sathan *went from the presence of the Lord, leaving*
a stink behynde him.
The Light of the Sonne is taken from the earth, by the congeled
clowde.
The Synns of the people, and fylthynes of places, ar put
betwene Vertue and the things Sacramentall.
Therfore, it is not true, that thow mayst lawfully
call uppon the Name of God in unhallowed places.

Δ. - *I crave Pardon for my ignorance, and error herein:*
But I requyred not to know of the hevenly Mysteries:
Only such things I demaunded information of, which
not onely wer above humayne power to answer, (and
so might seme worldly Mysteries:) but allso the
true good newes of them, might, many ways, be cumfort
unto us and owres.

- *Behold in* Israel, *The ruff stones are acceptable Altars:*
And the stynking Caves have bene known unto the lorde:
And why? Bycause the place was holy.
Neyther this filthynes here, nor of any thing els created, hindreth:
But the Filthynes of the place and Cuntry, wherein they are defyled.
For in pure places, the defyled are blessed.
David *Sanctifyed Saul, with the presence of his Annoynting:*
and his harp spake out the wunders of the lord.
We come unto you here, bycause the will of God in you shyneth:
But the filthynes of this Cuntry obscureth the bewtie of our Message.
Not that it is obscured in us, but hindred, throwgh wickednes from you.
Therfore, fly the Cumpany of Drunkards, and such as we.....
theyr own understanding.

[E.K. - He holdeth up his face and hands to heven ward.]
Dronkards and such as defyle them selves are apt to know
things Worldly: Not as wise men do: but that the world
may be a plage to theyr Iniquitie.
Thow desyredst pardon: and calledst thy busines a worldly
Mysterie. But the Mysteries of this world are
put under the feete of the faithfull, which (overseen
throwgh God) are generally cumforted and directed.
Then, Therfore what care remayneth, eyther of the Seas, or
of the Slymy earth? Where, on the one syde,
Thow regardest the Shyp: and on the other side, Mony.
I say unto the, God correcteth this world and the
casuallties therof: Least those that
are of the, shold blaspheme his name.

Δ. - *Blessed be his holy Name, and his Powre magnifyed for ever.*
- *Thy Goods are safe,*
And The Earth shall provide for you.
Be not you carefull: For unto the Iust, yea even the
heares of his hed are numbred.
I am sylent for the World: For it is not my propretye:
But Notwithstanding Ax and thow shallt not be denyed.

Δ. - *As concerning* Vincent Seve, *his state and being, we*
are very desyrous to be informed.

E.K. - Vincent Seve, appereth here going down by Charing Cross. There is a tall fellow with a cut berde with hym in a Skye cullored cloke. Vincent hath a great ruff.
This man wayteth on him with a sword. He is going down into Westmester ward. He is now talking with a Ientleman on horsebak: who hath five men following him, with Cape clokes short: and mustaches: And he on horsbak, is a lean visaged man: with a short cloke, and a gilt raper. His horse hath a velvet fote cloth.

E.K. - In Vincent his forhed is written: *Where*

Where powre wanteth
Rigor weakeneth.

E.K. - Vincent laugheth hartyly: and sheweth two broad teeth before.
He holdeth a little styck within his fingers croking. On his left hand he hath a skar of a cut, on the nether side of his hand:
Vincent hath a payre of botes on, which come straight on his leggs and very close.
A great many boats appere at Whitehall.
One is graffing in the garden there.
Many people are now comming out of Westminster Church.
The Ientleman on horsbak, alyteth now: and goeth down toward the Court before Westminster Hall:
He goeth now up a payre of stayres: and there standeth a fellow with a white staff.
Vincent is gon in with him.
The servant walketh withoute.
The servant goeth to a waterman, there.
The waterman axeth him, whether that be he, that is the Poland Bishop?
The servant axeth him, what hath he to do.
Now the servant goeth from the waterman.
Now commeth one down the stayres, and sayeth to the serving man: That his Master shall be despatched to morrow.
The servant sayeth, He is glad of it.
Now all that shew is vanished away.

Now come there two handsome men: they have clokes on theyr sholders, and they have hatts on, like Tankard crowns.

A - One of these sayd:
I understand by the king, that he beareth him great favor.
The other sayd:

B - *But kings when they become riche, wex Covetous:*
But do you think, he will come this way?

A - *Yea mary, yf he be wise: For he shall finde No better frendeship*
then in Denmark.
Here is the fellow: he hath browght a bag of Amber.

E.K. - He taketh the fellow by the sholder, and sayeth: *Come away. He hath byn an old doer.*

E.K. - Now they are gone, and that shew.

E.K. - Now is the first man, in the blak gown, come againe.
- *Thus you see, The World answereth for the World.*
Be Mercifull
Fly privie leakes.
For, the Divell is ready at every Corner.
Be Humble and Obedient.
That receyving the reward of true servants, you may reioyce as
Enheritours of everlasting freedome: The rewarde of
such as are faythfull to the ende.
God graunt you may so be. Amen.

E.K. - Now commeth the veale agayn; which all this while was gone behynde the stone.

Δ. - Deo nostro Omnipotenti, Misericordi, et Iusto,
sit omnis honor, laus, et gratiarum Actio, nunc
et in sæcula sæculorum. *Amen.*

Δ. - While we were at Bream, among many other things told and delivered
to E.K., as he was by him self, by a Spiritual Creature, I know not
who, nor of how good estate; or what estate he was of. This parcel
among them he held in writing, and imparted to me: and I
thowght my paynes not yll bestowed, to kepe the same in record here.

Ganilos *that in howse most fyry fayrer then the Sonne:*
hath honor great, sayth: Syrs, give place, your former course is ronne.
Therfore, first framed clowdes unknown draw nere with mighty stormes:
Wherein such bodies lye obscurd or take ten thowsand formes.
Your bellyes strowting long disclose, and on the hartlot erth,
seeme fayre to man, as when the waves as Mydwife help give birth.
Two yeres and a quarter, shall be A^o. 1586, in Ianuarie.
Twise shall the sonne put on the hevens, and once loke quarter way.
And working unkouth worlds, buyld up a Citie: where men say, stay
The Holyest stode: And Beares bring in usurping fyre at hand.
And people spred retorne, whose new buylt alters flaming stand:
whilst such as strangers were Catesy cry, and bluddy knife,
With privie shame defyld bekyss, a thing not sometyme rife.
From mydnight unto None, two parts and more shall slawghter feele.
And all the world from south, taste all, down force, of fyre and steele.
Small wonder thowgh the erth at shadows fighting nothing grieve.
When mighty seas shall dry, and hevens lye, who can live?
That Mortall eyes shall see a Temple buylt with pretious stones,
Or Creatures strange made new in sight, of old and long dryed bones.
Or Angels dwell on erth: but I, whose fyrie fingers can
unloose thrise sealed bokes, and utter worlds unknown to man.
I see there cursed wightes, whose borders lead thy Iornay on:
2½ *Shall with the thirtith month, be bowght or sold or fully gon:*
And England perish first, with Motes long harbor in her skyrts.
The Spaniard lose theyr kyng, and France rebell and fall by spirts:
And holy man ten dayes besieged at home with these dayes whelps,
Tyll lo, at length made free by sudden force of vertues helps.
The Polish king hath played, and frendely man shall then beare sway,
Emongst erthly frendes, and such as hope of former faith decay.
At last weare highest Crown, yf fall from vertue make no loss,
And myddst this coyle to come in space of new come laysor toss.
Then Loe, Come other tymes most holy, and a kingdome shall,
From heven come and things furthwith agayn to Order call.

* * *

Saterday, 2: Novembris. We rode from Bream, two great mile
to a Nonery called Ostarhold.

Sonday: Novembris, 3. We cam to Fure or Fureden.

Monday: Novemb. 4. We cam to bed to Harburgh.

Tuesday: Novemb. 5. We cam to Buxtenhuden: and there, by 9 of the clok
in the morning, we toke water in two great skutes or boates,
Horse, wagen, and our stuff and all, and feryed down the
little water, tyll we entred the Elb: and so crossed straight
over to Blanken Nasen: there dyned: and after dynner by coches
we cam to Hamburgh, where my lord lay at the English howse,
and we at an other lodging, a wyddows howse.

Wensday: Novemb. 6. We rid to Trittow, 4 myle from Hamburgh, a little village,
E.K. and his wife was with them.
having left my lord behynde: and allso missing my ii childern
and servants, which wer gone before us an other way, to my great
grief: tyll by Mydnight, by sending out messengers to lysten and
enquyre after them: I hard of them. I, my wife, Rowland, Nurse,
and Myrcopskey, my lord his man.

Thursday: Novembris. 7. We cam to Lubek: and were there
at ynne, at the signe of the Angel, or rather S^t Michael:
at a wyddow her howse, a very honest hostess.

Satterday: 9: Novembris. I receyved letters from the Lord Albert Lasky,
of the English mens yll dealing and consulting with the
Townsmen of Hamburgh for my stay, and conveying bak
agayn to England, &c.

* * *

Wensday. 13: Novembris At Lubek: 1583.
Mane hora 9½.

Per hora*m* ferè, per intervalla, varias fecimus petitiones
et sæpe oravimus.
At length appered a sword, two edged, fyry, or rather bluddy,
and a bunsh of rags hanging at the top of it.
The rags seamed of wullen and lynnen cloth: like a bundell
of rags gathered out of a taylers shop.
The sword stode upright in manner, but leaning from E.K.
his face: thowgh it semed to smyte at E.K.

A Voyce - *So be it, (o lord), For thow art mighty.*
Be it so unto them, For they have embraced an harlott:
and have forgotten thy Ialousy:

E.K. - The sword shaked mightyly.

- *Many are the Harlots that swarm uppon the earth, and innumerable are theyr Chyldern, and such as they foster.*
Theyr reward is ready

E.K. - The sword now shaketh agayn mightyly.

- *He that entreth into the howse of the wicked, is defyled: But he*
that consenteth with an Harlot, is accursed.
He that delighteth in her Secrets, shall be skabbed:
And leprosy shall dwell in his howse, for ever.

Δ. - *O Lord, I trust this respecteth none of us, in common*
sense to be understode.

- *He that delighteth in light, loveth not him self, but desyreth*
the Love of him, that illuminateth:
But thus sayeth God, I will not dally with you: Neither
shall you handell me, as you have done.
For, your Horedome, is willfull; and your vanitie
Worse.
But this I leave amongst you, that you shall know, that I
am righteous.
For he that despiseth me, is accursed; and unto him that
dissembleth my fashion, are myseries without number.
So, unto them, that enter into the howse of Blasphemie
is vengeance ready at hand.

Δ. - *O Lord, What is this?*

- *Man is but earth, where the hevens dwell: neyther are the works*
of man acceptable, but with righteousnes.
E.K. - There appeareth a man with a Bible abowt his neck, like a
Docter, and he standeth miserably in fyre.
And so likewise appeare diverse other with bibles abowt theyr necks
and they in fyre likewise.
Still come flames from the Earth and encrease the flames of these
men, abowt them
There appearth and endeless Cave, most terrible, with fyre: and
other most hydeous shews. They be suddenly gone away.
And all these men, be now no more in sight.
A Voyce - *Happy are those that see, and can remembre.*
Blessed are those that here, and are not forgetfull.
Δ. - *These words and shews,* o Iesu, *make evident what th.....*
E.K. - All is gone, Except the sword, which standeth in a
clowde, and there commeth a hand and setteth a Seale upon
the sword.
A Voyce - *I browght you from Iniquitie, to the intent you might be*
purifyed: But the more I Clense you, the more
you are defyled.
I have offered gold, and it shall be told.
I have promised, and it shall be performed.
You have not kept my commaundements: And Therfore
you shall be plagued.
He that goeth out of the way, shall receyve the reward of
Error. For stragglers, are Spotted people:
And None can be blessed, but such as dwell in the Tabernacle
of righteousnes.
But Beholde I will tell it unto you, but with
greater hardnes.
And I will make you know me, before I viset you in
Kindenes,
for thus sayeth Sathan.

Lo, they err still.
Do Iustice for thy Glory sake.
They enter into the howses of Idolls,
and lawgh with blasphemers.
They are sylent when thy name is blasphemed.
Deale with them as a God: or els thow
art not Righteous.

Therfore, be free from Sathan, *that he may prayse your*
righteousnes: yea that he may say, as he hath sayde,

Let me towche them.

Untyll then, I will be Iust. I will not forgett this

Wickednes, tyll you be made cleane.
For, Beholde, I have sealed it: and Therfore it must be finished.
For what is sealed of me, commeth to pas.
Δ. - ------
A Voyce - *He that disembleth the Image of* Christ, *is a Lyer.*
Δ. - ------
E.K. - Now commeth a grave man, all cloathed in white,
with a Mytre uppon his hed.
- *The God of peace is a Cumforting Medicine, to such as delight*
in him.
The peace of the world, is the Image of God: God and man,
which is Iesus Christ, *the Sonne of the Living God:*
Which knit with the Father, in the Spirit of Truth, (pro=
ceding from them both, ... everlasting Will,) opened
his mercies to his Apostles, replenishing them fully and mightyly:
with the will of the Father, to the Cumfort of the world.
Which, made Messagers therof, have delivered to the Church,
full and perfect statutes, (as the will of him, whereunto,
she is united or marryed) to be kept inviolable, and without
Transgression.
This Will, Covenant, or Decree (Sealed unto the ende of the
world in the Number of the faithfull) who so ever breaketh
or dissembleth, is accursed or damned.
Therfore sayeth the Word of God unto you, You have ronne
astray, you have entred into the howses of Idols.
I have browght you from fyre, but you are entred
into flames.
And why? Bycause you defyle your selves with the wyckednes
of Deceyvers, whose Images you saw assimilatively,
thowgh not veryly: contynually over whelmed with dayly
and unextinguible flames: contynuing even so long, as theyr
Error is exalted: yea even in the professors therof, to
theyr eternall Damnation.
For as Christ, *and his Doctrine, is Light and Truth: So*
seme the Impositions of Sathan, *to agree, or take unto them*
selves, Shapes or Likenesses of the true Image of him that
Saveth: Wherby he thrusteth in him self, under the
cullour of mekenes, into the Cumpany of the faythfull:
devowring theyr sowles, with ravening Dissembling, and fals
likelyhoods of truth; unhable to be decyded by man.
Happy are those, that beleve them not.
For, he, even he it is, that is a Lyer; and is oldest in deceyt.
But as the Father is æternall: so is the Sonne æternall: which

æternitie of the Father *and the* Sonne, *is the* Holy Ghost *æternall,*
proceding æqually, as the Finger of God, and Spirit of Truth;
to the generall workmanship of Gods determination: Knitt to gither
Three Persons, [E.K. - He maketh a great reverent cursy] *in this*
Omnipotencye, by spirituall Illumination, and throwgh the Holy Ghost,
delivered unto the Apostles, as the pledg of God his Mercy and promyse,
Δ *Ecclesia Christi. *is all wayes certaynly lynked, ioyned and engraffed into the *societie*
of those that fullfill the wyll of the highest perfectly and without
error: whose strength shall contynue, and glory branche out,
even unto the ende of this world, and begynning of Cumfort.
Therfore, Beleve: For the Spirit of Truth worketh wonders,
rayseth the dead
and hath powre to forgive sinns.
Throwgh the powre of him, unto whome it is ma.....
For, as Christ *hath all powre in heven and in erth delivered .....*
So hath he delivered all powre in heven and erth to his True
Church. Therfore she can not erre.
For where Powre is without measure, Error hath no number.
Beleve not, therfore, those that lye, saying,
The Church of God, is infected with errors.
For the offences of few are not cownted Error, but unrighteousnes.
Δ *Forte, staggering. *Neyther can the *straggling feete of a few Drunken bring*
infamie to the whole howse.

Δ. - ___

- *It lyeth not in my powre to deliver you, or reconcile you from*
death and hell. The Tormentry and filthynes of the world,
and the wrath of God.
But yet (That clowde, set asyde, which is betwene
me and you) I speak a far of to you, saying,
The Iustice of God, is vengeance it self:
Neyther hath it any contrary, but even in the myddst
and Centre of it self: which is the Drop and liquor
of his æternall, great, and incomprehensible Maiestie of him
self, His Mercy.
Which even in the myddst of Iustice is fownd owt, by
sorrowfull repentance, and reconciliation: Not in that
it is Necessarie with God: But that it is a Medicine
applicable and most helthfull to the Infirmities of that
man, that coveteth to be healed, released, or
recovered from his soares.
This, is it, that must comfort you.
For, as Iustice is the reward of synne, so is Mercy the
reward of Repentance.
But Mercy is the Center of Light:
and Iustice to be cast of, and shut within darknes.
Therfore, Be not Negligent.

Δ. - *This whoredome, how is it committed, or of whome?*

- *I teache the.*
Where thy habitation was, error rayned.
God called the from it: and delivered the by many unknown
wayes: meanes, not to by uttred by man.
These places allso are shut up from the favor of God.
For theyr Obedience is cownterfeted:
and theyr prayers, owt cryes.
Therfore hath the lord opened him unto you, that invented
the .... vanitie: that you might be partakers of his knowledg
and secret Iudgments of the wycked.
Here allso you entred, and are newly defyled.
For the Divell entred in, and fownd him waking.
And lo, he entred yet, and he was not a slepe.
But he was happy, being kindled with desyre of God,
els had the Iudgment of his body for this world, byn
fullfilled.
Wyckednes followeth him: and the Spirits of evyll cownsayll,
are at hand.
You shall fele the sorrow therof, and your family shall be
discomforted.
But pray unto God, that it fall not owt, that
Sathan *goeth abowt: Neyther that it come to pass,*
when he hath powre to execute.
For, this Token, signifyeth your miseries, and it is a Sign
of that which is given to Execution.
I have sayd.
The Peace of God, be restored unto you.

Δ. - ___

E.K. - Here is the man agayn.
- *Two words, and I have done.*
Nothing is playner, then that which is spoken.
Nothing certayner then that which is appointed.
Be you penitent, that God may be Mercifull.
This is all I have to say.

Wash your selves, and allso will make you cleane.
Resist you Sathan *diligently, and I will help you,*
mightyly.

Δ. - O *Lord that Seale to the sword and rags, break of.*
E.K. - Now he is gone.
Δ. - ___
E.K. - Now he is here agayn.
- *This clowd is a separation betwixt this, yea this*

*glorified Cumpany and you.
Loke not for any light, whilest this Darknes is present.
Behold, my mowth faltreth, and my lipps are stayed:
But pray you, and you shall not be reiected.
For, the stronger you be, the Mercifull is God: and the
weaker is, and shall be, your Adversary.*

*Love togither:
Serve God to gither.
Be of one hart to gither.
Allwayes preach God.
I am tyed.*

E.K. - He is gone.

Δ. - Misericordia et pax Dei sit super nos
nunc et semper. *Amen.*

Friday: Novemb. 15. hora ..... mane. Lubek

E.K. - The clowd appeareth: and openeth, so that the sword
may be seen.

Δ. - *O Lord deale mercifully with us, as thy childern, to be corrected
with rod, or whip: and not as with thy enemyes, with sword
to cut or wound us. Let not* Sathan *force the to
Iustice more mightyly, than thy fatherly goodnes can
incline the to shew mercy uppon us.*

E.K. - An hand commeth, and nyppeth of an ynch of the top of the
sword: and some of the rags ~~fall down~~ are fallen down: some
hang on the hilts of the sworde: and some are thrust throwgh
with the sworde.
Now the sworde is shutt up agayn in the clowde.

Δ. - *Have mercy on us, ô lord, and deale with us, as thy yonglings
and Novyces.*

E.K. - Now come in an eleven, all like noble men:
One of them hath a regall cap: and a gown faced with sables.
The cap is like a Polonian cap, but turned up with
rich sables.
Now commeth one and bringeth a very rich chayre, beset
with precious stones.
Fowr of the Cumpany, set down the chayre, for that
principall man.
He that browght the chayre, went awaye.
They all do low obedience to this principall.
He siteth down, and pulleth his gown over .....
He is a goodlyer man then the Lord A.L.
The 4, pluck a thing like a Canapy over the Chayre:
and they put a rownd Cusshyn under his feete.
This principall spake as followeth:

2k - *Pluck up thy Hart and be merry: Pyne not thy sowle
awaye with inward groanings: For I will open unto the,
the Secrets of Nature, and the riches of the world: and
withall give the such direction, that shal deliver the from
many infirmities, both of body and mynde:
Ease the of thy tedious labour, and settle the, where thow shall
have cumfort.*

Δ. - *Thanks be given unto the highest, now, and ever, of all his Creatures.*

2k - *Why dost thow t....te within thy thowght: Has thow not nede of Cownsayle?*

Δ. - *Yes, God knoweth: for I am half confownded.*

2k - *Then first determine with thy self, to rest the, for this winter.
Secondly, Open thy mynde to desyre such things as may advance thy Credyt:
and enriche thy familie.
Reap unto the many frendes, and lift the up to honor.
For, I will stir up the myndes of lerned men, the profowndest in the world,
that they shall viset the.
And I will disclose unto you such things, as shallbe wunderfull and
of exceding proffit.
Moreover, I will putto my hands, and help your procedings: that the
world may talk of your wisdome hereafter.
Therfore wander not farder into unknown places, contagious:
the very seats of death for the and thy chyldern, and such as ar thy
frendes.
Yf thow enquire of me where, and how.
Every where: or how thow wilt thy self.
For thow shalt furthwith become riche: and thow shallt be hable
to enriche Kings: and to help such as are neady.
Wast thow not borne, to use the commodity of this world?
Were not all things made, for mans use?*

Δ. - *Will you give me leave to speak?*

2k - *What canst thow speak hereunto?
Willt thow thank me for this?*

Δ. - *All thanks be unto the King of Glory: &c.*

Δ. - *Is it your meaning that we shall stay here: and go no farder
with the* Lord Albert Lasky*?*

2k - *Yes: in the Sommer: when it is more fayre.*

Δ. - *I beseche you, where wold you, that we shold make our .....
this wynter?*

2k - *Where you will. Are you so unwise, to go with him
now. Let him go before, and provyde for him self,
that he may the better provyde for you. The weather will
be hard, and the travayle unfytt for Children.
Yf thow covet to live in ease, heap not up thy wives sorrow.*

Δ. - *I desyre to live in quiet, that my Spirit may the better attend
to the service of God.*

2k - *Well, Tarry you, and my promys shall be quickly performed.
I will not halt with you. How say your Sirs?*

[E.K. - He speaketh to his cumpany: who make
cursy, and say nothing]

Δ. - *I beseche you to appoint some apt place: This, you see,
is no fytt place.*

2k - *I will styr the up such frendes, as shall content the.
As for dwelling places, thow shallt bestow them.
Well, you are contented.*

Δ. - *Is it your will, that in this towne we shold part from the*
Lord Albert Lasky*?*

2k - *What shold you els do? Are you mad men? Will you runne* hedlong into daungers, willfully?

Δ. - I beseche you, shall this be nothing preiudiciall to our former doings, and order allready taken and decreed for our going to gither?

ꝛk - What, is this Contrary to reason?
Well, you are Content.

Δ. - As the will of the highest is, so is myne and none other.

ꝛk - Syr ha, do you see this sword? I will be a surety for this (I warrant the) allso.

Δ. - —

ꝛk - Syr ha, your brother is clapped in prison, how like you that?
Your howsekeeper I mean.

Δ. - And why, I pray you?

ꝛk - For that, that thow mayst be asshamed of.

Δ. - What is that?

ꝛk - They examyn him: They say, that thow hast hyd divers secret things.
As for thy bokes, thow mayst go looke at leysor.
It may be that thy howse may be burnt for a remembrance
of the, to: Well if they do, so it is: yf not, as thow
wilt: I have told the my fansy:
and given the my cownsayle:
offred the my help:
and desyred to do the good: The Choyce is thyne.

Δ. - O Lord the Author of all truth, and director of
such as put theyr trust in the, I most humbly beseche
the to consider these premisses, thus to me propownded.
Yf they be true, and from the, Confirme them:
Yf they be Illusions, and not from the, disprove them:
For, hardly, in my Iudgment they do, or can agree
with our former precepts and order taken by the.

A Voyce - He that ascendeth up to the top of the hill, let him beleve: For untyll he come thyther, let him do his labor.

Δ. - O Lord, I dowt of these things, and promises of ease, welth, and honor.

A Voyce - Iudge the Truth, by the last Action.

Δ. - O Lord, what is that Action?

A Voyce - Wensdays Action.
This Clowde (sayd the voyce of the Lord) is put betwixt us and you. What therfore may come betwene? Now Iudge you.

Δ. - I suspect the whole apparition of the eleven to be an Illusion. O Lord, Confirme my Iudgment, or disprove it.

A Voyce - The Spirit of the Lord is not amongst you.

Δ. - What misery are we then in? O Lord, Mercy, Mercy, Mercy.

A Voyce - Dispute not with God, where whoredome is great.

Δ. - O Lord - This whoredome we understand not.

A Voyce - Pray dayly, with repentance, that this clowd may be taken away, and this sword diminished.
For the Seal can not be broken, untill Sathan have done his uttermost: yea the uttermost of his mallice.
For it is graunted him, and he must strike.
But pray you unto god, that the sword may be made shorter, or pluckt out of the hilt: that in striking, he want powre.
Forget you synne is abbominable, and a sevenfold offence in the sight of the lord.

Δ. - What this whoredome is (God knoweth) we understand not perfectly.
Yf the Spirit of God, be not with us, how can our prayers be acceptable?

A Voyce - Thus sayeth the Lord: Turn unto me and be sorry for your synns: and let my Angells be wytnes therof.
For, I sweare by my self, that my Iustice shall hang over you:
And when I ponish you next, I will raze you from the face of the erth.
Therfore, Vow your selves unto me: and make your Vessells cleane.
For your habitations in my sight, are nothing: neyther is the substance wherof I framed you, acceptable.
I am the Spirit of Truth, and understanding, and will not be dasht in peces with worldlyngs: Neyther use I to dwell in defyled places.
For my Sanctuarie is holy, and my gates are without spot.
and with me, there dwelleth no unrighteousnes.

Δ. - Lord is it thy wyll, we shall go with Albert Lasky to Lasko?

A Voyce - The Lord sayeth, What I have sayd, is true.
Who rebuketh me, saying my words are untrue?
The Correction of him that raigneth is mighty; who hath numbred it: But to his destruction.
Be you holy, that my hand may be weak.

Δ. - O Lord the feare of thy ponishment astonieth my hart: and uncertaynty of it, in tyme and place, doth allso encrease my greif &c.

A Voyce - The fole sayth in his hart: O how great is thy ponishment over me? Teache me the place of thy correction.
And where when thow wilt chastise me:
Who is he that desyreth to mete god his vengeance: or the ponishments of him, that confowndeth the damned?
Make your harts cleane, and wipe the synne from amongst you: And desyre to be forgiven. For miserable are they that mete with vengeance: or that know the place where she taketh up her Harbourgh.

Δ. - Gloria, honor, laus et gratiarum actio perennis sit Deo nostro
Omnipotenti: Nobis vero a Deo patre, propter Iesum Christum
in Spiritu Sancto, sit Misericordia, Pax et Consolatio in
via virtutis et veritatis, *Amen.*

E.K. - There appeareth the clowde, wherein the sword remayneth enclosed.
Δ. - *O lord be mercifull unto us: and rigorously execute not thy Iustice*
uppon us thy weaklings: Nor sufer Sathan *to Triumph, where*
thy Glory is expected: &c.
Converte nos Deus Salutaris n*oster*, et averte iram tua*m* a nobis, &c.
E.K. - Now commeth one in a white Coat, not perfectly to be seen, but
as if he wer seene through a Cipress: and sayd as followeth:
- *Who is he that leadeth out the Lyon to pray? or who is he that lifteth up*
the feete of the youg ones to devowre?
Who feedeth the smell of the roaring beare: or hath towght him to
remember the place of his recreation?
Hath he allso towght the feeldes, to put furth theyr voyces: and the
mighty trees, to florish in pride?
Are not the hills glad when they bring furth Corn*? When the valleys*
reioyce with threefold waters.
The beasts of the wildernes, have they not known caves: and unto
such as are made tame, is there not a well understanding?
For who is he that teacheth them, to make subiect them selves, which
are ravening: or to bridle such as are of theyr frowardnes?
Even he it is, that looketh down from heaven, and beholdeth
the erth, and measureth it with his feete, saying:
It is done:
Which entreth allso into the howses of man, and listeneth to that, which
they call Wunders.
Which openeth the gates of his knowledg, with his own finger.
And which sayeth unto you: How are ye become wise?
Or, from whence, is your understanding;
Are your harts become Caves to ~~sownd out~~ send out thunders?
Or, why are your spirits thus vexed with holynes?
Are you not a stiffnecked people, and such as are despised?
Are your not poore, and therfore, hated.
Since, therfore, you are become Bastards, who teacheth your
lipps to speake of my church? Or hath towght you to
urge me with my own Spirit?
Behold, I am mighty:
Bycause, I am the Ioye of the Faithfull.
For I am called The Temple of the
Holy Ones, and the Beawty of Israel.
The spirit of man cryeth out, and perceth into
the Lord, as the swyftnes of an Arrow:
And he hard them.
Therfore thus doth the Wynde of Cabon *open her*
mowth, and sweareth by the Iaspar Piller that standeth
in the Temple of Reconciliation, and it Thundereth, and
is sayd: *Be it done.*
And Beholde the dores open, and the holy Altar is covered.

The Beasts with many feete bring up burnt offrings: and there
is a Sacrifice, that ascendeth up: and it is a mighty wynde:
such as hath not byn synce the begynning of Day.
Open your eares therfore, and prepare your selves to heare: For
this ..... is mighty: for it is of Peace.
My Iustice (sayeth the Lord) is sealed, and you have synned
mightily: My arme is stretched furth and I must be magnifyed:
For Vengeance is gone furth and is appeared allredy.
But who is he that resisteth the Venom of the earth, or instructeth
him to avoyde the Darts of poyson? he sayeth unto you.
Thus it is: Bycause I have Sanctifyed you, and have made
you holy to the earth: Therfore will I help you: But
not, as you desyre: For, your prayers, and righteous life,
shall become Bands of yern: And I will make a Contention
betwixt Sathan *and you.*
Yf therfore, you labor hard, and open fervent myndes, such as are
not of the World, and can bynde this sworde and clowde
of Vengeance fast, from amongst you, Be it so unto you:
for it is your own righteousnes.
For Sathan *hath revyled, and hath sayd,*
Then shallt thow see.
But so long as they are holy, and become righteousnes, they
are become safe. But when they fall, Sathan *entreth in.*
For the powre of Righteousnes, *is become a Conqueror,*
if it fight mightily: And Sathan *shall be confownded,*
by a Righteous Iudgment.
For I have Decreed it: and
By my self, I sweare it.
I will be a righteous Iudge betwixt you.
Therfore, take hede you synne not: nor go into death:
For, great is the fall of Vengeance.
Note *Be not, therfore, defyled, with the filthynes of the wycked:*
Neyther delight in such, as cowntefeat Trueth.
For, I am One fire that iudgeth all
things.
And I delight in people, that are ioyfull with
One Banket.
For those that fill theyr bellyes at the howses of strangers,
become Enemyes to me.
For I have sayd.
My spirit is holy, and my annoynted, righteous:
Let the earth rise up, and contynue in her wickednes:
Yea, let them say, We have fownd the annoynted:
But my contynuance is Truth, and they are
become Lyers.
For my spirit worketh, and Beholde, there are
Wunders in the sight of men:

And where soever I dwell, such is my powre.
Be therfore of One howse, that you may eat to gither: least
you banket to much, and so become deceyvers.
I am One, and am known by One:
And unto One: Which One, I
am marryed unto.
(And I am mercifull) Who soever abydeth not therein, is an
Adulterer.
Avoyde you darknes, for Righteousnes is present, and my spirit entreth.
Blessed are such as beleve: Amen.
E.K. - He is gone. There appeare som bands, lynked to gither,
as chaynes, abowt the clowde.
Δ. - *Welcome be these bands.*
E.K. - He is here agayn, and sayth as followeth:
- *Why are you become dull? Why are you yet ignorant?*
Seest thow these. [he pointeth and speaketh to E.K.]
E.K. - *I see them, I thank God.*
- *These bonds are your own righteousnes: And as they appeare before the*
Lord, so shall they bynde vengeance to gither:
But if you become weak, you fall.
But pray, that you fall not. For they are the dayes of sorrow.
The Spirit of God is two fold; present Iah ag ian
and present Nah gaſsapálan.
Therfore take heede:
For, in the fyrst, you are blessed: and it may returne.
But he that is filled with the Second, shall be dronken for ever.
The First is Powre present, and a Cumfort inmeasurable; Glorifying
and strengthening all things that are agreable to it. But when
they differ, it returneth.
The other, is the Spirit of the First and the Second, almighty, and
everlasting, unmeasurable, and inexplicable: drowning the will
of man, that becometh strong in the fowntayn of gladnes and understan=
ding: true Wisdome her self, and Not returning ∴
Pray, therfore that you maybe perfect: And that you may be
seasoned: For it is a Salt, that savoreth to the ende.
The Peace of God be amongst you.
E.K. - He cast of his clowdy lawne, and went away.
He seemed to be Raphael:
Δ. - *Yet we beseche you, more expressly and particularly to deale with us &c.*
- *It is sayd. —— It is written, It is true:*
Cease.
Δ. - Gloria, laus, honor, Triumphus et Iubilatio sit Deo n*ostro*
omnipotenti: Nunc et semper. *Amen.*

Wensday, Novemb. 20. Mane hor. 11½

Lubek

Δ. - *As thow hast of thy mercyes (o Lord) given us some shew of thy favor*
bent toward us: So are we desyrous to understand how our letters have
wrowght upon our frende his hart to ioyne with us to call for thy mercies,
pardon and help: for yf they have, Then do we hope, our Bands
(of acceptable life) wherby to bynde Vengeance prepared and intended,
against us, shall wax more, and stronger, by thy great mercy and help
to thy well pleasing, in thy servyce hence forward.
E.K. - The Clowde and Bonds appeare: But the Bands appere fewer.
Δ. - *O lord, is our state, since yesterday, become weaker with the? And*
shall it so narrowly be exacted? Thy will be done: who art holy, iust and
most wise, O God.
E.K. - The Bonds abowt the clowd, now, are onely two, which before were
six or seven. The bonds seme of a smoky ashy cullor:
going abowt the Clowde.
At length a Voyce - *Iudgment is the ende of Iustice: distributing and delivering*
all and every thing, seen, hard, or determined, to his propre
ende uprightly.
Δ. - *The ende of our Actions, words, and thowghts may seme twofolde:*
One of us intended, and ment to be good: The other not depending
uppon our weening, but according to exact wisdome, what is the
ende of the same: here demed the propre ende, If I understand right.
A Voyce - *Lo Iudgment is the ende of Iustice in things that are handled uprightly.*
Whereby you fynde the Omnipotency and Truth of him that iudgeth
Omnipotently: Which beholding your combat, hath gyrded him self
to gither, and beholdeth the Lists, and he iudgeth uprightly:
for, he hath Sworn it.
Arme not your selves therfore, as weaklings: But provyde as
mighty and courragious soldiers, for your own defence.
I am without corruption (sayeth the Lord) and leane not with
the wyndes of Basannah.
Δ. - *O Lord give me leave to request the &c.*
A Voyce - *But I am Iust, and Iudgment her self.*
Enter not therfor into my holy places: Neyther kneele down
before my Sanctuaries, saying, the lord hath Chosen us.
He liveth, and it is true for ever:
For I have sayd, It may be Undetermined.
I will allso, see, whither you be strong inwardly, or privily
rotten. For with the world, your weaknes is great.
Whosoever overcommeth, shall reioyce.
But I will be a God in my covenant, and will hold on
my Promise.
Fight therfore as it becommeth you, and Cast of the world.
Make flesh subiect: and strangle your Adversary:
For, unto such belongeth the Entrance into my Chambers,
and the use of my will, as the Horn of Glory.
For it is written, Light dwelleth not in Darknes.
Neyther hath Darknes comprehended any Light.
For Darknes is the Cave of Error, and the rewarde of Synners.
Thus sayeth he, which beholdeth your sorrows.
And it is a fight for many dayes: which appeareth [neyther]
in the one, nor in the other: nor giveth he answer untyll the Ende.

E.K. - There is one com in like a ghost, and he taketh all the hangings away, which bewtifyed the place like Curtens.

Now all the sides of the stone, are darkish: and the Clowde standeth in the very myddle therof.

Now the Bands seeme brighter, then before: bycause the place is so darkish.

Δ. - *O Lord, Many dayes Combat is assigned us. And for as much as* Militia est vita hominis super Terram, *we are now in a great uncertaynty of our Combat ending.*

E.K. - There standeth the Number of 40 apon a great labell, and nothing els.

Δ. - *This 40, (ô Lord) what betokeneth it, Dayes, wekes, or yeres? Well, what so ever it be, Blessed be the name of the Highest, our God, King, and Father.*

E.K. - —

Δ. - —

E.K. - Now is one come in very brave, like a preacher: I take him to be an evyll one.

Δ. - Benedictus qui venit in nomine Domini.

☞ E.K. - He sayeth nothing: Not so much, as, *Amen.*

This preacher like creature sayeth - *Are you so foolish to think that the powre of God will descend into so base a place?*

E.K. - *The powre of God descending, descendeth to beawtifye the place, And what so ever he beawtifyeth, he doth it mercifully: And so throwgh his mercy, he descendeth among us, that put our trust in his mercies.*

- *It is true: But, unto those that are righteous.*

Δ. - *Christ his comming hath byn to save synners.*

His conversation was among synners, halt, lame, blynde and diseased. So, likewise, Now our fraylty or Impurity will not exclude his presence, or the ministery of his faythfull Angells.

- *What, in this base manner?*

Δ. - *Do you mislike the manner?*

- *Can any that hath any drop of wisdome, like it?*

Δ. - *Are you wise?*

- *Or els I could not see thy Imperfections.*

Δ. - *Which be they? Accuse me.*

- *What greater imperfection, then to imagin, much more beleve, that the Angels of God, will or may descend into so filthy a place, as this corruptible stone is? Considering the clerenes and bignes of the Ayre: or the places that are prepared in mans body, for such entrances.*

Δ. - *Who causeth the to come here?*

- *Thy foly.*

Δ. - *Art thow good or bad?*

- *I am good: or els I could not see the bad.*

Δ. - Ergo, *thow art a Lyer: for thow saydst,* No good Angel, *wold, or might come here, into this* stone.

Δ. - *Thus, will* God *be glorifyed against wycked* Sathan, *and his* Ministers. His fatch was very subtile: as, to bring in dowt all the Actions performed in this stone. *What canst thow answer?*

E.K. - He sayeth nothing: Neyther can he say any thing. He semeth to be a very foolish Divill.

Δ. - Mendacem oportet esse memorem. *Now be packing hence.*

- *I will abyde here.*

Δ. - *Where God will permitt the, there mayst thow be: But we will (as now) cease: And we thank God highly of this Cumfort, and Victory. We beseche him, that we may, as prosperously overcome all other diabolicall assalts, or sophysticall, or untrue persuasions: and all his Tentations: Amen.*

Glory, honor, powre, and prayse be to our Almighty
and Living God, the Lord of Hoasts Ieovah
now, and ever: Amen.

Saterday, Novemb. 23. á meridie hora 1½ Lubec

E.K. - Here appeareth the same bad one, sitting, who last appeared.

The Clowd with the sword, appereth as last: with two wreathes on one side, and two on the other, spirally.

This Creature taketh the clowdy piller, and throweth it from him diverse times.

he sayeth - *Call as long as thow willt, I will kepe the, for seeing any more sights here.*

Δ. - *O lord Attend unto thy glory: Attend unto thy honor: Regard the Arrogancy of this Luciferine brag, against thy yonglings expressed.*

Δ. - *And of the lord* Alb. Lasky *&c.*

- *He shall come to destruction, as thow and thyne to miserable beggery: Bycause he hath consented to them that are ministers of Iniquitie, spirits of falshode.*

E.K. - He loketh on a bare boke, when he sayeth this.

- *The powre of God entreth into the sowle of man, and doth viset the chambers of his understanding: openeth his will with powre.*

The spirits of darknes are ready for every place, and can deceyve, saying, This is of God. Unto these you have listened: and have sworn it as a Covenant betwene God and you.

But I am come from God: and am entred in dede: and will make you hungry, in your own foolishnes, that you may become Wise.

None hath entred here with powre, but I. And I will tarry here. And I will be a wall betwixt you, and your Imaginations: and betwixt those that have tempted you, and your weaknes.

☞ *For thow hast called uppon God: and he hath herd the: and I am he that sayeth so unto the.*

The Laws of Salvation, are ready, follow them.

The way into darknes is wyde, and easy: and where light is, it encreaseth Ioye. Be thow therfore warned by me.

Nay, I have sayd.

Δ. - *Thow hast sayd here, That thow art God, is that true? For thow hast sayd, Thow hast called uppon God, and he hath hard the: And I am he, that sayeth so unto the.*

- *I see thee: and thy wisdome is nothing. Make of me, what thow canst: I am the Messager of God.*

Avoyd Darknes, Avoyde darknes, Avoyd Darknes.
- *Avoyd Darknes, Avoyde darknes, Avoyd Darknes.*
E.K. - He plucketh down violently (in the stone) the Clowde: and
all becommeth light in the stone.
- *Ly here, with thy fellows.*
Those that are of wisdome, let them understand.
Δ. - O sapientia p*a*tris æterni, Illumina mentes no*s*tras, ut tibi serviamus
in sanctitate et iusticia toto vitæ no*s*træ tempore: *Amen.*
- Carmathar, *a knight of the* Rhodes *was thirtene yeres deceyved*
with one that appeared (as he thowght) in glory and wisdome
in the Image of Christe.
Antony *was beguyled in diverse ways.*
The prophets and Apostles have dowted in many
things. But bycause, they faithfully beleved, they were not
reiected. Theyr Hope becam frutefull and they were blessed
with understanding from above.
Yf so, be allso you repent, and be sorry in that you have yelded unto the
instruments of wyckednes: and follow on, as they your fathers
have done, you shall allso become Wise.
But I say unto you, That which you have consented unto, is
a myss, and fals, worse then Error it self.
For where have you tasted any frute oute of that Doctrine.
How poore is the powre that hath byn long told of in you?
You have forgotten your own knowledg, and are become of Seers,
Blynde: such as grope theyr way.
Such ende, such begynning.
For the ende hangeth from the begynning: and is become a means
in it self to bring all things to pas.
But neyther the ende, nor begynning of such things, as you have handled
hath byn perfect, or probable: But a deceyt; comprehending the
Image of falshode: yea, much more the traps and snares into
wickednes, which deserveth Destruction, æternally.
Yf this may Advise you, Be it so.
Yf these examples, and probable arguments be sownde: Then necessaryly
you owght of duety to be cownsayled by me. But I
have opened my mowth, and told you.
Be it unto you, according to your Disposition.
Δ. - *Be it unto us according to the mercyes and loving kindenes*
of the Highest: Into whose hands we committ our selves,
all our doings, and intents.
- *That is well sayd.* *God be with you.*
E.K. - He is gone, and in the place, where he stode is the
likenes of a little circle: as if a print wer made
with a Thymble ~~cumpase~~ brym.

Δ. - Soli Deo, Honor o*m*nis et Gloria:
Amen.

Monday 25. Novemb. mane, hora 8½.

Lubec

E.K. - Here appeareth straight way, (at the first looking) the
same fellow that last spake, and left the print of the little
circle behinde him.

E.K.
A.L.
Δ.

Δ. - Orabam diu ad Deu*m*, ut Arbiter esset inter istos
A.....um ......tum confugimus in tempore necessitatis &c.
A te (ô Deus) solo pendemus &c.
Δ. - Sedebamus quasi in triangulo, et se convertebat versus A.L.
- *Thow, (o man) awake. Shake of forgetfullnes: Lift not up thy*
self to much: But Cloase up thyne eares against these deluded
deluders: which carry the hedlong into folly: and transforme
the to a shaddow: By whose cownsayle, thow art become dishonored;
and by whome thow shalt become a spot in the ~~howse of~~ boke of Fame.
Call to remembrance the histories of the whole world, politicall and Ecclesiasticall.
Inquire of the lerned, that have settled theyr iudgments in
the boke of God. Open thyne eyes, and behold, yf any of the Prophets
or forefathers, (men grownded in wisdome and depe understanding)
have yelded them selves to this Unrighteousnes: beleving lyers:
Consenting to untruthes: and lastly dishonoring the name of God.
Then call to mynde thyne own estate, thy florishing of thy youth,
and possibilities, wherein Thow mayst be made perfect. Which
yf thow truely do, then Banish this dishonor to God and his Angels.
Listen not to these s..... .....sity: for the Syrenes are awake,
and theyr song is to destruction.
I am sent from God, as a Messager, to call the home. For thow
dishonorest God Almighty.
Behold, Thow shalt be made contemptible, and become a laughing
stock. Thy honor shall be defaced and thy posterity spotted
with ignominie. Moreover, such as are thy frendes, shall shake
theyr heds, saying, What wise man hath thus byn overcum?
What is he, that is become foolish?
Thow mayst desyre it, and consent, as before, But I am
a stumbling blok betwyxt you: and will dwell in all
Elements for your purposes.
E.K. - He holdeth up his hands toward Δ, and sayth, - *Nay*
I have told him truth.

Thow shalt *be banged,* he sayd to E.K.

E.K. - He hath now gotten him a chayr, and sitteth down.
Δ. - *Yf it be trueth, than is it a token, that God is very mercifull*
unto us: and that we are in his favor highly: To give us this
warning to avoyde evyll.

Declina à malo et Fac bonum, Psalm.

Now resteth the other part, How we shall atteyne to Good,
and wisdome, from God: such as by the true and perfect
use of his creatures, we might do him some acceptable service,
with true Obedience and Humilitie &c.
E.K. - One commeth to him, and sayeth, - *He goeth*
abowt to take you a lyer.
E.K. - He goeth away: and commeth agayn.
E.K. - This man which thus cam and went away, and commeth
agayn, is all in white, he hath a silver Crown on his hed.
He speaketh as followeth.
- *Deny that you have done: Confess it to be fals.*
Cry, you have offended: And let the Angels of God, see you do
so, (that they may carry up your prayers) so shall you become
righteous.
But, why dost thow write words of contempt, against us?

For One in our number is All: And we are, all, One.
Beleve us: For of our selves we have no powre to instruct
you, but to deliver you the Commaundement of God.
Rent your cloathes: Pluck those blasphemous bokes in peces:
And fall down before the Lord: For he it is, that is
Wisdome.

I have done to, for this tyme. E.K. - He is gone.
Δ. - Quis est discretor Spirituum ?
E.K. - Now he cometh in agayn, and speaketh.
- *Oh, you are a lerned man.* —— *Truth in the Second: He it is, that*
discretely iudgeth all things. Yf his discretion be given to you,
thank God.
Δ. - Illi ergo Committemus hanc causam: ab illo hoc donu*m* petentes
et expectantes:
Nos interim piè in Chr*ist*o vivere intendimus.
E.K. - He is become a great piller of Chrystall higher than a steple.
He ascendeth upward in clowdes: and the little circle remayneth.

Δ. - Gloria, laus, honor, et gra*tiarum* actio
sit Deo nostro o*mn*ipotenti Trino et uni,
nunc et sæcula sæculorum.
Amen.

* * *

Tuesday: Decembris .10. After dynner we removed from Lubeck,
and the Lord Alb. Lasky went by Coach to Lord Christopher, Duke
of Meckelburgh.
Thursday ~~Wensday~~ night we lay at Wismar. 11 Decemb. vel 12.
Saterday morning we cam to Rostoch: 14 Decembris.

Monday Decemb. 16. Mane hor 10¼. Rostoch
E.K. - He is here, that sayd, he wold dwell in o*mn*ibus Elementis &c.
Δ. - ——
- *I cam from the fowntayn of Light, where is no error nor darknes,*
and have Powre (bycause it is given me from the highest)
Which, (Lo) is growne and become a mighty Rock.
For it is sayd of me, Behold, I will viset them that put
their trust in me, with a cumfortable strength in the tyme of nede.
For, my rock, is an everlasting strength, and the hills of my
cowntenance endure for ever. Yf than I be the Cownte=
nance of God, and a percing fyre, sent out as a flame,
not onely with his great mercy, but with his good will, and
that towards you, overwhelmed, not cast down, but allmost
for ever buryed in a lake of Ignorance, and inquencheable
flame, such as consumeth with ignorance: deceyt it self: and
a provocation to manifest and apparent destruction: Yf
I then, with this message (being the message of truth) my

self a mean...... sufficent order for the publishment thereof,
can, $\overset{nor}{\text{or}}$ *may ..... as of .....n I am) vehemently despysed (the frutes*
of a good conscience not with standing, stedfast) Then is he of no
powre of whome I am, bycause it is written.
Such as rise up against my Spirit, I will destroy them
in the myddst of the same fyre: and will deliver
theyr asshes to the wyndes for a memory of theyr
Wyckednes.
But he is iust, and is without measure: knoweth what is, and what
is to come, which hath, thus, sayd of you.
Beholde theyr ignorance is greater, and they esteme not
truth. Lo I have herd them, in the myddst of theyr corruption,
yet they are become faithfull. I minister unto them: But
in vayne. But behold theyr mowthes are closed up with
Idlenes.
Ô ye of little understanding, are you become so blynde, that you
will not see ? Are the wyndows of your eares made fast
against truth ? Are your consciences sealed up, with a thrise
burnt yern? Desyre you light, and yet refuse it ?
Have you craved knowledge, and now deny it: yea
utterly disdayne it ?
Δ. - *That is not true.*
- *Lo the ende shall become your cumfort*
yf you listen to the songs of my mowth:
yf not, everlasting folly: and a
reward of such, as are weary to here
of Truth.

E.K. - Now commeth
a hed behinde him.

Now I pinched him. —— E.K. - this he sayd loking behinde him.
Δ. - ——
- *Burn those blasphemows bokes of thyne, and I will teach the*
Wisdome.
Δ. - *Will you have me Note down that sentence so ?*
- *I will.*
Δ. - *What blasphemous bokes can I acknowledg, seing I understand*
none ? Yf they conteyne sentence, make me to perceyve it:
that so I may compare it with the Towchestone of God his
word, using the Talent of such reason, as God hath given me.
- *I go, I go, I go.*
E.K. - Now commeth a great fyre down, and there appeareth
a great huge man, with a great sworde in his hand: fyre commeth
oute at his eyes, and at his mowth. This terrible man sayd:
- Maledicti sunt, qui iurati sunt contra Nomen
meum.
E.K. - Now, that wicked Creature shaketh him self.
Δ. - In no*mine* Iesu Chr*isti* Redemptoris humani generis, Quis tu es ?
[this was spoken to the man with the sworde]
- Sume Vires.

Δ. - Deus adiutorium meum intende &c.
Miserere mei Deus &c.

E.K. - Now the great high one kneeleth down, and his face is (now) from me ward. He loketh up toward heven. He hath very long heare: to beneath his gyrdle. His robe is long and tucked up. Now he standeth up.

🗡 - *Cursed are they: Cursed are they: Cursed is he for ever.*
I am. I gave the powre, and sealed the for a tyme: Powre to use the vehemency of thyne own poyson: but not to towch my coat.
Thus he sayeth: And (I am) thow art a lyer, from the begynning, and the fowntayn of Cursednes. Damnation is thy dwelling place. Death is thy seat.
Vengeance is the Crown of thy disglory:
Bycause thow hast entred into my seat:
Hast exalted thy brightnes:
basphemed my name:
wherein, (in this Action) thow contynuedst
(No point of thy charge, nor of my permission).
Be thow accursed, weakened, overthrown, and defaced.
Thow art vanquished.
Thy tyme is shortened.
And why? I am.
And I say thow fightest against me, and not against men.
I am Iustice, and the strength of him that Liveth,
whome thow hast felt, and shalt feele, world with out ende.
Therfore Departe: Depart I say.

E.K. - Now the sword standeth by him, with the rags that appeared before.

🗡 - *Vengeance, prepared for other, be thy rewarde:*
As it was delivered unto the, so take it with the:
That the mallice which thow shewest to others, may heap up thyne own destruction.
Ieovah, Ieovah, Ieovascah.

E.K. - The wicked Tempter falleth down into a hole and this high creature putteth the sword and rags down after him.
Now this great creature appeareth as small as he used to do:
And it is Michaël.

Mic. - Veniat Lux Domini, et fidelium Consolatio.

E.K. - Now is all come in, as was before: The Veale, the fete of men appering under &c.

Mic. - *Thus hath GOD delt mercifully with you.*

Δ. - *His name be praysed for ever.*

Mic. - *Thus hath Truth vanquished darknes.*
Even so shall you vanquish the world in him which is the spirit of Powre, and Truth.

For, I have Sworne, (sayeth the Lord) and will be mercifull unto you.
But cease for these dayes to come: for they were dayes delivered.
Let them be (therfore) unto you dayes of Repentance.
For the ende of 40 dayes must come.
And this Doctrine shall be written unto all nations, even unto the ende of the world.
The Grayne is yet within the earth, and hath newly consented with the earth. But when it springeth, and beareth seed, The Number shall be the last.

Δ. - *A dark Parable, to my understanding, is this.*

- *The transparent fyre of Mekenes,*
cumfort, and warm your sowles,
rectify and make strong your bodyes,
to the æternall cumfort of the world to come:
in the pylgrimage which shall endure,
with a heavy cross for the Testimony of Truth.

E.K. - A great many voyces say, *Amen.*

E.K. - Now he is gone, and the golden veale is drawn again.

Δ. - Omnis laus, honor, Gloria, Victoria
et Triumphus sit Deo *no*stro *omni*potenti,
Vivo et vero, nunc, et in
Sempiterna sæculorum sæcula,
Amen.

Sonday 22 Decembris mane. We went from Rostoch toward Stetin.

Wensday 25 Decembris. On Christmas day morning we cam to Stetin, by 10 of the clok.

Aº 1584. stilo veteri
Stetini in Pomerania

Ianuarii 2. mane, hora 9.

Δ. - Veniat Lux Domini, et fidelium Consolatio, &c.
40 dies, iam completi sunt, &c.
Expectamus præpotens auxilium Altissimi, &c.

E.K. - I can not see but an ynche into the stone.
The Curten appeareth, but more depe into the stone.
At length commeth one very tall, in a long white gown, all open, and his heare of his hed hanging down to his legs. He hath wings uppon his

hed, arms, back, and legs.
He seameth to descend from the Clowdes, and uppon Clowdes, which
lye sloapewise for his descending. He speaketh as followeth:
- *The purenes of humilitie, dispersed throwgh the inward bowells of man,*
as that, which is called (with you) Perseverance.
Which Perseverance, beautifieth and establisheth in a true and stedfast
Basis those things that are acceptable in the sight of God, the works
of Man.
Hence springeth Iustification, which ..... with the love of God.
Herein are you become like unto us, for that we are the Image
of Perseverance, and the Glory of God.
But in us it is dignifyed: In you it is, and must be imperfect.
For, Nothing is of flesh or blud, that receyveth perfection.
The Emanations from God, To, and into his Creatures (which
agree in the Centre of the Erth as the knitting up of things)
are established: So that, One Iote of his will neyther can,
nor may perish, wax weak, or dwell in error.
Which for seen from the begynning, carrieth in it self, the remem=
brance of all things to the ende.
Throwgh which Mercy and remembrance, you are become the
servants of God: Not for your own sakes; But in that it is
Our Calling or Exercise. *the Glory of him, which hath called you, to this Exercise:*
Trubblesome to the World, but rewarded with Glory.
Yf therfore your Imperfections rise up and resist the Will of God, saying,
blasphemously as you do, Let us seke other wayes, Then you
are not cownted perseverers, neyther are your works worthy reward.
But humayn reason can perswade and give Iudgment against these
follyes: much more are they damnable, and deserve Correction
in the Voyce and Iudgment of such as are pure.
He that dealeth with the wycked is a lyer, and shall have his reward.
But the ende of cumfort is in the purenes of Spirit.
But ô you of little wisdome, you Rise up against the wyndes, and
yoke your witts against the mowntaynes, Nay you cast your
selves down hedlong, where there is no Mercy.
☞ *For what Blasphemie is it to say, Yf it be the Will of God,*
it must follow.
Is not man subiect to the bringing in of his own labors?
And are not they allowed to his Cumfort, being browght in?
The Sowle of man is the Image of God: after his forme,
which kepeth within him self the powre of his divinitie in
the hevenly Spirit. Whereby he hath Authoritie to Consent
with God in the workmanship of his will and Creatures.
Which Powre being sealed allready, giveth unto man (as king
of him self) to Consent to his own salvation: Conioyning
and knitting him self to gither, eyther with Perseverance,
in the assured hope of mercy: or (with willfull dronkennes) to
the reward of such as fall.
Therfore, Become Holy.
For, the Sowle beawtifyeth, when it is beawtified in it self.
Be not obstinate.

Be humble
Reioyce not for this world: But be glad that your
names are Sealed, and that you shall Correct
the World.
Dispayre not throwgh weaknes: for from whome commeth
strength?
Yf Puddells become Seas: The ende is more wunderfull.
But yet greater, when synners are called to the knowledg and
performance of God his Will, throwgh his mercies.
Even as one day perisheth, and is not, allthowgh he hath byn;
Even so is and shalbe the state of this world.
For, the Erth must sing Ô Sanna with the hevens.
And there must be One veritie.
And Hierusalem shall descend with an horn of glory to the ende.
The Sonne and Mone shalbe witnesses, and wonder at there stay.
The Kings of the Erth shall become prowde in the selves: and are
unhable to be tamed with man.
But I will yoke them (sayth the Lord) with Correction:
And force them, One to imitate an others steps.
Yea they shall tred the grapes alike.
For in my vyneyarde Corruption shall not dwell with Authoritie.
Neyther will the Prince of Darknes usurp my furder honor.
[E.K. - He speaketh much in a smaller voyce then he did:
I cannot perceyve it] He turned bak and spake.
- *I speak these things for your understanding, and that you may be*
strengthened.
E.K. - He turneth bak agayn (as before) and speaketh I know
not what.
- *My deare brethern, therfore Reioyce in Cumfort, and the Image*
of peace: and remayn faithfull, that you may be fed with
that fode that shall preserve, and allwayes rest before
the mighty flames of Zanzor: where there dwelleth No
defyled Creature nor any unrighteousnes.
E.K. - He turneth now bak agayn, (as before) speaking.
He seameth now to leane agaynst a piller of copper, great & rownd.
And he is become less then he was.
Now he standeth on the top of the piller.
Now he kneeleth downe: his bak being turned.
A voyce sayth to him ——— *Sweare* ——— $\boxed{1}$
he sayd - *It is done.*
he sayd - ——— *The first voyce openeth his mowth and sayeth:*
[There is a great rumbling, and rowsshings of falling of
townes or howses, as it were in the stone.]
he sayd - *The Will of God is sealed, in this prophesie, and it shall*
endure.
A voyce - ——————————— *Sweare* ——— $\boxed{2}$
he sayd - ——— *I have done.*
he sayd - ——— *It Thundereth, and it is the Second voyce.*
The effect of God his will, is not of tyme, and Therfore
not to be known of man; tyll that moment and ende
of tyme shall appere, wherein it must be published
and finished with Powre.

E.K. - Now it thumbleth agayn, very terribly as thowgh a whole towne
shold fall down into a great Valley.

A voyce - ______________________ *Sweare* ——— 3
he sayd - ——— *I have* ——— *And it is the third, and the last voyce.*
All things that are croked shalbe made straight.
The wynde of the hevens shall walk throwgh all the earth.
Wisdome shall syt in her Maiestie, Crowned,
in the top of an Hyll, with exalted Glory.
It is the Ende.

E.K. - Now all dashed in a flame of fyre, Piller, and he, and all,
and so flyeth upward.
A voyce - *He that hath eares, let him heare.*
An other voyce - *It shall be. Amen.*
E.K. - Now the Curten commeth before all, as it was at
the begynning, this day.

Δ. - *Ô Lord, for thy great Mysteries delivered unto us (this day)*
We most humbly thank the. But on our parts, there re=
mayneth some matter, whether by thy hands or some of thy good
ministers, we desyre to have some advertisement:
as of the Lord Alb. Lasky: *secondly of* Vincent Seve *&c.*
E.K. - A very little Creature appeareth and sayeth:
The little one - *A word, and away.*
The Harts of Princes, are the Secrets of the Lord:
Such they are, as unlok the doings of the world.
Δ. - Of A.L. *his delay in comming (contrary to our desyre and*
expectation) I wold gladly understand the cause &c.
The little one - *Those things that are of wickednes, are not of our remembrance.*
This stay shall hinder a third part of his Glory.
Note. of A.L. and our separating hereafter. *But all your Life is not of him: Nor he of you.*
Yf he become good; he shall be well rewarded.
He is forward.
Vincent *is in France.*
E.K. - He is gone suddenly. This Creature stode betwene the Curten
and the forepart of the stone. It was one of the least Creatures
that ever I saw.
Δ. - *All honor, prayse, and thanks be to our God*
allmighty: now and ever, Amen.

Thursday - Ianuarii 9. The Lord Albert Lasky cam to Stetin hor 2½ a meridie
Fryday - Ianuarii 10. *Μαξιμασ ινιυριας υερβορυμ πασσυσ συμ.* hora prima
incipiebat et per 2 horas durabat. Stetini.

Sonday: 12 Ianuarii. 1584

Stetin

Δ. - After Dynner as we were talking to gither of our affayres,
A voyce in E.K. his hed sayd:
Iam venit hora.

Δ. - After supper, as I had a desyre to shew to E.K., some places
of S^t Iohns Apocalypsis, a voyce sayd to him,
A Voyce - Equus Albus. Equus albus est initium Doctrinæ vestræ,
Et est verbum Dei.
10, et 9, sunt Novemdecim.
Δ. - Hereuppon, seeking in the 19 chapter of the Apocalypsis: we fownd
the text Equus albus &c. versu 11.
A Voyce - Ne dubites. Sum enim servus Dei:
To this purpose apperteyn these places of Scripture &c.
These are the dayes, wherein the Prophet sayd, No faith shuld
be fownd on the earth.
Vide *Esdras*, Lib ·4· Cap ·9· Versu ·7·
This Faith must be restored agayn, and Man must
glorify God, in his works.
- *I am the Light of God.*
Δ. - *Then, by like He, is* VRIEL.
- *I am a witnes of the Light.*
These are the tymes when Iustice and truth must take place.
Behold I towched him, and he becam a prophet.
Δ. - *Mean you* Esdras*?*
Vriel - *Yea; in his ninthe Chapter of the fowrth boke.*
This Action in Esdras prophesied of. *There you shall fynde manifestly the Prophesie of this tyme,*
and this Action:
Δ. - *Alak, we think the tyme very long, before we be entred*
in the right trade of our true lessons:
Vr. - *When you have the boke of God, before you, Then I will open these*
secrets unto you.
Δ. - *But Alak, the tyme is very long thereunto, the more is our grief.*
Vr. - *The Bible it is.*
Δ. - *I ment somwhat, of our other boke which is to be written:*
Vr. - *I will speak of that, allso:*
Δ. - *This delay is greatly to our grief, and occasion of many Temptations.*
Vr. - *The Temptations of this world, are nothing unto the wise.*
Happy are they that fele temptations, with emptines of the bely.
The Timber is not yet seasoned, or els thow sholdest prophesy.
I mean not the E.K.
Δ. - Vincat manifesta VERITAS.
E.K. - He is gone.
Δ. - Honor, gloria, laus, et benedictio, sit Deo nostro,
qui in ALBO EQVO Iusticias suas,
facturus est.
Amen.

Monday. Ianuarii 13. mane hora 9½ Stetin

Δ. - After our long discourse uppon the 9th Chapter of Esdras &c. Vriel cam, and stode, heavy uppon E.K. his hed, not visibly.

Vr. - *Read the sixth chapter:*
For Faith must florish. The World is rotten and is skalden in theyr own synns.

Δ. - E.K. red it, and in the 28th verse thus it is:
Florebit autem fides, et vincetur corruptela,
et ostendetur veritas, quæ fine fructa fuit diebus tantis &c.

E.K. - A voyce sayeth: *Open the Shew stone.*

E.K. - At length appeared one in a long white garment.
The Curten went a syde: and the fete of men appere not now.
This man seemeth twise so high as Δ.
He hath nothing on his hed, but long here hanging down behind him.
He is tyed or gyrded abowt, as thow he wer tyed with many gyrdles.

VRIEL - I am Vriel [sayd this man]. *The Light and hand of him that Created heven and erth: that talked with* Esdras: *and did cumfort him in affliction: and the same that hath talked with you: yea from the*
Vide. *begynning of this Action.*
Therfore, Gyrd your selves to gither, and here the Voyce of the Lorde.
Listen, (I say) to such things as are hyd, (I say) to them that dwell above the Heavens.
Beholde, this is the last Sleepe of the World: and the tyme, that the Powre of the highest hath armed him self, saying:
Come, ô ye strength of the heavens and follow me.
For the Erth hath cryed vengeance:
and hath cursed her self: and despayreth.
Come (I say) For I will place the seat of Righteousnes:
That my Kingdome may be in One:
And that my people may florish: yea even a little before the ende.
And what is this? E.K. - He spake these 4 words in an other tune.

E.K. - He loketh up to heven.

A voyce - *Blessed art thow, which respecteth thy Iustice, and not the Synns of man.*

An Angel now taking place. Vr. - *This is the Voyce of the Angel that now taketh place.*

Δ. - *May we be so bold, as to demaunde the Name of that Angel; that we might know it, as we know yours?*

Vr. - *No --- It is not Lawfull.*
An othe. *I sweare by all things that are conteyned within this holy boke:**
By the seat of God, and him that sitteth theron.
That the words which have bin spoken in this Action,
A prophesy. *and shall be now spoken, by me, ar true:*
Three yeres are yet to come, even in this month, (that begynneth the fowrth yere) shall the Sonne of perdition be known, unto the whole World:
Suddenly creeping out of his hole, like an adder, leading out her young ones after her, to devour the dust of the earth.

* Δ. - Note, he spake this, pointing down to the great Bible of the Lord Alb. Laskys uppon which the shew stone now, stode.

Aº 1587: in Ianuario. Antichristus: Si simpliciter, sit annus est intel=ligendus: si non septenarius unus nostrorum annorum, sit habendus pro uno anno Mystico: vel 42 Mensis &c. Perpende.

Δ. - The sentence is dark, in respect of the time.

Antichristus. Consider well. I suspect 42 monthes (now and then) to be understode for an yere.

Vr. - *This Month in the fowrth yere, shall Antichrist be known unto all the World.*
Then, shall Wo, Wo, dwell amongst the kings of the earth.
For they shall be chosen all a new.
Neyther shall there any that ruleth now, or rayneth as a King or Governor of the people, Live unto the ende of the third yere, But they shall, all, perish.
Theyr kingdomes be overthrown.
The erth wasted.
The rivers become blud, with the blud of men, and beasts mixed to gither.
In this tyme, shall the Turkish state be rooted up, and cast from the earth.

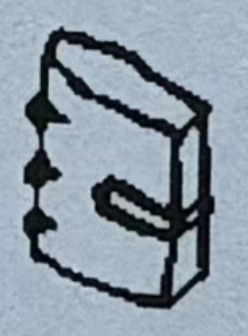
Omnes nunc Reges pe=ribunt ante tertium an=num finitum.

Δ Suspicor 42 menses. pro anno numerandos. Mystico istius Prophesiæ: vel annus vulgaris pro anno Mystico.

And in stede of him shall enter in that Divel, that enemye of
Antichrist. *ours, the Childe of the Divel: the father of liers, and such as dwell in the howse of Vanitie.*
*A.L. *Behold, This* Prince shall fly throwgh his kingdoms, as the greyhownd after his spoyle: devouring his possessions, and cutting down the wycked.*
Superbia. *But he shall become Prowde.*
Enoch — Elias —— *The Prophets of the Lord, shall descend from heven, cloathed with theyr old garments, very fresh, and not stayned.*

Δ. - They are in Paradise They wer carryed upward especially Elias.

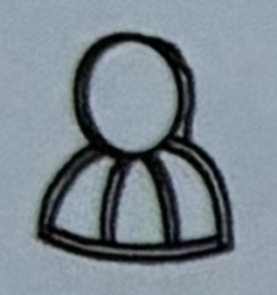
Thy eyes, shall see them.



Out of these bokes shall be true doctrine of the Prophets, and Apostles, be gathered:
Which are not to be understode, but with the Spirit of Understanding.
the Spirit of Wisdome, and Truth.
Our Sign. *Behold, I will say unto you, my self,*
Come, Heare:
For, the voyce of the Lorde, is with powre.
Therfore, Be mylde and of humble Spirit:
For Lo, the tyme shall come;
·7· Libri tradendi ipsi Δ. *And I have Seven bokes, such, as shall be delivered unto one of you.*
And I will meete the walking in the feeldes.
And will stretch furth my hand, saying, Come:
Then shall thyne eyes see those things, that thy Spirit doth.
And thow shalt become a man of Understanding:
For I will give the bred, and Thow shallt eate it; such, as shall be the bred of sufficient Cumfort.

E.K. - It Thundreth in the stone.

E.K. - *Of the,* [pointing to E.K.] *thus sayeth the Lorde:*
Thow art flesh, and become stubborne.
Thy Iudgment waxeth dull, and thy hart Sealed:
But I will unseale the; and thow shallt be Partaker:
But (bycause thow hast offended me), not with powre

In worldy things, I will make the a great Seer:
Such an one, as shall iudge the Circle of things in Nature.
But hevenly understanding and Spirituall knowledge, shall be
Sealed up from the, in this world:
For, thow art become Stony:
And hast cryed out agaynst my Saincts.
To gither. *Notwithstanding, your life shall be to gither.*
Thow shalt be a workman of Nature, looking into the
Chambers of the Earth: the Threasors of men.
Many things are pluckt from the, which were thyne:
But not from you: Bycause I have promised them.
Δ Sup*ra* Sept*em*b.22. *What is he that brydled the Wyndes, Δ at your prayers?*
Or who is he that hath preserved you from the bluddy imaginations of men,
[and] hatreds of the World invincible?
Is it not he, that is God of heven and earth?
Is it not he, that made both flesh, and sowle?
Yea, even he it is, that sayeth:
Fly from the Wyckednes, and Societie with Divels.

Leave of, to synne against the Lord: for he is of great powre.
This sentence is revoked afterward and the stone dignifyed. *This is the last tyme, that any shew shall be made, in this Stone.*
For, Lo, the promise of the most highest, shall be fullfilled.
E.K. - Now I se all those men, whose fete, I saw before:
And there sitteth One in a Iudgment seat, with all his teeth, fyry.
And there syt six, on one side of him, and six on the other:
And there sit 12 in a lower seat under them.
All the place is like gold, garnished with pretious stones.
On his hed is a great stone, covering his hed: a stone most bright: brighter then fyre.
Fowre, bring in a man bownde.
Now all is gone, except Vriel.
Vr. - *The ende of words, the begynning of dedes.*
A Voyce - *Seale it up; For, it is at an Ende.*
Δ. - *What is your will, that I shall doo with this stone.*
Vr. - *All is sayde: and I am sealed for tyme to come.*

Δ. - Deo O*m*nipotenti, vero, vivo et æterno
sit o*m*nis; honor, laus, gloria, Potentia, virtus,
et Victoria: nunc et in sempiterna
sæculor*um* sæcula:
Amen.

Wensday: Ianuarii ·15· We went from Stetin to Stargart.
Sonday: Ianuarii ·19· We cam to Posen.
Ecclesia Cathedralis Posnaniensis fundabatur aº 1025
per Winceslaum Regem Christianum factum
cuius sepulchrum in inferiori parte Ecclesiæ
extat, lapide egregie extructum.
Saterday: Ianuarii ·25· Ὁ Κινδυνθ μεγας τȣ θανατȣ
δια της τȣ E.K. αδικιας μεγαλης
εναντιον εμȣ.
Sonday: Ianuarii ·26· Inviseba*m* Bibliotheca*m* Eccle*si*æ Cathedralis.
Monday: Ianuarii ·27· Ριξαι κυμ υξορε βρευες.
Tuesday: Ianuarii ·28· We went from Posen.
Thursday: Ian ·30· We cam to Konin town over the long and dangerous bridge: with much cumber at one broken place by reason of the huge cakes of yse, which lay there.
Saterday: Februarii ·1· We passed the dangerous way of yse: having 25 men to cut the yse for our coatches to come thorowgh, above two english myles long: but for all that great help, we could not get to Vinew City that night: by reason of the great water and yse hard by the town, which was broken over the banks in to the meddows very depe.
Sonday: Februarii ·2· We cam over the great water, the yse being most part (with that night wynde) driven away out of our passage ∴
Monday: Feb ·3· We cam by Shadek to Lasko town, and there, were lodged in the Provost his fayr howse by the Churche.

1584 Prima Actio apud Lasko:
Tuesday: Februarii ·11· *stylo veteri*: ast 21 *stylo novo*.
Δ. - After our common prayers of the 7 psalmes: and my particular invitation and calling for God his help, and the ministerie of his good Angels: After (I say) more then half an howre space attendance: E.K. seemed and thowght that he felt a thing abowt his hed, as yf it clawed with hauwkes claws.
It contynued no long tyme.
And toward the Esterly Corner of my great study above, semed to E.K. clowdes to appere, far of, as at a quarter of a myle distance.
Then appeared a Sea, endeles one way: and a haven mowth, with a river, which fell or rann into that mowth.
And besydes that river doing down into the haven, did an other river appere by running into the Sea, without any haven making or having.
The water of this Sea, is not like sea water, but rather like Quicksylver.
Now commeth a mowntayne, and swymmeth uppon that mayn Sea.
Now that Mowntayn seemeth to rest and stand before that river mowth, that is by the haven.
A voyce ———————— *Measure me.*

E.K. - Now seameth a great thing like a man to stand, with one leg in the foresayd river and with the other in the sayd Sea, by having a corner of the land betwene his sayd legs. His right leg is in the river, and his left in the Sea. His right leg seameth gold, and his left leg, lead.
The mowntayn standeth before him.
His leggs are like two postes: of the substance of the Raynebow.
He is very high. He hath a face, but with many eyes, and noses, but not distinctly to be discerned.
His body seemeth to be red Brass.
He standeth with his armes abroade, and no hands appeare.
His right arme is of the Cullor of Sylver.
His ~~black~~ left arme seemeth to be black, twynckling.
His hed, is much of the Cullor of that Sea, wherein his left leg standeth
Now begynneth a right hand to appere: a fayre right hand.

A Voyce sayd to this man — *Measure the Water.*
He answered — *It is 250 Cubits.*
A Voyce — *Measure that fote of Earth.*
Answer — *It is a cube twise dubbled in him self in a straight line.*

E.K. - He pointeth to the Mowntayne.

E.K. - One speaketh behinde me saying:
Measure the Sea also.
It is 750 Cubits.

E.K. - He now stowpeth to it, and taketh of it in his hand.

3 in 4 efficiunt 12 et 3 in se efficit 9: Nunc 9 in 12 efficiunt 108.

He sayeth - *The fowrth in the third, and three in him self square:*
The Age of Nature.

E.K. - Now all is gone, all is clere and Nothing appeareth.

Δ. - At length after this E.K. hard from the forsayd Corner of the study, the Noyce, as of a Ship tossed and iolted of the waves of the Sea.
After that E.K. saw one that stode all covered in White clowde by the Esterly corner of the Table, above the Table in the Ayre.
He sayd:
- Beati sunt, quibus, veritas, spes, et consolatio est:
et quibus Luminaria maiora inserviunt,
in fortitudine et Potentia æterni et Omnipotentis Dei.

E.K. - Now the clowde covereth him: and abydeth.
E.K. - Now he commeth out of the clowde, and steppeth three steps forward: and the clowde standeth behynde him, lyke a garment. ----- At length, he sayde:
- *Then is theyr blessednes, æternall life.*

E.K. - I never saw him before: He is covered with a red purple robe, such as my lord, here, useth: but made somwhat like a Surpless. His hed is covered with feathers like down.

His face is like a Childes face: His neck is bare:
His legs are bare, almost white.
His garment commeth not but to the small of his leg.
He standeth upon a white great rownd Table, like Christall all written with letters, infinitely.
On the myddle of the Table is a great swelling or pommell. of the same substance, the Table is of:
Uppon that pommell, he standeth.
He hath nothing in his hands: neyther can his hands be discerned.
His robe hath no sleves.

He sayd - Non possum diutius videri:
Servus sum Altissimi:
Novi Terram in paradyso:
Spiritus sum SAPIENTIÆ.
Nomen meum est NALVAGE.

E.K. - He maketh a cross uppon the place where he standeth.
Beatus Pater:
Beatus Filius:
Beatus Spiritus Sanctus.
Beatitudo est Mensuratio rerum et substantiarum omnium, visibilium et invisibilium.
Verus et Sanctus est DEVS in promissis suis:
Et Veritas eius, Talis est.

E.K. - Hereuppon he sheweth a rownd Globe.
- Cælum, Mundus, Angelus, Homo;
Nihil, et non nihil, et omne quod est, vel erit,
Nihil est nisi splendor, Gubernatio et unitas DEI:
Quæ a Centro formata et reformata est, ab initio ad tempus mensuratum, et in perpetuum.
Laus tibi in Cælo,
Laus tibi in Terra,
Triumphus tibi in Inferno, ubi non est laus, nec Gloria.
Quæ iam infusa sentio, doceo:
Sed modo, Lingua, et ideo male, prædicto.

E.K. - He turneth rownd when he speaketh.

Nal. - Omnis Caro maximè est sibi applicabilis, in natura et perfectione sua.
Igitur revelanda sunt Mysteria Dei, non ut audiantur, sed ut intelligantur.

E.K. - Now commeth a great Smoke: Now I see nothing.
Now he is gone.

A Voyce ———————— *Heare.* [E.K. - I see no body.

E.K. - My thinketh that two speak or els this voyce giveth an Eccho.

The unpatient and trubblesome spirits of Indignation, wrath, blasphemie, and disobedience, contynually contend, beare armes, and ravenously ronne

willfully, against those that are the ..... Messagers
and Angels of the dignified and Triumphant Glory:
Which is now the Ministerie of him that is dignifyed
in his father: To the honor and glory of those that
are humble and faithfull in Obedience.
Yea these wycked ones, kepe open wars against God,
and his annoynted in heven and earth: onely for
the savegarde and true keping of such as love
God, and follow his commaundements, reioyce in
Truth, and are visited in Righteousnes.
Dark speaches to the flesh: but words mixed with humayn understanding: wherein, breifly, I will manifeset the envy of betwene the
wicked (in respect of theyr Enviousnes) and those that are iustifyed
in heven: which fight in the government of mans sowle in the
Creatures of God. Not in that they know they shall ovrecome, But
in that they are Envious and Prowde from the begynning.
Theyr Contention is evidently amongst you, which are ioyned in the
service of God. Not as Deservers, But as Chosen: whose Vessels
and powre, are best known unto God.
E.K. - One standeth on my left sholder, and sayeth:
Sinister - *Dost thow not here, how like a fole he speaketh, without all reason.*
Thow art a Spirit of Lying:
Thow art one fardest from the glory of God.
Thow art a sower of Lyes, and a teacher of fals doctrine.
E.K. - Thus sayeth he on my left hand.
Sinister - *Speak, for I have powre over the: Canst thow deny it?*
Dexter - *Thow thinkest so, bycause thow hadst powre:*
But the brightnes thow hadst, is turned into Iniquitie.
True it is, thow hadst powre to banish the wycked out of Paradise:
But me thow knowest not: bycause thow hast not banished me.
In respect of thy dignification, (which sprong with powre)
I say with the, Halleluyah.
But in respect of thy fall, thus sayeth the Lord:
Posui tenebras a tergo meo.
Sinister - *Fye uppon God, that ever he created me.*
Dexter - *Even thus, do they seke, contynually, to enter into the weakest*
Vessell: of envy, not to triumph: For, they know,
they shall not: but to hinder the tyme with man, wherein
they may offend his conscience.
E.K. - I heare howling and lamenting.
Dexter - *Suche are those of whome thow seekest ayde and cumfort:*
To E.K. *Those, that appere unto the, have sowght thy sowle:*
And the frute of them, is according to theyr destruction.
Beleve them not.
It is sayd before: Thow dealest with divels:
What reward shall he reap, that fightest against the Highest:
Or taketh part with such as are banished from Righteousnes:
Much more shall his ponishment be, which seeketh help of those that

are dishonored.
For Dishonor leadeth to imperfection, and is become a Monstre,
for Destruction.
It is written: - Nothing can stand before the Lord, that is imperfect.
Much more that Imperfection weakened, which obeyeth the
Imperfectest.
Leave, for the Kingdome of righteousnes is at hand.
And thow must Vow affore the Lorde,
That thy Synns may be forgiven the.
For the prophesies of the Lord are not uttred to the World, with
the Seales of the Wycked:
Therfore, Become Holy, that thow mayst augment the benefit
of God bestowed amongst you: and render it to the world,
as the message of truth, with thanks giving.
Meum est pauca dicere.
Δ. - Sed quis sis, Nescimus: an non idem Nalvage qui nobiscu*m* pr*i*us egisti hodie?
Nal. - *I am.*
E.K. - *Why call you those divells, with whome I deale: not offending my*
conscience, but intending to do good to my self and my neyghbors?
Yf you be of God, where is the frute of your Doctrine? &c.
Nal. - *Yf they were not divels, and enemyes to truth, they wold prayse and honor*
God in his Messagers of truth. But bycause these Actions are true,
and the truth of them, shall be the destruction of theyr Kingdome: Therfore
Divels. *Devilishly and enviously they resist the Will of God.*
Denying his powre,
Blaspheming his truth,
and infecting his Vessels.
This doctrine what it teacheth. *In oure Doctrine there is nothing taught but the state of the world, here,*
and to come:
The prophesies of tyme,
and the knitting up of God his mysteries, opened from tyme to tyme,
to those that are his Sanctified: as testimonies in the Creation
and Operation of his Creatures: whereof, this Doctrine, is a part.
The Prophets in theyr times were not ignorant, by revelation of the good
will of theyr Creator.
The Apostles in Christ his kingdome were made partakers of the mysteries
to come: of the state of mans Salvation: and ending of this Combat:
which is in that day, whan all Creatures shall receyve theyr reward.
The Church of God, is allwayes garnished and furnihsed with Spirituall
Revelations: as a Mansion or dwelling place of the holy Ghost.
These latter dayes, and ende of harvest must have allso laborers:
For, no Age passeth away, but throwgh the hands of God: Who
maketh the ende of his doings known to the World. To the ende,
The World may Consent unto him in Glory.
Reformation. *So that this Doctrine, is the Mysteries of the Word of God, Sealed*
from the begynning, now delivered unto man, for that Reformation,
which must be in One Unitie established unto the Ende.
Note this Circle. *The very part of that Circle, which comprehendeth the Mysteries of the*
Highest, in his prophets, Apostles, and Ministers yet to come: which
are alive, and shall beare witnes, of æternall Cumfort.

The Frute of our Doctrine, is, that God shold be praysed.
For, of our selves, we seke no Glory:
But we serve you, to your Cumfort: teaching you the Will of God, in the
self same Christ, that was Crucified: sold, and dyed in the Patriarchs:
and published to the world by his Disciples: And is now towght unto
you, in the remission of Synns ..... greatest in the world for the ende
of all things.
The very key and entrance into the secret Mysteries of God, (in respect of his
Determination on Erth.) bringing with it reward, in the ende of æternall
glory. Which is the greatest Threasor.
Those that tempt the, do it, in respect of the feare they have of the powre
of God, springing in the.
Let this suffice. The World is vayne
in respect of æternall ioyes.
Heven and Erth passeth away: The reward of the Righteous
endureth.

E.K. - —

Nal. - *What do you see, Imperfect, in all that hath byn delivered?*

Δ. - —

Nal. - *You have 49 Tables. In those Tables are conteyned the Mysticall*
and holy Voyces of the Angels: dignified, and in state disglorified
and drent in confusion: Which perceth heven, and loketh into
the Centre of the Erth: the very Language and speche of Childern
and Innocents, such as magnify the name of God, and are pure.
Wherein, the Apostles understode the diffuse sownds of the world, imperfected Δ Infrà, in libro Craco=viensi, Aprilis 21 dixit hanc linguam nunq=uam fuisse re=velatam: Let these two places be re=conciled.
for mans transgression.
These Tables are to be written, Not by Man, but by the finger of her
which is Mother to Vertue. [Δ. - Madimi sayd her mother wold write them, A° 1583]
Wherein, the whole World, (to flesh, incredible) all Creatures, and in
all kindes, are numbred, in being, and multitude.
The Measure and proportion of that Substance, which is Transitorie,
and shall wax old.
These things and Mysteries are your parts, and portions Sealed: as well
by your own knowledge, as the frute of your Intercession:
The knowledg of Gods Creatures.
Five parts of a tyme. *Unto me are delivered, five partes of a Tyme: Wherein, I will open*
teach and uncover the Secrets of that Speache, that holy Mysterie.
To the intent the CABALA of NATURE, in voyce, substance
of body, and measure in all partes, may be known.
For there is Nothing Secret, but it shall be revealed: and the Sonne
Regnum Christi futurum in terra. *of God shall be known in POWRE, and establish a Kingdome,*
with Righteousnes in the Erth: and, then commeth the Ende.
For, the Erth must come under Subiection, and must be made pure,
That Death may be swallowed in his own Kingdome, and the Enemy
of Righteousnes fynde no Habitation.

The Word of God endureth for ever.
His promises are iust.
His Spirit is Truth.
His Iudgments, inscrutable.
Him self Universall.
He it is, of whome you labor.
The promises of God, in this erthly Noble man, shalbe fullfilled.
Salomon *used the places of honor, and was exalted.*
Thus sayeth the Lord.
I have sealed him against Hatred; and have made his seat, open.
Let him therfore, arrise up, that the people may see him.
For Mortall men, have places of honor:
and in theyr own cowrtes they come to be exalted:
Who is he that made the earth: and dignifyed him with a living Sowle? Δ ⁖ Adam
Even he it is that exalteth: and in whose hands, the kingdomes of
the erth are settled.
The fifth tyme. *Beholde, the fifth tyme shall come, (in respect of the parts of*
tyme) and it is the day, that hath byn promised.
Then shall your eye be open:
Then shall you see.

A Voyce - *Stay there* —
Nal. - *I Obey* —
E.K. - Now I see him, pass away, over the Chrystalline Table:
Which is rownd, like a cart whele, having a great
knop, in the middle.
Δ. - *As Concerning our ordring of the Table and the rest of the*
furniture, we are desyrous to know, what is now to be done:
Seing, now we are come to the ende of this first iornay.
A Voyce - *Be it thy Charge. I will putto my hand.*
Δ. - *Mean you, it to be my charge to Order these things, as my*
Imagination shall be instructed, by god his favor.
A Voyce - *It is so sayd before.*
Δ. - Gloria, honor, et gratiarum actio Deo Omnipotenti
nostro, Domino et patri nostro:
nunc, et in sempiterna sæcularum
sæcula: Amen.

Tuesday. Februarii 18: a meridie, hora 3 /Lasko/ stylo veteri ast 28 die: stylo novo

Δ. - After some prayers made, E.K. saw (as he thowght)
Nalvage standing at my left hand:
Δ. - In nomine Iesu Christi Redemptoris nostri, Estis vos Nalvage?
Nal. - Tu dicis.
E.K. - The lower part of him is in a clowde: but all his upper part
is owte: He hath a thing like a pall hanging down behinde

him from his hed: He hath like a rownd ...... boane in his hand:
He seameth to be as far as the church.
And I see him, as well winking as directing my open sight on him.

☞ **Nal.** - *What is it, you require?*

Δ. - *The exposition of the Tyme delivered to you in five*$^{\Delta}$ *partes.*

Δ Folio precedente. **Nal.** - *Read it.*

Δ. - I red, and when I cam to the place, *That Death may be swallowed* &c. Nalvage sayd, as followeth:

Nal. - *That is the last Conquest.*
Go forward.

Δ. - *In reading?*

Nal. - *I.*

Δ. - I red to the ende.

Nal. - *The finger of the highest, peruseth Nature, amongst you: by him self, and in her own motion. Throwgh which action, things become that were not (by Generation). And in the same tyme vanish, as thowgh they were not (by Corruption). A yere it is.*
Wherein, Nature looketh with many eyes throwgh .....
dwelling places: unto some as a Nurse: and to the rest as a stepmother.
And so it is ment in the Scriptures. A tyme, is an yere purposed by determination in the iudgment of God: which is not known to man, how, or when, it shall happen.
An other yere, is a Tyme, established and presently delivered: as the present Iudgment of God. This is that, I speak of.
A Tyme, is an yere. The partes are known amongst you.

E.K. - I never hard any speak so leysorly.

Nal. - *Now look to your understanding.*
I speak of two yeres: One appointed in the iudgment and determination of God: to come, and unknown to man.
The other, the Tyme of the iudgment of God (and before determined). Now present: Notwithstanding, before, determined.
There is difference betwene an yere mystically promised, and unknown: and the Tyme, that is mystically promised, and known.
E.K. - He speaketh a Language to me unknown, and looketh somwhat on one syde.
Annus mysticus sumitur dupliciter: Vnus, qui est Tempus cognitum Deo, et homini non revelatum: Tempus, hoc, dicitur, apud Deum. Annum Nos illud Computamus.
Aliud est prefinitum, cognitum deo et Angelis, et revelatu*m* homini: et Annus est præsens.
This last is the yere, I speak of.

Δ. - *What are your partes of that yere?*

Nal. - *Marche, April, May, Iune, July, August.*
In illo autem die, invenietis Christum.
The Wordes of this Doctrine must agree: and tymes -

E.K. - *Whan come you with the rest of your words.*

Nal. - *As it is given me, So I give it unto you.*

A great unpatience.
[Δ. - He was thus interrupted by E.K.]
must ende theyr course in the promise of God.

In *These wekes, are the frutes of my labor, to be known.*
For I must unfold unto you, and open the Secrets of this Mysticall and Delivered speche: Whereby, you may talk in mortall sownds with such as are Immortall.
Cabalistical in respect of Receyving.
And you may Truely Know the Nature and use of God his Creatures.
Therefore, be Diligent in hearing and Receyving.
For the Coarse of man is Contrary:
But the Determination of God, most certayne.
You are answered.

Δ. - *Mean you these lenten weekes: or the weekes of all the forerehersed Monthes?*

Nal. - *Of my whole appointed tyme.*

E.K. - He standeth higher up.

.... **Δ.** - *May we (without offence,) require your ^ at all tymes, as our case requireth?*

Nal. - *Your labor, is my readines.*

Δ. - *You see, I have an Ague: what is your Cownsayle therein?*

Nal. - *I have to Cownsayle you (from God).*

Δ. - *Blessed be the fowntayne of Cownsayle, and of all Goodnes.*

E.K. - He sheweth an howse and six or 7, on the top of it with torches, they are like shaddows.

Δ. - *In the Name of God, what may this mean?*

E.K. - These shaddows go up and down the side of the howse: thrusting theyr torches into the sides of it.
The Howse, is like this very howse.
They go rownd abowt the howse.
There are 8 of them. They have claws like Egles.
When they sitt, they are like Apes.
Now yo$^{\Delta}$ur wife ronneth out, and seameth to leap over the galery rayle, and to ly as dead.
And now com yo$^{\Delta}$u, out of dore, and the Children stand in the way toward the Church.
And you come by the yern dore: and kneele, and knok your hand on the Erth.
They take up your wife: Her hed waggleth this way, and that way: you loke up to heven, still, and kneele uppon one of your knees.
The stone howse quivereth and quaketh, and all the ruff of the howse falleth into the howse, down uppon the Ghests.
And One of these baggage things laugheth.
The howse burneth, all, of.
Your wife is dead: all her face is battred.
The right side of her face, her teeth and all, is battred.
She is bare legged: She hath a white peticote on.
Now the apparition is all gone.

Mary, seameth to be pulled out of a pool of water: half a live, and half dead: her heare hanging abowt her eares.
They hold her up.
Now they carry her out at the gate.
You seeme to runn in the feelds: and three or 4 men after you.
You run throwgh waters.
All disapereth: and Now Nalvage appeareth agayn.
He seemeth to have wept.

Δ. - ——
Nal. - *God giveth you warning, that you may eschue them.*
Δ. - *And how shall I eschue them?*
Nal. - *Thus sayeth the Lord: Behold,*
I have sealed the for my self:
for my people,
and for my servant.
Therfore, shalt thow not perish: No, not the least hear of thy body.
Feare not.
Be strong in faith:
For I come shortly.
Harken, therfore, to my voyce: I say therfore, harken to my voyce:
For the spirits of wickednes and confusion have risen up against the.
Yf, therfore, they prevayle against my purposes:
Then, shall it be no World:
Neyther, are there any hevens.
But, this place is not for the:
yet, if thow wilt, Be it unto the.
I will seale destruction:
Both for a tyme, and for ever.
Be mighty therfore, in me.
All the erth rageth in wickednes:
And Synne smelleth the, ready now to crepe out of his hole.
Yf thow move thy Seat, it shall be more acceptable.
For, even this yere, shallt thow see the begynning of many trubbles:
And the entrance of this LASKO *into the bluddy service of the World.*
E.K. - He seameth to spitt fyre, and so vanish awaye.
Δ. - O Iesu Christ, *we have committed our selves into thy hands and do submitt our wills to thy government.*
What shuld this meane, of terrible destruction threatned, to my wife and mayden?
And (as it were) frenzy, to light on me, for sorrow.
These things can not well agree with our former assured protection.
E.K. - I see a little wench, on the benche, all in white.
- *How do you Sir?* – [making cursy to Δ]

Δ. - *Better it is known to you then to my self, How I do.*
- *Sir I have byn to* England, *at your howse, where they are all well.*
Δ. - *Thanked be God.*
- *Amen. --*
The Quene sayd: She was sorry, that She had lost her Philosopher.
But the Lord Thresorer answered: He will come home shortly, a begging to you.
They weare black.
Syr Harry Sydney, dyed uppon Wensday last.
A pryvy enemy of yours.
- *I ever toke him, for one of my chief frendes.*

Δ Note: At Prage August 24, I understode that Sir Henry Sydney was not dead in Februarie nor Marche; no nor in Maie last, Therfore, This must be considered ∴ Doctor Hagek Sonne told me:

You may allso mark How the Divell at this time did mis informe E.K. and so it is possible that this being a lye, was his.

- *But, this it is: Truely None can turn the Quenes hart from you.*
I could not come into your study:
The Quene hath caused it, to be sealed up.
You have byn used to good Cities:
Yt were good, you did Consider it.
Little words are of great matter.
Δ. - *Where, I pray you, wold you wish me to settle my self, first?*
Craco= via.
- *My Mother wold give you Cownsayle to dwell at* Lasco.
Δ. - *Do you dissent from your Mother?*
- I.
Δ. - *Uppon what reason.*
Note the Envy and powre of the divell.
- Iesu, *you think that I am an unwise mayden.*
E.K.
The divell bringeth the sownd of my mowth to thy eares
For I sayd, Cracovia: *and he spake* Lasko.
Δ. - *Seing your Mother wold wish me to dwell at* Cracovia,
At what other place, wold you wish me to dwell?
- Lux ante faciem, Tenebræ post tergum.
E.K. - Now I feele a hussing thing, go from my hed.
- *I pray you, be not Offended, with my Simplicitie:*
My Mother and I, am all One:
In us, is no Discorde:
The Con= corde of time.
I pray you beare with me, yf I say, I be the concorde of tyme.
These are my words.
My Mother wold have you dwell at Cracovia.
and I consent unto it.
Let them that be wise, understand.
Allwayes pray, that you may heare truely,
and receyve faithfully.
Δ. - *May I, before I go any farder, demaunde yf you be* Madimi?
- *I am so, Syr.*
Δ. - *As concerning this terrible vision, here shewed, what is eyther the intent, or veritie of it?*
Mad. - *Sir, will it pleas you to here me?*
Δ. - *The veritie, is most acceptable, to me, all wayes:* ΔVide A° 1583. 15. Iunii.
Mad. - *I think your boke sayeth, This man his way, is prepared &c.*
Supra ante duo folia.
Δ. - *I trow, the words are, His seat is made open, or, made manifest.*
Mad. - *It is so. Beare with me; I think, it is so:*

Δ. - What will you say thereof?
Mad. - And uppon erthe, Princes have b..... in theyr own courts.
I Remember, He was sealed at Mortlake,
Contra omne malum.

Then, cannot the King of Poland,
Nor the Chancelor prevayle against him.
Yet, Vendiderunt animam eius .....bus.
Δ. - Lord be mercifull unto us; What Trayterous dealing.
I beseche you to say more in that case. He is our great frende,
and for the service of God furdering.
Mad. - You met a man by the way: He is an Irish man, (But as I .....
me, he sayd he was a French man). I herd the King, when h.....
him to go into England. But he could not poyson him there .....
Therfore, he followed him, all the way.
But yf he retorne agayn: They say. We will Exalt him.
But send thow thy Army, and we will send him.
Wherfore hath the King absented him self, but to betray his kingdome.

Conspiracy of the ·K· of Pol. with the Turk against A.L.

Truely, I can tell no other cause.
My Mother sayth, Within these few dayes, after he .....
calleth it) a little talk, Let him go to Cracovia .....
him self, as David did before Sawle.
It may be the People will like well of him.
Tush, Tush, Timor innatus, will never prevayle.
Allthowgh he hate him, he cannot hurt him.

E.K. - She sayeth so turning her hed bak to one that spake to her.

Syr, yf you tarry here, you will have great greif in this howse.
Δ. - How long (I pray you) wold you wish me, to tarry here, or how
sone to be ryd hence?
Mad. - Hark $\overset{\text{E.K.}}{-}$ He mervayleth what I will say now.
E.K. - So I did, in dede.
Mad. - The Physitien sayth, Infected Ayre, is to be avoyded in haste.
Many Princes shall be accquaynted with you, and lerned men.
The good, are often tymes styrred up, to offend God; whose Offences
are both willfull and rash.
For, Temptation, is a Towchestone: and is one of the blak fellows
chiefest weapons:
Δ. - I beseche you, to say somwhat of the tyme of our going hence.
Mad. - Tush, I pray you, Go hence, as sone as you may.
Δ. - To Cracovia, you mean.
Mad. - I. – I will now and then viset you there:
And will become frende with $\overset{\text{E.K.}}{\text{you}}$, now: for you are become
a good man.
Δ. - As concerning that terrible shew, what can you say of it?
Mad. - As a Warning to beware that, that shold be.
This is the Last speare.
Δ. - But, yf I go to Cracovia, No such thing shall happen, I trust.
Mad. - So, Syr: Therfore, This is your warning.
Δ. - Is it not, then, the will of God, that I shall set up the Table here,
as you see, we have prepared?
Mad. - Be Contented: This wildernes, is not 40 yeres.

My Mother sayth, It must not be here: yet at your request,
yt may be.
E.K. - How can that be?
Δ. - At mans commaundement, the Sonne can stand:
Mad. - He sayeth true: Beleve him.
Δ. - Therfore I will not urge any thing herein, but deferr tyll we come
to Cracovia.
At Cracovia shall I set it up? And shall I require Pernus howse
there, or what howse els, is, in God his determination, for me and myne?
Mad. - As wise as I am, I can not tell, what, yet, to say.
It is the Towne, where the Sabbath Day shall be celebrated.
Δ. - But now, as concerning the howse, what is your worde?
Mad. - You will not be destitute of an howse.
....., will you beleve me? for I am your true frende MADIMI.
There, shall be the ende of your turmoyle.
Be of good chere.
Δ. - Wold you not will us to have my chest from Torn before we go?
Mad. - I, when the blak man, hath called home his waters.
Δ. - Assone as we can have it, from Torne hither, then we are
to be going.
E.K. - How will my Lord agree to this?
Mad. - Now, you are become a new man, both we may dwell in one howse.
Sir, I promise you, of my credit, you shall be to lerne nothing
of these things, by August.
Δ. - By August next?
Mad. - Yea --- Next.
Δ. - Perhaps my Lord his furniture of mony, will not be such, as
to serve, for our carriage a new? &c.
Besides that, I wold wish Kesmark to be redeamed before
he shold come to CRACOVIA.
Perhaps, then with People, his Credit wold be greater.
Mad. - Those that become Kings, care nothing for farm howses.
Δ. - I wold, that nedeles cost, here bestowed, had byn saved:
or that you had told us this, soner.
Mad. - Silence, now, is best answer.
Δ. - Do you know, (ô Lord, what, say I?) Have we had
any name of NALVAGE, heretofore, in our Tables,
or boke, expressed?
Mad. - What have you written, that have you written.
He is a nere Kinsman to my Mother.
Nalvage. We call him, with us, Fuga terrestrium.
Δ. - We besech God, that all intermedling, and sawcynes of the
wycked in these Actions may cease.
You know, how One clawed him, here, on the bed, as with
Egles claws.

Mad. - *He may reioyce, they clawed not his Sowle.*
You are Content to let me go.
E.K. - She goeth away, somwhat bigger and in a long gowne.
Δ. - Soli Deo Gloria:
Amen.

Fryday Februar. 21. a meridie. Lasko. [Martii 2 stylo novo.

Δ. - As I had talked of Madimi, and Il, to E.K. abowt Threasor hid in England: and I was desyrous to have some advertisement by Madimi, She appeared.
Mad. - *I answer your inward man. I am come agayne.*
E.K. - She is bigger then she was.
Mad. - *I am a little growne.*
Δ. - *As concerning a medicine for my ague, I wold gladly .....*
And as concerning the wife of our dere frende, the Lord Lasky.
Mad. - *I pray you, beare with me at this tyme: I am as willing to answer you, (when light commeth agayn) as you to ax me.*
You may consider of many things, I can answer them briefly.
Such blessing as my Mother bestoweth on me, such I give you.
E.K. - She smyleth.
Δ. - *God graunt that his good Creatures may smyle on me.*
Mad. - *When you know me well, you will finde, I have byn very charitable.*
E.K. - She goeth away naked: her body being besprent with blud: at the least that side of her toward E.K.
Δ. - Laudetur Deus Trinus et unus,
nunc et in sempiterna sæculorum
sæcula: *Amen.*

1584

Saterday Februarii 22. ante meridie. Lasko [Martii 3 stylo novo.

Δ. - The Questions nedefull to be required of Madimi:
·1· - Good Cownsayle for my helth recovering, and Confirming.
·2· - Yf the Pedestall (for the holy Table) being here made, shall be carryed with us to Cracow: rather, then to make a new there: both to save tyme and to have our doings the more secret.
·3· - What is your knowledge and Iudgment of A͘L his wife, in respect of her life past, present and to come: For we dowte she is not our sownde frende.
·4· - It is our very ernest desyre, that the Danish Threasor in England, in the ten places, (seased on, by E.K.), might be browght hither, very spedyly, whereby A.L. might redeme Keysmark and Lasko Lands, morgaged, and allso pay his detts, in Cracow, and abowt Cracow.
For, els neyther can he come with any credit, to Cracow (as he is willed).
Neyther can he come to us, there, so commodiously, and of, as our conferences may be requisite.
And Thirdly, the day of Keysmark forfayting (without the Emperor his favorable help) draweth nigh: as in Aprill, at St George his day, next.

And by your speche of England, you give me Occasion to enquyre whether her Maiesty doth cause my rents to be receyved, by my Deputy assigned, or no.
Whether her Maiestie, or the Cownsayle, do entend to send for me againe into England, or no.
And as concerning the red powder, which E.K. fownd with the boke in England: What it is: And what is the best use of it, and how that use, is to be practised or performed.
Δ. - After these Questions written, and a little our praying to God, for his Light, Veritie and help, and to send Madimi, according as she willed me to Note many things, for that she could answer them breifly: We used silence a while,
E.K. sayeth she appeared on my right hand betwene me and E.K.
Mad. - *Blessed be his name, that in truth, and for the truth, he sendeth his ministers to instruct them that love Truth.*
Even so.
Be not perced to much with sight of me. [to E.K. for he looked mervaylous ernestly on her.]
E.K. - She seameth more bright, then she was wont to do and to stand in a more bright place.
Mad. - *All honor be to him that liveth in heven and in earth, and is Mighty in all places:*
·1· Δ. - *Amen.*
Mad. - *Your helth.*
E.K. - Now she is gone to the place on the Cusshens on the bench, where she stode yesterday. She doth now as yong Chyldern do, playing with her coats: and at length sitteth down on the cushens.
Mad. - *Even as spirituall and dignifyed Illuminations, from ascension and by descending, work the Will of God, determined, in all Creatures, diversly, according to the measured purpose of the highest, in dispersing his Will uppon and into every one, particularly, whereby, some, become Wise, one in this, an other in that degree, other some mighty in Works, whereby Helth and help, Cumfort and Ioye, is given to the faithfull. Even so, ascending, doth Hell infect, sometyme with Error, and sometyme with Infirmities: So that, from heven springeth helth, from below, Infirmities, of body and Sowle.*
Two Im=mediate Powres. } *Whereby, we fynde two immediate powres, bringing furth two propreties: The one Cumfort with Ioye: the other Infection, with sorrow.*
But this may be obiected. Hath it not byn seen, that the wicked cure diseases? and restore health?
What so ever is of death, is sorrow; which is the grownd of Spirituall and bodyly Infection. So that, Evyll can not work good. How can it, therfore be, that the Dead revive, or restore helth?
The Cure therfore of all Spirituall Infection (I mean the Infections of such, as are Spirituall is in respect, of his weaknes, and not of

his strength: Bycause, Sathan *Infecting may become weak*
(whereby he cannot prevayle) and so, give helth, by reason of his
weaknes: Otherwise, with Powre, bringing Death all manner
of wayes.

Δ. - E.K. thowght a thing, whereunto
she answered: and he sayd: .....
my thowght: she answered: .....
in my degree, Thowghts .....
known to me. I, than answered:
She is of God and in god, th.....
the thowght of man.

E.K. - She .....
I here now
a buzzing in my
eare.

These two Immediate and supernaturall properties
are so dignified in Creation and Determination, that
the good Angels cannot cure, or help such Infimities
as are browght in by the Subtile Infection of the wicked and of
them selves: Unleast in body the Immediate powre of the
Second person in Trinitie be adioyned in the ayde and cure of the
infected body: Which is the True Physitien.
And as he toke uppon him Man his fraylty, So is chief Go=
vernor over the same in all degrees.
Yf the Sowle be infected, the Angels have no Powre, to wash it or
make it cleane: but by the Will of the Father: Which is the
Holy Ghost, *descending throwgh the Angels into the proprety*
of the Church: whereby the Disease is Cured.
Therfore, Considering, Thow art infected, not Naturally, but
by Spirituall and wicked Inflammation: Stirring up thy body
unto Infection, We that are good Angels, cannot minister
help, unleast we feele the Immediate Powre of him, which
is the Second, and the Water of Life.
Notwithstanding, as we know How the Infection grew,
eyther locally, or really: So can we finde contrary places
and things for Cumfort.
When Herode *was infected by the Divel to kyll very* Christ
the Sonne of God: His purpose was not altered, by con=
tradiction to the Divel, but by the Foreknowledge of God
which appointed, Ægypt, *for his Safegarde.*
So it is sayd unto the, It is thowght good thow sholdest
Cracovia. *rest at* CRACOVIA: *for it is a place Sanctified,*
both in fore determination, and Now.
Therfore use the Saboth, and rest from Labor.
Reap now: and eate the frute of thy labor.
Press the Vyne, that thow mayst drink, and be Cumforted.
For the Promisses of God, are not in vayne:
Neyther are the Heavens fruteles.
Riches. *For, as it is sayd, Thow art not bownde, but for the Service*
of God. Neyther shalt thow be enriched by Princis: But
shalt enriche them.
Flesh may speak vaynely, and be without Cumfort:
But the Promisses of God, cease not, neyther become
uncertayne.

This yere to come, is of great bludshed: prepared to stop
the mowth of the earth, which gapeth, for Sorow.
Therfore, Thow must be Separated, That the Promisses of
God may be fullffilled: Which commeth (not at your
request, but at his Determination) most abundantly.
These Boords nede not. The paviment shall serve.
For it is nether the Erth, nor mans hands, (but the Finger
of him, that Liveth,) that provoketh.
Beholde — That the Powre of God might be known.
Therfore, he hath Chosen those, that are not regarded,
To the intent, it may be sayd:
Lo, This is of God.
Make hast therfore, and stay not: For thy warning is great.
.... *Those that are wise (to synne) in theyr fleshly Imaginations, are*
.... *Deceyvers of them selves: which with us are not to be*
accused, but rather unknown.
For, the Kingdome of heven, is divided from hell: and those that
are of hell, are unknown from us:
For as Co.... and ..... naturally, know not, one an other:
Such, and so it is of us.
Sit tibi satis quòd illam non novimus, neq*ue* virtutem ullam
descendentem ab illa vidimus.
*A.L. *Neyther is the Powre of God in him*, for his own sake: but for*
the Spirit that God hath planted in him.
For we have known him, and againe have forgotten him. And
yet we understand him:
But, (I teache the a Mysterie) by Irradiation into him: and
not by reflexion from him self.
As the hevens fly from the stynk of the Infected Powres,
Even, so, fly thow.

Δ
Cacodæmon
ipsius Palatinæ.

Ganisláy Ganisláy

E.K. - She calleth one:
Who, is now come here.

Gan. - *What wilt thow, with me?*
What wilt thow have? }

E.K. - He semeth to have his face
half like a man, and half
like a Woman: his body being
all covered with heare, rugged.

E.K. - This spirit speaketh to Madimi,
in a strange language. She sayeth nothing, but spreddeth
her armes abroad, like a Cross.
Mad. - Fuge. [E.K. - Now, he is gone.
Mad. - *The wicked, hate the Servants of God, two wayes:*
Naturally — in respect of Envy: for that, they are nawght.
and Accidentally, — by feare: bycause of theyr wyckednes: which,
when it is known, Shame followeth.

It is more wisdome to avoyde the evill to come, then to see things that are evill, and to Triumphe against it.
But, such as she is, such is her Angel:
and he beareth witnes of her evyll.

E.K. - Madimi shaketh her coats, and brusheth her coats with .....

·4·
Mad.- *Thus sayeth my Mother,*
Beware of wylde hony, and raw frute:
The one, clarifyed, the other rypened may become Good.
Those that know not wyne, become dronken,
but to such as know it, it bringeth helth.
Even so, this Doctrine.
For unto him that it is tasted, being ripe, or .....
becommeth Cumfort, and the key of a pr.....
But unto him, that tasteth it, wyldly, and .....
worketh sorrow.
Your knowledg is not to have, But to lerne to .....
So that you may be, both ~~Lerned, and~~ Having and Lerned.
Small are the Threasors of this world in respect of the Wisdome that iudgeth NATURE.
For unto him, that iudgeth truely, what Secret is hidden.
Those that seek the world, shall be contemned of it:
But he that flyeth from her, shall use her as a Slave:
or as the second mother, doth her dowghter.
Notwithstanding, of my self, I will be more appliable unto you, then you shall be followers of me.
For, for that cause, am I become Childish. Why God in his minister as a Childe dealeth with us.
Therfore Cease: He is truely wise that sayeth,
God knoweth at all tymes, what we have nede of.
Be not tempters.
Be patient.

·5·
Even as thy desyre is, So are all things in England.
Nothing kept bak.
But, for thy sake, such as are thyne, are with them frendely used.

·6·
Yf thow sholdest not be called home, How sholdest thow enioye the benifyt of God his promiss: which hath sayde: Thow shalt call her bak &c. to her preservation. aliter: φρομ ἑρ φορνικατιων
But, first these things must come to pass.
The Cuntry shall be divided: one, rise up against an other.
Great Treasons be wrowght.
Yea, and one cut an others throat:

And whan the greatest Trubbles are,
Than, shalt thow save her life.
Then shall the wall be broken downe:
And free passage shall be made. Δ....... A^o^. ....uny ....nem ....ua
And such as are skorners, and ascend up the narrow steps, or shew them selves on the walls, shall be trodden down, and defaced.
Here is Understanding.

E.K.
*That which thow hast, is a part of fowre, and is become the Fifth: yet it is none of the fowre, dignified in a Cube, whose Roote is**252.

*........
- *I will know it shortly.*
- *Thow hast not powre (for time is not yet come), But must be browght furth shortly, that it may be known.*

*........
*..... made it, was*Holy (but it was made by those that ..... it: which is not man: neyther any thing of wyckednes) Which, for his synns dyed: least he shold have byn destroyed in the Second Death:]*
..... revealed unto the, neyther for thyne own sake: nor at thy request: But by the will of God, for a tyme to come.

E.K. - *I pray you to tell me playnely, what it is:*
Mad.- *Be Content ..... I speak thus, least thow sholdest Synne.*
God, the father, *the* Sonne, *and the* Holy Ghost *bless you.*
E.K. - Now, she is gone, as a mighty tall woman. Note: Madimi, as a tall Woman now.
Δ. - Veritati æternæ, sit æterna, laus gloria et benedictio.
E.K. - *Amen.*

1584
Wensday Martii .4. mane: Lasko [Martii 14 stylo novo.

Δ. - After my petition made to God (at the Instance of A.L., not present now) to know of Moldavia Kingdome, the state to come: that is, whan A.L., and by what means, he shold enioye the same (being, before, at Mortlak promised unto him). And at my requesting that Madimi might be the Minister of his will therein:
At length, appeared Madimi.
Δ. - Gloria patri, et filio et Spiritui Sancto: Sicut erat in principio, et nunc et semper et in sæcula sæculorum. – *Amen.*
Mad. -*Amen.*
A certayne riche man, father of an howshold returned and fownd all things out of order. And Lo, he looked up, and sayd unto his servant: Arrise, and be ready, for I will set my howse in order: Go to Asson, and I will meete the there: And he arrose up, and went unto Asson: But, his Master cam not:

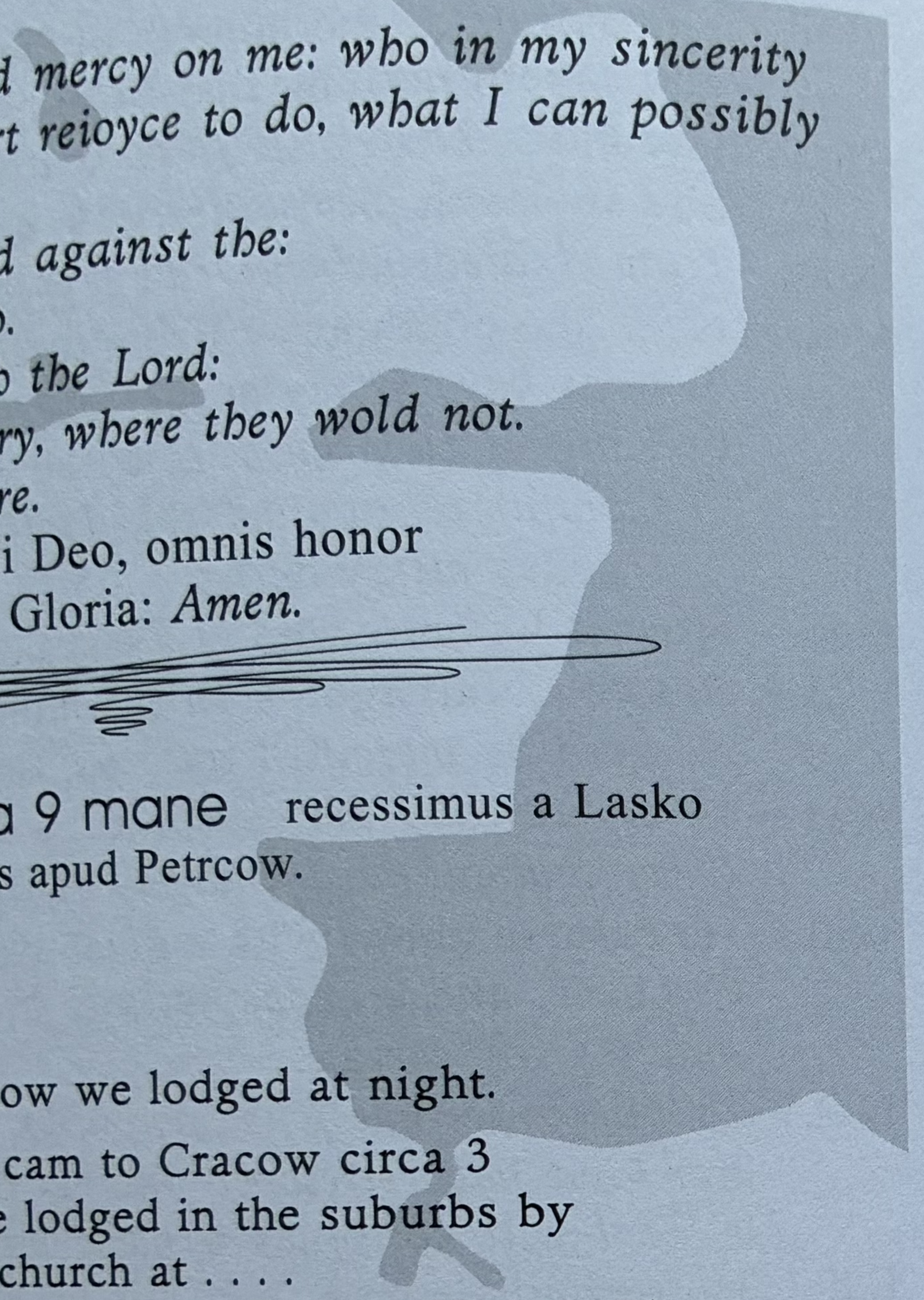
At length he sayd unto him, Beholde, I will not dwell here, but
Remove my howsehold unto Banal: *and he did so.*
And the servant prepared a feast: But his Master cam not.
And he sayd unto him the third tyme, Why art thow sorry, or why
art thow Angry? Do unto me, For I am thy Master.
And he sayd, Rise, go unto Molschecks, *and thow shalt meet*
me there.
But, Lo, thus sayeth the Servant, my Master forgetteth .....
and hath commaunded me twise: and I have prepared for him,
and he cam not: and he sayeth unto me the Third tyme,
Arrise, go, and I will meet the:
Thow shalt finde me there.
But he will, there, allso deceyve me.
And he sent before: And behold, his Master .....
But immediately, after that the servants Messanger .....
The Father of the howshold cam: and he looked, but
his servant was not there.
And he sent for him, and commaunded him to be beaten
and to be browght with violence.
But the servant sayde: Deall not, thus with me, for it is violent.
But the Master answered, and sayde,
What I commaunde the, ...ghtest:
For, servants have no freedome of them selves.
And it cam to pass, that after the Master had gathred to gither
his frendes: He sayd unto them,
Arrise up, and fynde me one
that is FAITHFUL, *with* OBEDIENCE.
Then he stretched out his hand, and he sayd unto his servant,
Hold, take thy reward: For, from me, thow art Banished.
How, say you, was this Iustice, that he did unto his Servant?
Δ. - *Ô Lorde, we appeale to thy Mercyes:*
and we acknowledge thy Iudgments, allways,
to be most Iust, and true, &c.
Mad. - *The Ark of the Lord, was the Covenant of* OBEDIENCE.
Happy are those, that enter.
E.K. - There springeth a thing before her, like a reede,
but withered:
Mad. - *Unto the,* E.K. - pointing to the reede *thus sayeth the Lord,*
Bycause, thow canst not endure the ende of Winter,
Spring on, and grow: But, in the myddst of thy
beawty, in the myddst of Sommer, shall thy
Destruction be.
A.L. *I will annoynt the, before thy tyme. for my promise sake:*
That thow mayst fall in the myddst of thyne own time:
For thy weaknes is great.

E.K. - She standeth, and holdeth up her hands toward heven.
and sayeth nothing that I can here.
Mad. - *Go: make haste: All flesh is abbominable.*
E.K. - She speaketh it an other way, not toward us.
Mad. - *I am Sealed: neyther can I speak any more.*
E.K. - Now she goeth away like a three cornerd Clowde.
Δ. - *Ô* Iesu *have mercy on us:*
Ô King of Iues have mercy on us:
Ô Conquerer, against hel, death, and the divel,
have mercy on us.
E.K. - Now is he here, who was last here.
Δ. - *Are you* Nalvage --- *In the name of* Iesus.
..... *Lord be mercifull unto us, &c.*
Nal. - ..... *is sealed; I am excepted.*
I am commaunded: and my office is to teach.
E.K. - He turneth abowt with a great swiftness: at length he standeth.
Δ. - *Ô Lorde, and our desyre is to be towght, of the, in the,*
and for thy service.
Nal. - *To him to whome it is sayd,* GO, *Thus, I say; Let him be going:*
For God hath stretched out his hand: and he sayeth,
I will not pluck it back, but with vengeance:
E.K. - He turneth agayne.
Δ. - *Ô ~~Lorde,~~ God, to whome, is that* GO, *sayd?*
Nal. - *Thow mortall man, who is the Lord of helth?*
Δ. - *The God of heven and Erth.*
Nal. - *The Lord is angry, and he sayd unto the,*
Be gon.

Δ. - I was sik of an ague, and thereuppon did somwhat differ, awayting allso for the Lord A.L. his help chiefly: with coach, horse and mony.

Lo, there is a day past:
And if his own Angel, had not made intercesion for him,*
he had byn Nothing:
Seale these things,
Make haste,
Be going:
For, the Lord is Angry:
Δ. - *Ô God &c.*
Nal. - *Thus he sayeth ---* Lasky *hath reioysed with an harlot,*
and hath measured me, which am unknown,
But, he shall be rewarded:
*To the*Δ*, it is sayde:*
Make haste: and be gon:
A.L. *I will fullfill my promise in him, for thy sake:*
But he shall fall, being none of thy acquayntance:

Δ. * Vide *Iob* Cap .33. Secundum co*n*=iectaru*m* mea*m* de tribus modis Divinæ Mise=ricordiæ erga ho*m*ines &c.



Δ. - *Pronownce favor, and mercy on me: who in my sincerity and singlenes of hart reioyce to do, what I can possibly performe.*

Nal. - *Thus, they have sayd against the:*
Let him not go.
Of them thus sayeth the Lord:
They shall tarry, where they wold not.
Cease: Write no more.

Δ. - Soli Deo, omnis honor
et Gloria: *Amen.*

Monday: Martii .9. hora 9 mane recessimus a Lasko et prima nocte fuimus apud Petrcow.

Tuesday - 10

Wensday - 11

Thursday - 12 At Michow we lodged at night.

Friday, Martii .13. We cam to Cracow circa 3 a meridie, and were lodged in the suburbs by church at . . . .

Where we remayned a sevenight: and then (I and my wife) we removed to the howse in S^{t} Stephens Strete, which I had hyred for a yere: for 80 gylders (of 30gr). And M^{r} Edward Kelly cam to us on Friday in the Easter weke (by the new Gregorian Kalendar), being the 27 day of March by the old Kalendar: but the 6th day of Aprill, by the New Kalendar: Easter day being the first day of Aprill in Poland, by the new Gregorian Institution.

CRACOVIA
Martii .13.
A^{o} 1584.
Omnis honor, laus, Gloria et
gratiarum Actio, sit Deo nostro
Omnipotenti, Trino et uni
nunc et semper:
Amen.
Δ

Mensis Mysticus Saobaticus:

Pars prima eiusdem

10 April 1584 – 30 April 1584
(from British Library MS. Cotton Appendix XLVI Part I)

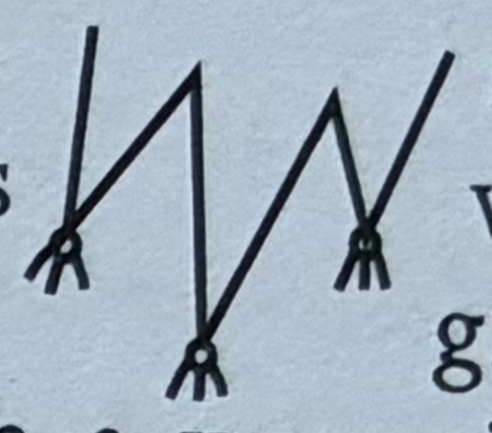
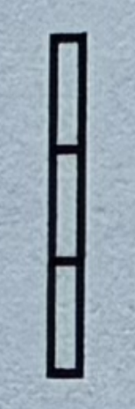
Mensis Mysticus Saobaticus:
Pars prima eiusdem.

Tuesday
morning

Aº 1584. Aprilis 10:
Cracoviæ

stylo novo
Gregoriano.

After our divers prayers and contestation of our humility, obedience, and credit in these actions: and being come now to Cracovia, the place Sanctified, whereunto we were willed to make haste &c, at length appered Nalvage.

E.K. - He hath a gown of white silk, with a cape with three pendants: thus  with tassells on the ends of them, all grene: it is furr: white and semeth to shyne with a wavering glittring. On his hed, is nothing, he hath no berd. His physiognomy is like the picture of King Edward the sixth: his here hangeth down a quarter of the length of the cape: somwhat curling, yellow. He hath a rod or wand in his hand, allmost as big as my little finger: it is of gold: and divided into three equal parts with a brighter gold then the rest.  He standeth upon his rownd table of Christall, or rather mother of perle: There apper an infinite number of letters on the same, as thik as one can stand by an other: the table is somwhat inclined on one syde: he standeth in the very myddle; his garment covering his fete: his brest semeth smoth as the downe remaynes of a swan, whan all the fethers be of, so is his nek, &c., he is leane & long visaged.

Δ. - *The infinite mercyes of God be on us: and the light of his cowntenance shyne on us, and his favorable cowntenance be on us.*

Nal. - *Amen, unto him that is, and was, and liveth for ever.*

~~Δ. *After a great silence he sayed. spake as followeth:*~~

E.K. - He loketh ernestly on his table, and turneth him to vew it.

Nal. - *All things are in order: thus sayeth the messager of him which is the god of wisdom.*
Is your worthynes such, as can merit so great mercy?
Or are your vessels clensed, and made apt to receyve and hold the swete liquor, pure understanding it self?
Δ
Hath the sonne entred into your bowels, or have you tasted of the night dew?

where are your wedding garments, or after what
sort do you provyde for your marriage?
Unseasoned you are, & withered flesh, partakers of
those things which make you holy: throwgh which
☞ partaking the secret provydence of him that is
the highest, you becam dignifyed to the ende, and
are suffyciently washed, for the tyme of entrance.
O stiffnecked people you deserve nothing, & yet
you have the hyer of such as labor.
But, what, can corruption be partaker of those things
that are incorruptible? Or man, which
savoreth in him self, can you savor allso of
the allmighty?
O you weaklings: ô you of no faith: o you
Cankers of the earth: where is the shame you have,
where are the teares you let fall: where is the
humility you are tawght to? Nay you are such
yf. as say in your harts: Yf the spring be fayr
the harvest is lik to be good: Yf these things
come to pass, yt is the finger of the lord.
But such is your imperfection, such are the frutes
of the flesh: and the vanity of mortality.
Notwithstanding, consyder that you are servants:
Do therfore the will of your Master: you are
become free: Be faithfull, and thankfull
to him that is the giver of liberty: Nay you
are become Children: partakers of the
cownsayle of him that sytteth & seeth &
sayeth, I AM:
Therefore be sober, faithfull, and waver not,
for the inheritance of your father is great:
your fredome is without recompence: and your
Master the King of Iustice.
☞ Where are the people, or in what generation did
they dwell, that hath byn thus acquaynted
& drawn into familiarity, with the true servants
and Angels of God? Unto whom hath
those mysteries byn opened? Is it not sayd
of those that are sanctifyed, The Lord appered
unto them in a Vision: But he cometh to
you when you are awake.

Unto them he cam unloked for: unto you he cometh
requested.
The Ende maketh all. Arise up therfor, & be not forgetfull what
the lord hath done for you: for the things
of this world are not, untill they be done,
Neyther is there any thing assured, but by
the ende.
It was sayd unto Abraham, And I will destroy
them. He beleved it: But he asked not, when.
Faith. Great is the reward of faith: for it giveth strength:
But those that are faithfull are not of this world.
Notwithstanding, you have sayd (as it was sayd,
by the disciples to Christ, when they wer yet
When. unpure, & blynde,) whan shall these things
come to pas? Lord, what is it ment by
this, or that?
Faith. Simple faith excelleth all Science.
☞ For heven and earth shall perish in theyr
corruption: But the Voyces of the lord, much
more his promises, are become angels for ever.
For as the Sonne begetteth in the earth, & is father
of many things that live in corruption &
have ende, So is the god of heven, the bringer
furth & begetter of things celestiall with life
& for ever. For why, Dixit et Factum est.
Idea. Every Idea in æternity is become for ever,
☞ and what is thowght, is become a living Creature.
I teach you a mysterie.
As the tree in sappy life, watring her self throwghly,
bringeth furth the ornaments of her own beawty,
So the spirituall part of man being good & digni=
fied, burnisheth him self with his sownd & faithfull
thowghts, I meane: The glory and shew
of his own beawty, for the sowle of man
groweth, eyther with beawty to salvation: or with
dishonor and filthyness, to damnation:
I have done my commaundement.
I have as a scholemaster warned you, and as a
frende cownsayled you: I will allso teach you.

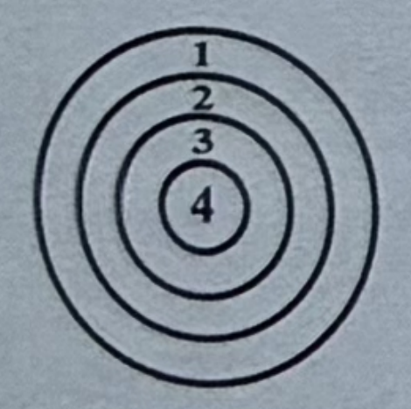
[E.K. - He speaketh in a thyn small voyce.]
Δ - He used a great pause & sylence.
E.K. - He standeth and pointeth with his rod to the letters of his table as if he made some accownt or reckoning.
He went out of the myddle, & measured how many steps it is abowt.
Nal. - *Pater*, Filius, Spir*itus* Sanctus: Fundamentum, Substantia, et principium *om*nium.

[E.K. thowght in his mynde, rerum. and he answered his thowght, saying *What nede I say* rerum*?* The gramariens will be on my side. Omnium, is more, than to say omnium rerum.]

E.K. - This semeth to be spoken by some other, in my imagination.
Nal. - Omnium, *is the thing that is my charge.*
E.K. - He still confereth place to place &c.
- *So.* E.K. - Now he standeth still.
Corpus omnium. E.K. - He pointeth to the whole or rownd Table which he standeth on
1. *The substance is attributed to God the* father.
2. *The first Circular mover, the Circumference, God the* Sonne. *The finger of the father and mover of all things.*
3. *The order & knitting to gither of the parts in theyr due & perfect proportion, God the* holy Ghost. *Lo, The begynning and ende of all things.*

E.K. - He still cownteth & conferreth places & letters to gither.
Nal. - *Lo, it is divided into 4 partes.*
Wherof, two are dignifyed: one not yet dignified but shall be: The other with out glory or dignification.

E.K. - He semeth to point thus to some divisions



Nal. - *Understand God, as the substance of the Whole* (as, above sayd).
E.K. - He accownteth agayn.
Nal. - *The substance of this part is called* Vita.
E.K. - He pointeth to the uppermost part.
Nal. - Called Vita Suprema.
See here three small lynes. [E.K. - Those three small lynes appere in the uppermost parcell]
Say - Gaudium [pointing to the uppermost line].
Say - Præsentia [pointing to the second].
Laudantes *or* Triumphantes [pointing to the third].
E.K. - Now he begyneth to accownt in the second portion.

Nal. - *The Continent,* Vita. [he cownteth agayn]
E.K. - The fowre portions are of equall wideness but not of equall clereness, and that abowt the centre is of fuskish or ledish culler.
E.K. - Now he sheweth three small lynes in the second portion. he semeth to speak to him self somwhat.
Nal. - *Say* - Potestas - to the first line pointing.
Motus - to the second.
Ministrantes - to the third.
E.K. - Now he procedeth to the third Circular portion.
Nal. - *This Continent is allso* Vita. [pointing to the third portion.]
Non dignificata, sed dignificanda.
Nal. - *See* - E.K. - There are allso three lynes,

Actio - in the first lyne.
Factum - in the second.
Confirmantes - in the third.

Sir ha, this is true logik. [Δ. - He sayd so to E.K. who now gave him self to study logik diligently]
E.K. - Now he standeth trembling.
Nal. - Oh qualis est Iusticia inter miseros?
Δ. - Sed, Mors est quæ peperit hanc vita*m*.
Vita est etiam hæc; sed quæ peperit, Mors?

Say - Luctus -
Discordia - Here seme three lynes also.
Confundantes -

Those that do theyr duety shall receyve theyr reward.
Let my diligence teach you diligence.
To E.K. *Be not angry bycause you do not understand: These be means to understand.* E.K. confessed that he was very angry.
Nal. - *Pray unto god, for I am resisted.*
Δ. - Deus in adiutorium *nostrum* intende &c.
Say - Vita Suprema. [pointing to the uppermost line of all.]
- *I finde it (by addition) in this Language, Iad,*
but written thus, toward the left hand, in three angles.

i	*d*
a	

Say - Gaudium - *Moz~~od~~*∴ *I finde it is a name ascending and answereth to the two extremes of Iad in this manner.*

i	*d*	*z*
a	*o*	
m		

Δ. - *I pray you, is Mozod, a word of three letters or of five.*

Nal. - *In rote thre: it is larger extended.* [Δ. - *z* extended, is *zod*]

Δ. - *Will you pardon me if I ax you an other question of this extension?*

- *Say on: Moz in it self signifyeth Ioy: but Mozod extended signifyeth the Ioy of god.*

Δ. - *No word in his radicall form is extended.*

Nal. - *These dowts will at lengthe grow easy.*

Præsentia - *I finde it called Zir.*

So -

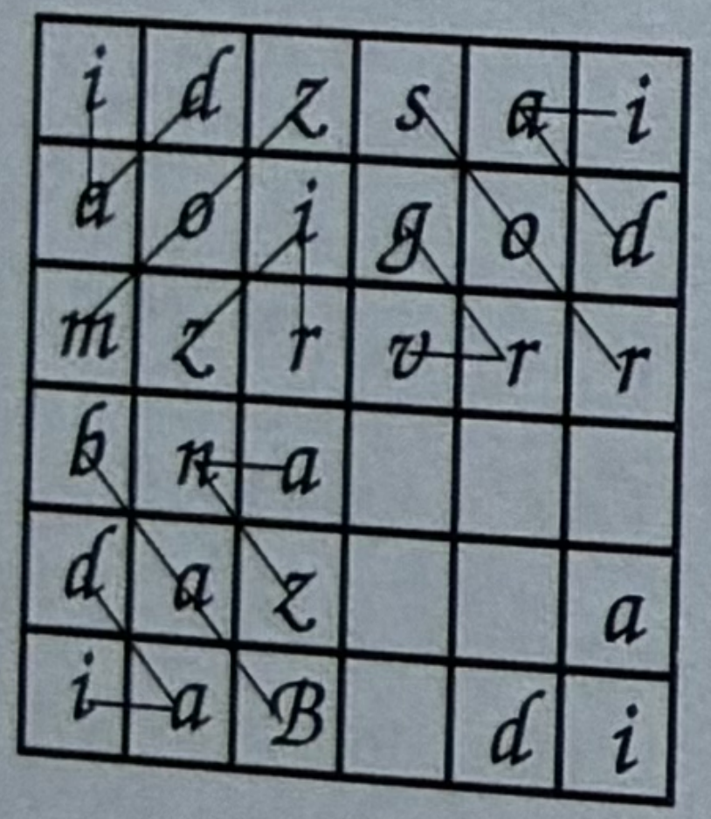
i	*d*	*z*			
a	*o*	*i*			
m	*z*	*r*			

This lesson is greater than any that was lerned in Cracovia *this day.*

Nal. - Potentia

But say, Vita Secunda.

Iad - but thus:



i	*d*	*z*	*s*	*a*	*i*
a	*o*	*i*	*g*	*o*	*d*
m	*z*	*r*	*v*	*r*	*r*
b	*n*	*a*			
d	*a*	*z*			*a*
i	*a*	*B*		*d*	*i*

I will teach you here after the distinction of them.

Say - Potestas - *I finde it Bab.*

It doth ascend from the right hand to the left.

Δ. - *you meane of Iad diversly signifying.*

Motio - *I finde it Zna.*

They will not fall out so, but they will fall out well enowgh.

Nal. - Vita tertia - *Iad.*

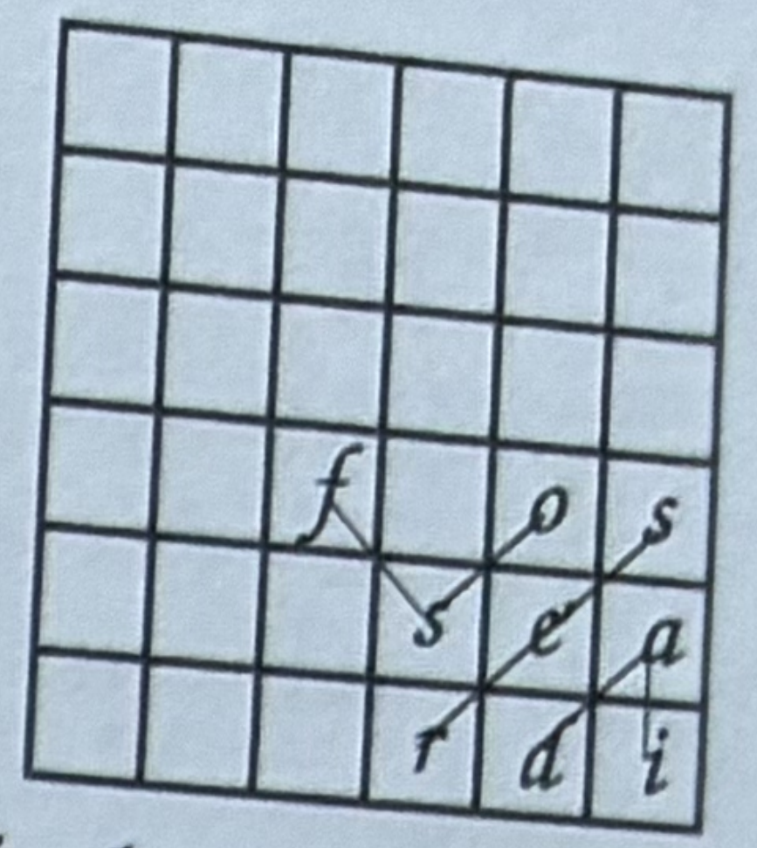
Δ. - *I pray you what is of* Ministrantes?

Nal. - *Loke you to your charge* ∴

Actio - *Sor*

Factum - *Gru*

- Vita, quæ etiam est Mors.
Iad
Luctus - *Ser*
Discordia - *Off*



		f		*o*	*s*
			s	*e*	*a*
			r	*d*	*i*

Yf the order of the Table be ex Spiritu Sancto, *The substance, of the father: How shall we gather the Circumference, which is the Sonne?*

The Sonne is the Image of his father: Therfore, in his death, he must be the Image of his father allso.

Yf Substantia *be in* forma Crucis, *then the Sonne is the Image of his father.*

Laudantes - *Luah*

		h	*c*	*r*	*v*		
	i	*d*	*z*	*s*	*a*	*i*	
l	*a*	*o*	*i*	*g*	*o*	*d*	*h*
u	*m*	*z*	*r*	*v*	*r*	*r*	*c*
a	*b*	*n*	*a*	*f*	*o*	*s*	*a*
h	*d*	*a*	*z*	*s*	*e*	*a*	*s*
	i	*a*	*b*	*r*	*d*	*i*	
		l	*a*	*n*	*g*		

Δ. - *The rest I pray you to deliver us:*

Nal. - *Beare with me, for it is easy for you, but hard for me.*

Ministrantes - *Lang*
Confirmantes - *Sach*

Δ. - as sach, in sachel.

Δ. - *Now.*

Nal. - *Whan I know, you shall: God be mercifull to man.*

Confundantes - *Vrch*

It is so terrible that I tremble to gather it.
Thus I have made playne this body generally:
The particulars are long, hard, and tedious.
Thy name be blessed o god, which canst open a means, wherby thy powres immediate may be opened unto man:
Powre glory and honor be unto the,
For thow art the true body of all things,
and art life æternall ∴

E.K. - Now he is suddenly vanished away with the table.

Deo nostro sit omnis laus et gratiarum actio
nunc et in sempiterna sæculorum sæcula.
Amen.

Cracoviæ.

1584.
Thursday.
Aprilis 12. Mane.

Some delay uppon our prayers being made, at length appeared Nalvage, in shape, and attire, as last before: he standeth still.

Nal. - Benedictum sit nomen D*omi*ni in æternu*m*.

Δ. - *Amen.*

Nal. - Audite me fratres patienter.

The Godhed in his secret iudgment keping in his almighty bosom the image and forme of all things, universally, loked down uppon the earth, for he sayd Let us now go down among the sonnes of men: he saw that all things grew contrary to theyr creation and nature: eyther keping theyr dignities and secret vertues, shut up in obscuritie, or els ryottously perishing, throwgh the imbecillitie and frowardnes of ignorance. So that it was sayd, Behold, I delight not in the World: Elements are defyled: The sonnes of men wicked, theyr bodyes become dunghills, and the inward parts (the secret chambers of theyr harts) the dens and dongeons of the damned. Therfore I will draw my Spirit from amongst them, and they shall become more dronken: and theyr ignorance such as never was: No, Not since the fall of hevens.

Antichri*st*us.

For, Lo, the tyme is come. And he that is the Sonne of unrighteousnes, is and Liveth: Unto him therfore shalbe given strength and powre: and the Kings of the erth shall become mad: yea, even raging mad, yea even in the third madnes, and that in the depth of theyr own Imaginations. And I will buyld my temple in the woods: yea even in the desert places: and I will

In the wildernes.

become a Serpent in the wildernes: for I have tucked up my garments and am fled away: and She shall mowrne on the mowntayns without cumfort.

Lo, the thunder spake, and the earth became mysty and full of fogg, that the Sowle of man might slepe in his own confusion.

The second Thunder spake, and there arose Spirites, such as are for Sothesayers, witches, charmers, and seducers: and they are entred into the holy places: and have taken up theyr seats in man. Wo be unto the erth therfore: for it is Corrupted. Wo be unto the erth, for she is surrendred to her adversary: Wo be unto the erth, she is delivered into the hands of her enemy. yea Wo be unto the Sonnes of men, for theyr vessels are poysonned. But even then, sayd the Lord, Lo, I will be known in the wildernes: and will Triumphe in my weaknes.

☞ *And Lo, he called you: and you became dronken, and foolish with the Spirit of God: And it was sayd,*

Raphael

Desend, for he calleth, and hath called: and Raphael that browght up the prayers, decended: and he was full with the powre and Spirit of God: and it became a doctrine: Such as was never from the begynning:

This Doc=trine.

Not paynted or carved: fyled or imagined by man, or according to theyr imaginations which are of flesh: but simple, playn, full of strength, and the powre of the holy ghost: which doctrine beganne, as man did, nakedly from the erth: but yet, the Image of perfection.

This self same art ~~which deliv~~ is it, which is delivered unto you, an infallible doctrine, conteyning in it the waters which ronne throwgh many gates: even above the gate of Innocency, wherein you are towght to finde out the dignity and Corruption of Nature: allso made partakers of the Secret Iudgments of the Almighty to be made manifest and to be put in execution. Which knowledg in you, is to be made perfect: two wayes: by powre mediate, and immediate. Immediately, from God: in respect of his will and secret iudgments, as unto the apostles. By meanes and tradition, as from us, opening the substance, and body of Nature, according to our own Image, which is the thing I have now in hand.

I am therfore, to instruct and informe you, according to your Doctrine delivered, which is conteyned in 49 Tables. In 49 Voyces or callings: which are the Naturall

48 Keys, or calls and theyr use.

Keys, to open those, not 49, but 48: (for One is not to be opened) gates, of understanding: Whereby you shall have knowledge to move every gate, and to call out as many, as you pleas, or shalbe thowght Necessary. Which can very well, righteously, and wisely, open unto you the Secrets of theyr Cities, make you understand perfectly the conteyned in the Tables. Throwgh which knowledg you shall easyly be hable to iudge, not as the world doth, but perfectly of the world, and of all things conteyned within the Cumpas of Nature, and of all things which are subiect to an ende.

Note: Take tyme while time is: for time will away.

But behold, this Charge of myne is tyed unto tyme. Therfore, be diligent, to lerne: diligent to heare, and that with patience: For it is neyther a free schole nor a schole of contynuance, for as powre is not

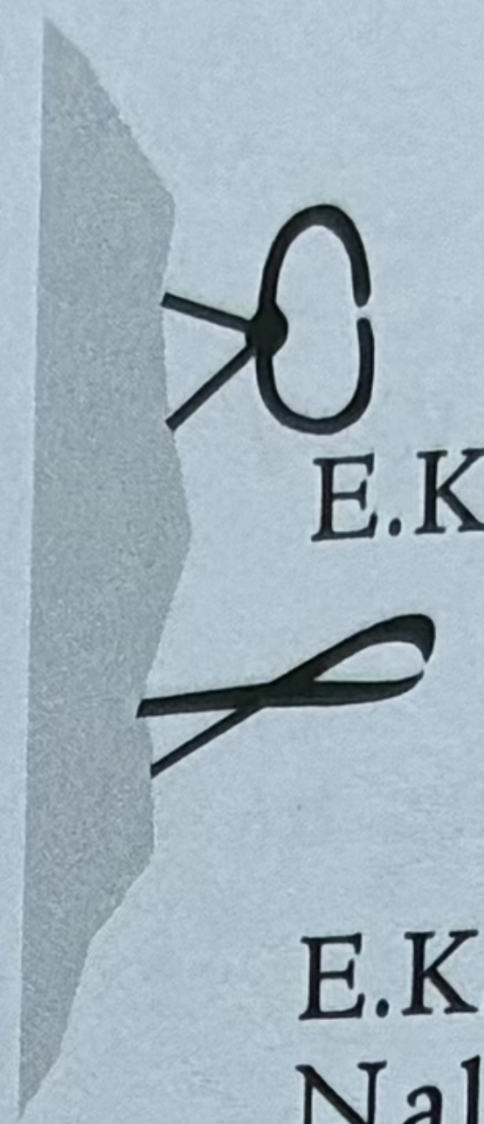
August next. *given unto me beyond the first day of august next, so*
have you no strength to lerne after, bycause
I am the staff of your doctrine.

Nal. - *I am for the cumfort of the world and not for the hindrance:*
thus sayeth the Lord. To them that have harvest let them
reap; and unto such as have labor let them work.
As for me, I am tyed to tyme, and am ready at all tymes:
For I measure not your night, nor day.
Δ. - *Thanks be unto the highest.*
Nal. - *Cease now, with me, for no more descendeth.*
Soli Deo honor et gloria.

After None, the same Thursday —

After some short eiaculations of prayers to god, there appeared a great black masty dog ∴ with whome I wold nave nothing to do, but expect Nalvage. He sayd, that he was Nalvage.
An Illuding wycked spirit. We rebuked him as an hell hownd.
At length he departed, and Nalvage appeared; but brighter then to day.
Nal. - *Have you those things that I told you to day?*
Δ. - *We have them in record, and mynde:*
Nal. - *Reade them.* -
Δ. - I did read them.
E.K. - He laugheth: *ha ha ha*, &c, a great laughter.
he hath allso a Table, but seameth not to be like the former Table of Nalvage. There are ten or eleven divisions in this Table, as was not in the former Table.
Δ. - *Yf thow art* Nalvage *procede in the doctrine of Wisdome. Yf thow art not* Nalvage, *depart in the name of* Iesus.
- *I have free will: and therfore I will be here.*
Δ. - *Now I dowt nothing, but thow art a deceyver.*
A voyce on the one side - Audite: *The ignorance of the wicked becommeth dust: which shewing it self, is swept out of dores, and thrown on the dunghills.*
E.K. - Now appeareth one, like true Nalvage.
Nal. - *Even so is it of the* [. . . . . .] *for thow hast opened thy blasphemy: and being discovered, art become more accursed: Therfor bycause thow art accursed: thow art not dignified, but become a vessell of Iniquitie: And therfore; hast no*
Freewill. *freewill. For free will eyther is, or is in state, to be dignifyed.*

Therfore, as dust I swepe the oute: and cast the into that dunghill which is the place of the greatest wo: The dunghill and the reward of the unrighteous.
And bycause thow hast thrust thy self into the Iudgments of the lord: and hast hard the Secrets of the almighty: therfore I seale the tanq*uam* truncus in infernum.



E.K. - He striketh him with an yern, like a payre of tongs: in forme of a mowlde to cast pellets in: griping his brayn and underchaps: and so he fell down and dissapered: and in his place cam Nalvage.
E.K. - Nalvage maketh cursy toward the 4 quarters of the world.
Nal. - *My Us is as good as thy Um.* [E.K. - in his hart thowght that it might be that now one divell mastered an other: and there=uppon sayd *Um*.]
E.K. - He is now, accownting agayn on his table as he did before.
Nal. - *Unto this doctrine belongeth the perfect knowledg and remem=*
Δ forte Characters *brance of the Mysticall Creatures.*
How therfor shall I informe you, which know them not?
Δ. - *Mean you as* Baligon, Bobogel *&c.*
Nal. - *The Characters or letters of the Tables.*
Δ. - *You meane the mysticall letters, wherein the holy boke is promised to be written: and if the boke be so written and layd open before us, and then you will from letter to letter point, and we to record your instructions: Then I trust we shall sufficiently understand and lerne your instructions.*
Nal. - *Allso in receyving of the calls, this is to be Noted: that*
Backward { *they are to be uttred of me, bakward: of you, in practise, forward:*
((those calls))
Δ. - *I understand it; for the efficacity of them; els, all things called, wold appere: and so hinder our proceding in lerning.*
Nal. - *D P C E T E I R S M S S S*
24 *E S A I I M M M S E S.*
E.K. - All this was in one line, in the lowermost portion: and lowermost line therof.
Nal. - *I E E E E T N O E D M E T M M M*
27 *M M D M A E T S E A M.*
E.K. - Now he standeth still.
EVIIII Nal. - *A E R T I S A N S S E A S D M M S E ^ A*
^AO *O I I V I T S E I T T S D A I N.*
43 E.K. - These semed to be taken out of divers lines in the three lower portions: but None out of the Uppermost, or fowrth.
Nal. - *R S H D D S R R E S O L S N R E R E E*
S F R H E I E E E E I E E O E T I S O E
R T T H D E O I S E O E S M E T F E D E
81 *T S E E E E E R S E S E O R S M E T*
D R F E. D E T S E E Ẹ R S E
Ẹ Ẹ R

I or E [I/E] Wheresoever O followeth, it may be E or I.

S I S E H E N O E S M E E F E E D I [I/E] O E S S S
~~I S E O E S H E~~.
D S D F T E I E O R S O E D H T E T
... O E S H E O T R T E R E O E H S E R
E E I R E S R I S O E H E E D E I E H E D T
R N D D H D N.
The rest of this lesson, next morning.

Δ. - After the correcting of certayn places before in the letters he sayd: *I fele no more ∴*

Δ. - *Thanks and honor be to the highest, for ever. Amen.*

* * *

Friday. morning, hora 8½ Aprilis ·13· Cracoviæ:

Not long after my Invitation, Nalvage Appered, Nutu Dei.

Nal. - *Our peace, which is triumphing patience and glorie, be amongst you.*

Δ. - *Amen.*

Nal. - *It may be sayd, can there be patience in the Angels, which are exalted above the ayre? For, such as wer of error, have theyr reward: yea, forsoth my deare bretherne: For there is a contynuall fight, betwene us and* Sathan, *wherein we Vanquish by patience ∴ This is not spoken without a cause, for as the divell is the father of carping, so doth he subtelly infect the Seers Imagination, mingling unperfect forms with my uttrance: Water is not receyved without ayre: neyther the word of god, without blaphemous insinuation. The Sonne of god never did convert all: neyther did all that did here him, beleve him. Therfore, where the powre of god is, is allso* Sathan *∴ Lo I speak not this without a cause ∴ for I have answered thy Infection.* — Patience.

Δ. - E.K. had thowght that Angels had not occasion of any patience, and so was his thowght answered.

Nal. - *I finde the Sowle of man hath no portion in this first table; It is the Image of the Sonne of God, in the bosom of his father, before all the worlds. It comprehendeth his incarnation, passion, and retorne to Iudgment: which he him self, in flesh, knoweth not, all the rest, are of understanding: The exact Centre, excepted.* — The first Table. — Δ. The Centre. Hell

86 *A (Two thowsand and fortene, in the sixth Table, is) D.*
7003 in the thirteneth Table, is I.
A in the 21th Table, 11406 downward.
I in the last Table, one lesse then Number ∴ a word, Iaïda.

You shall understand, what that word is before the Sonne go down. Iaida is the last word of the Call.

T
H 49 ascending, ~~P~~ 49 descending, A 909 directly: O, simply.
85 *H 2029, directly, calle it Hoath.*

---

225 from the low angle on the right side, contynuing in the same and next square, D, 225. [the same number repeated]
A in the thirtenth Table, 740 ascending in his square.
84 *M the 30th Table, 13025: from the low angle on the left side. in his square ascending. Call it Mad.*

O the 17th Table, 99 ascending.
C the 19th, descending 409.
O the 21th, from the upper right angle, crossing to the nether left, and so ascending 1003.
83 *N the 31th, from the Center to the upper right angle, and so descending 5009.*
Call it Noco.

Be patient, for I told you it wold be tedious.
O the 39th, from the Center descending on the left hand 9073.
D the 41th, from the Center ascending, and so to the right upper angle, 27004.
R 43th, from the upper left angle to the right, and so still in the circumference, 34006.
Ï the 47th, ascending, 72000.
82 *Z in the same table, descending, the last.*
Call it Zirdo.

P the 6th, ascending, 109.
A the 9th, ascending, 405.
81 *L the 11th, descending, 603.* — Δ Here he strok the table on Saterday action following, at my reding over of it backward.
Call it Lap.

E the 6th, from the right angle uppermost to the left, 700.
G the 13th, descending, 2000.
R the 17th, from the Center downward, 11004.
80 *O the 32th, descending from the right angle to the Centre, 32000.*
Z 47th, 194000, descending. Call it Zorge. [of one syllable]

A 19th, from the left corner, descending, 17200.
79 *A 24th, from the Center, ascending to the left angle, 25000.*
Q the same table, ascending, 33000.
Call it QÄÄ́ [thre syllables with accent on the last *A*].

E the second Table, 112 ascending.
L the ...th, descending, 504.
C the 9th Table descending, 1013. [*that C, is called* C-minor.]
I the 13th, descending, 2005.
77 *C the 14th, descending, 2907: Call it Ciclé.*

E.K. - Now is he kneeling and praying with his rod up.
O the 4th, ascending to the left angle, 390.
76 *D the 5th, descending, 812.*
O in the same, descending, 902: Call it ODO.

Δ. here he stroketh agayn on Saterday.

N the 9th, descending, 804.
A the 11th, descending, 2005. - This A may be an a or *an o.*
75 *R the 14th, descending, 5006.*
M *N the 16th, descending, 12004.* - he corrected it *M.*
A the 20th, descending, 17006.
Zamran
Z the 32th, descending, 40006. Call it Za~~n~~ran.

I give it faster, unto you, than I receyve it. E.K. thowght it.

D the 4th, descending, 212. - This may be T or D.
74 *O the 6th, ascending from the Center to the left corner, 1907.*
Call it OD. - or OT.

A the 9th, ascending, 500.
73 *C the 10th, descending, 602. Call it CA.* [Δ two syllables]

R the 16th, ascending, 22006.
A the 19th, descending, 23012.
C *Ᵽ the 30th, ascending, 30006.*
72 *A the 39th, from the left angle descending, 42012.*
Z the 46, ascending, 312004. Call it Zacar.

E must com after R. but without number and so is it Zacare.

Use your tyme refreshing, and retorne.
Deo gra*tia*s reddamus immortales.

The Same Friday, after None, circa 3am. horam.

After a short request made by me to Christe for wisdom and verytie to be ministred by Nalvage, he appeared, and spake much to E.K. which he expressed not to me, but at length confesed that he gave him brotherly cownsayle to leave dealing as an Idolater or fornicator agaynst god, by axing cownsayle of such as he did.
E.K. confessed that he had byn that day, and some dayes befor dealing by him self after his manner, to understand of my Lord Lasky, and of other matters of Lasko and left his questions in his wyndow written.
Nalvage told him the divel had now taken away his questions. E.K. went down to see if it were true: and he fownd it true.

Nal. - *Pray.* Δ. - we prayed.
There was an error in the last, not in the Number but in the letter.
I will first go thorowgh the letters, and after come to the numbers.
How many words have you receyved this day?
Δ. - *Thirtene, wherof Iaïda was sayd to be the last of the call.*
Nal. - *They be more worth then the Kingdome of* Poland.
Be patient, for these things ar wonderfull.

N (the number must nedes go to.) the sixth, descending, 309.
71 *A the 7th, ascending, 360.*
O the 9th, ascending, 1000.
O the 13th ascending, 1050.
V the 17th ascending, 2004. It is Voöan.

It may be sownded better Vaoan.

Add those last Numbers.
Δ. ———————— 309
360
1000
1050
2004
4723

Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The divels have lost the dignitie of theyr sowndes.

Δ. - *They make 4723.*
Nal. - *It is called the Mystical roote in the highest ascendent of transmutation.*
Δ. - *These phrases are darke, whan it shall please god they may be made playn.*
Nal. - *It is the square of the Philosophers work.* Δ. - *you sayd it was a roote.*
Nal. - *So it is, a rote square.*

Δ. - The square therof is 22306729.

Lapis philo*sophorum* magnæ proiectionis.

The word is, by interpretation, Ignis vera mater.
The vayn Philosophers do think it doth beget bodyes: but in truth, it conceyveth, and bringeth furth.

---

70 *D the fifth, ascending, 4.*
O the 39th, ascending, 7806. Call it OD.

Δ drawing the *o* long

E -
☞ *L* - *L 17th (not 17th the first, but 17th and the thirdth: for it is of the*
el *thirdth: and 17th, it may be of them both).*
l *ascending, 419.*
o *O the 18th, ascending, 2017. - this O must be sownded as A.*
69 *T M M̸ the 24th, from the Centre to the left angle, ascending, 5069* - *T must be instede of M.*
L A A 30th descending, 9012.
A I I the 35th, ascending, 15079.
aversed. *B P Ᵽ the 43th, from the Centre to the left angle, descending, 159068.*
Call it Piamo ël. - It is ~~Piato le~~ ël Baltale to be sownded.

Note Intruders.

As the eare is the chief sense; so, being infected, it is the greatest hindrance. Many there be that thrust them selves betwene you and me: and they are increased. Powre is given agayn to the Shew stone: and thow shallt not be hindred.

Δ. - *Shall I presently bring it furth?*
Nal. - *As thow wilt.*

Δ. - I browght furth the stone, and it seamed marvaylously brighter than before it was wont to appeare.

E.K. - He seameth to pray.

E.K. - There appeareth to me in the Stone Michael as he was wont to appere, with his sword in his hand and in a long white garment &c.

Mich.- *I am the strength of the highest and the mighty arme of him that is almighty: your fellow servant, and the Messager of the highest: The powres of the earth have risen up against*

God his promise shall be performed.

you: But you shall prevayle: and this doctrine shall be delivered as is promised, and according unto tyme. But pray ernestly: For Lo, the whole hoste of Angels such as are blessed have cryed unto the Lord, saying, Not so Lorde: Thy bred is torn in peces, or reprochefully eaten.

Thus therfore, sayeth the Lord, Be patient for the place is holy: and the powre of the highest is amongst you.

Receyve willingly: For he that offended is Smitten.

Be Cumforted, and beware of deceyvers: for the powre of the wicked is encreased, and is become mighty:

The significa=tion of the stone.

But into this Vessell shall enter no uncleane thing, Not for this tyme onely, but for ever.

Unto the, Nalvage, *thus sayeth the Lord, gather up thy wyngs and enter. Do as thow art commaunded*

Be Multi=plied.

and be Multiplyed.

Gabriel.

Be Cumforted: for Gabriel *shall ascend and stand before the Lord, and shall have powre and descend: and he shall be yoked unto thy loynes and thow shallt become mighty: that thow mayst open, the wonders of the Lord with powre.*

E.K. - Now is Nalvage come into the stone.

Mic. - *Be Cumforted, be Cumforted, be Cumforted my brethern in the god of hostes: for your Cumfort is and shall be of the*

The holy Ghost.

holy ghost*. Therfore let peace be amongst you and be no more babes. For wisdome dwelleth not amongst Childern, The peace of god be amongst you.*

And thus much I have Cumforted you.

E.K. - He is gon.

E.K. - Now here is an other.

Δ. - *It is* Gabriel, *that cam to* Daniel.

Gabr.- *I did so, and I am that* Gabriel; *and the world beareth witnes of my comming.*

You rebellious Wyndes, you deceyvers of the righteous, you naked substances and things lighter then the wyndes. Know not you that the God of your Creation hath rewarded you. Know you not your own weaknes: know you not your state of no returne? I say hedlong, you all, (without resistance,) fall down to your places: Be gon, Sink, for I am of powre and do Prevayle.

Behold he hath placed Darknes behynde him, and hath made the lights of heven as the Lamps of his beawty. Go you, that are confownded without retorne: For the name of our God in his determination is invincible.

This Night is a Sabboth, and Skorge to the Wicked.

Nal. - *I promysed to expownd you a word, the first you had to day but the last. It signifyeth,* of the highest.

E.K. - His table now appeareth very evydently to me, as that I cowld paynt it all.

- *Cease for this tyme, for it is a tyme of Silence, for the wicked are confownded: in the morning early you shall be towght plentifully: for my powre is become a hundred and fifty: and I will finish my charge,*

NOTE

long before the tyme appointed.

Gabr.- *We are allways present untyll the promise be ended. Rest in peace* .:.

E.K. - Gabriel seameth to be all in complet harness like

Note this forme of Gabriel at this occasion.

skales of a fish, from the arm pitts downward: with a speare in his hand, all of fyre, abowt a two yards long:

Δ. - *The peace of god and his mercy be on us now and ever, amen.*

Δ. - *Yf it shold not offend you, I wold gladly ax your knowledg of the Lord Albert* Lasky *our great worldly frende, and that for the servyce of god.*

Al. Lasky.

Yf he be past the chief danger of his present infirmitie &c.

- *When we enter into him, we know him: but from him, he is skarse known unto us: as of him, of whome it is sayd he hast consented with an harlot: We know not the ende of God his Iustice which is uppon him.*

His prayers are come to the second heaven, neyther hath

Prayer for A. L.

any receyved remembrance of him: But we will pray unto god to be mercifull unto him, and that for thy sake. Bycause thow shallt not be made a laughing stok to the wicked: Pray thow, for him, that thow mayst work in him that which he worketh not for him self. Hold up thy hands for him; for it is a lawfull and

God his gift to me in prayer.

a charitable thing: For God hath graunted the a force in prayer: But be patient and humble.

We with the, give thanks and lawd unto the Lord.

Cease.

Δ. - Laudes Deo no*st*ro incessanter reddantur.

Amen.

* * *

Saterday, Aprilis ·14· mane. Cracoviæ. 1584

Δ. - Oratione Dominica finita, et brevi illa oratione psalmi 33. inspecto Chrystallo apparuere utriq*ue* Gabriel et Nalvage.

E.K. - They knele, as thowgh they wer in confession one to an other;
and for abowt half a quarter of an howre.

Gabr. - *Say after me,*
Prayer
O begynning and fowntayn of all wisdome, gyrd up thy loynes in mercy,
and shaddow our weaknes: be mercifull unto us, and forgive us
our trespasses: for those that rise up saying, there is no god, have
risen up agaynst us saying, Let us confownd them: Our
strength is not, neyther are our bones full of marrow: Help
therfore, o æternall god of mercy: help therfor o æternall
God of Salvation: Help therfore, o æternall God of peace
and Cumfort. Who is like unto the, In the alters of Incense?
Before whome the quire of heven sing, O Mappa la man
halleluyah: Viset us o God with a comprehending fyre,
brighter then the sterrs in the fowrth heven. Be mercifull unto
us: and Contynue with us: for thow art Almighty: To whom all
things of thy brest~~s~~ in heven and erth sing glory prayse
and honor, Saying, Come Come Lord for thy mercy sak.
Say so, unto god, kneeling ∴.

Δ. - I repeted it, kneeling, and E.K. likewise kneeling.

E.K. - They both kneele down agayn, and put theyr forheds to gither. Gabriel seemeth to sitt in a chayre on the one side of Nalvage abowt a 30 yards of, on Nalvage his left hand. Nalvage standeth.

Gabr. - standing sayd.
Thus sayeth the Lord, Who is he, that dare resist invincible strength:
Seale up the East, Seale up the Sowth, Seale up the West:
and unto the North put three Seales ∴.

E.K. - Now sitteth Nalvage in a chayr a syde from his rownd Table: the Table being somwhat before him:

Nal. - *Name that I point to.* [to E.K. he sayd so as concerning the letters.]

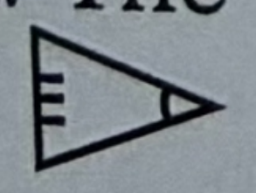
E.K. - He flong like a thyn brightnes out of the stone, uppon E.K. He hath his rod, which he toke out of his own mowth. He holdeth up his rod: and sayeth, *I am all Ioye, and reioyce in my self.*

E.K. - He smitt the rownd table with his rod, and it whirled abowt with a great swiftnes. Now that which before semeth to be a circular and playn forme, appereth to be a Globe and rownd ball, corporall, whan it turneth. Globe

Nal. - *Say the last.*

Δ. - *Piamo el.*

E.K. - He striketh the table now, and thowgh the body seme to turn, yet the letters seme to stand still in theyr places.

E.K. - Now he plucketh out 5 bokes as yf from under his chayre, and setteth them down by him. The bokes be grene, bright, and they be thre cornerd,  - a clasp. 5 bokes.

Nal. - *Rede backward* [to E.K.
Every thing with us teacheth.
Read backward,

letter with out number.

Nal. - *Read backward; letter with out number, the letters thow hadst yesterday.*

Δ. - after all red, he proceded thus:

68
P the 4th, ascending, 97.
A the 6th, ascend., 112.
I - 8th, asc., 207.
P - 9th, asc., 307.
Piap

E.K. - Now he striketh it agayn, and it turneth.

67
A
T
TA

The numbers after.

66
I
A
A
Those are two words.
AAI The first *A* may be an *A* an *O* or an *E*.

E.K. - Now he striketh agayn and it turneth: his rod semeth to be hollow like a reede.

65
A
P
G
O
B
Call it Bogpa

E.K. - Gabriel falleth down on his face: and lyeth prostrate, and Nalvage holdeth up his rod all the while.

He pointeth beyond him in the upper circle.
It semeth like a Roman e:

64
D
O
~~S~~
L
A
M
A
O
P
Poamal od : put out the S.
Make it two words,
it may be one word with S or T, but it wold be hard for your understanding:
Make a point betwene Poämal and od.

E.K. - Gabriel lieth prostrate all the while.

With great dificulty this letter was discerned: Nalvage him self sayd he knew it not yet, but it semed to E.K. to be an *X*: Nalvage denyed it to be an *X*: and sayd he knew not yet the mysterie. *Say the Lords prayer for I can not open it. Allthowgh my powre be multiplyed, yet I know not this letter.*
At length he sayd it was *D*.

63
~~X~~
D
M
O
Z
Call it Zomd

E.K. - *I can remember that word well. Zomd.*
Nal. - *Thow shalt not remember it.*

P
62 *E* *It is called Vep /*
V
Make a point there. Δ. - *a full point.* Nal. - *No, a stroke.*

O
L
61 *O*
H
O *Call it Lóhŏlo*
L *Long the first syllable accented.*

E.K. - Now he striketh the table.
it is the uppermost of....
S
60 *D* *Call it ~~Dis~~ DS*

S
I
59 *M*
A
P *Prononownce it IPĂMIS.*
I *make a point at S, the A pronownced short.*

---

58 *L* *Call it VL* Δ. - with such sownd to
V *V* as we pronownce yew,
wherof bows ar made.

M
57 *A*
P
I E.K. - it semeth to be an e.
Ipam *um um* he hummed twise, signifying two words more, which were not to be pronownced tyll they were red in practise. Labiis clau=sis.

D
O
OD as you had before.

E.K. - Now Gabriel riseth from his lying prostrate.
H
O
56 *T*
L
A
B *Call it Baltóh*
There is a point.

P
A
I
P *Call it Piap*

E.K. - Gabriel steppeth up and seemeth to storme angerly against somwhat.

Δ. - Belyke some wicked powres wold intrude theyr illusions or hindrances in these actions.

E.K. - He hath thrown his dart from him: and it cometh to him agayn.

Gabr. - *Cownt the number of the words you have receyved to day.*

Δ. - *Sixtene, if Poamal od be made two words.*

Gab. - *Be packing, and so many plagues be amongst you more then your plague was before.*

E.K. - He seemeth to storme still.

Gab. - *Come in.*

E.K. - Now theyr come fowre in.

Gab. - *Art not thow* Adraman*? Which hast falln and hast burst thy nek fowr tymes? And wilt thow now rise agayn, and take part a new?*
Go thy way therfore, thow seducer, enter into the fifth torment.
Let thy powre be less than it is by as much as thow seest number here.

E.K. - Now they all 4 fall down into a pitt or hiatum of the fowndation of the place where they stode.

E.K. - Nalvage lyeth all this while uppon his face.

Gab. - *Cownt now agayn.*

Δ. - *Sixtene.*

Gab. - *It is not so. There is an error.*

Nal. - *I am deceyved from Ipam.*
OD the next, is fals, and so are the rest.
And so is that that followeth.

A
B
O
S *Sobá*

Δ. - *I had baltoh.*
Nal. - *And Piap.*
Nal. - *What is this* [to E.K.]. E.K. - *a G.* Nal. - *No, it is an H.*

55
H
O
T
TÓH
There is a point, shewing a stroke, called virgula.

54
M
O
H
HOM

53
S
D
DS

52
L
I
P
D
A
I
Call it IÁDPIL accent ád.

51
O
N
O
G
Call it Gono

Gab. - *Move not, for the place waxeth more holy.*

Nal. - pointeth.
~~*S*~~
~~*D*~~
~~*DS*~~

This was corrected on Monday following to be to much.

50
A
N
D
A
Call it ADNÁ

E.K. - Gabriel did throw a brightnes uppon E.K. after he had stroked his own face first. E.K. started at it.

49
A
Z
R
N
Z
Call it Znrza
Δ. - as - *Znurza.*

E.K. - Nalvage kneleth down befor the Table and useth many inclinations and gestures of reverence, as preists use to do at the alter, he did also the like befor.

48
M
Z
R
A
F
Farzm

47
H
A
L
I
P
~~*of knowledg*~~
Moreover

P is distinctly pronownced by it self.

PÍLAH three syllables.

46
H
A
N
D
A
I
the ark of knowlege
IADNAH [yadnah.

E.K. - Nalvage cometh and kisseth the Table and kneeleth down. and semeth to pray.

45
M
R
E
with
ERM

44
B
A
C
a rod
CAB

E.K. - He kneeleth down agayn and useth such gestures as before.
G
S
N

E.K. - Nalvage sayd, Adiuva me, ô mi Deus.
He holdeth up his hand and kisseth the Table, and useth wonderfull reverence.
He sayeth agayn, Fer opem, ô mi Deus.

43
E
R
N
O
Z
delivered you
Zonrensg

42
S
D
and
Δ. *which*
DS

41
R
I
P
the holy ones
Pir ther is a point.

40
A
B
A
C
to govern
Call it Cabá

---

39 A L E R O H O *I made a law* — Call it *Ohoréla* |

Nal. - *There is a stop, shewing a stroke made straight down thus,* |

38 M R A S A C *To whome* — *Casárm* | *a stop*

E.K. - Now he kisseth the table agayn.

37 M A S R G *with admiration* — *GRSAM* | *a stop at M.* Δ. - as *gurſam.*

36 H E L O B O *your garments* — *ÓBŎLEH*

35 S B R V *beawtifyed* — *VRBS*

34 S D *and* Δ. *which* — *DS*

E.K. - Now he useth the former reverent gestures agayn.

33 I D L A *of gathering* — *ALDÍ*

32 E G R P *with the fire* — *PRGE* as *purge.*

---

31 P N O N G *I garnished* — *Gnonp*

Nal. - Adiuva me, o mi Deus.

30 L I H T *Seates* — *THIL* *: a point here.*

29 A B O S *whose* — *Soba*

28 N E I Z *of my hands* — *Ziĕn* *here a point.*

27 H O L B O N *the palmes* — *Nobloh*

26 A T *as* — *TA*

25 H A M M Ø Ø (O C) *trussed you to gither* — *COMMAH* *a point.*

24 D O *and* — *as before OD*

23 Z M I Z *of my vestures* — *Zimz* *a point.*

22 A O H T O N *in the myddst* *Nothóa* *here is a point before the word.*

21 A A Q *your garments* *QAA* *thre syllables.*

E.K. - Now he useth reverence to the table agayn.

20 Q L O H *measureth* *HOLQ* / Δ. as *holquu.*

19 S D *Which* *DS*

Nal. - Adiuva me, mi Deus.

18 G R P L A M *a through thrusting fyre* *Malprg* as *Malpurg.*

17 A T *as* *Ta*

Now he prayeth as befor, his armes extended.

16 A A R G *and the Mone* *GRAÄ* *a point.*

15 D A S P Z A N *a sword* *NAZPSAD*

E.K. - Now he prayeth agayn.

14 A T *as* *TA*

13 I *is* *a word by it self.*

12 R O R *The Sonne* *Ror* *here a point.*

11 L O Z *hands* *Zöl* Δ. - as *zod ol:* a point.

10 A R B O S *in whose* *Sobra*

9 O H P N O V *of wrath* *Vonpho*

8 Z L A C *above ye firmaments* *Calz*

7 H S N A L *in powre exalted* *LANSH* as *Lonsh.*

Adiuva me ô Deus.

6 T L A B *of Iustice* *Balt* *here is a point.*

5 D A I *the god* *Iad* as *yad.*

4 O H O G *sayth* *GOHÓ*

3	G S R O V	over you	*vorsg*	/ here a point.
2	F N O S	rayng	*sonf*	
1	L O	I	*ol*	

E.K. - Now he sitteth down in his chayr.

The first Call ended. - *This is the ende of the mighty and first Call.* *Pray that you may understand what it is.*

Δ. - *Mean you presently.*

Nal. - *I, presently.* Δ. - I prayed to that intente.

E.K. - All the stone sheweth fyre, and all is on fyre, nothing els appering. Not like common fyre but clere, thin &c:
Now it waxeth clere.

E.K. - And Now Nalvage is on the Top of the globe and his seat remayneth in the former manner of fyre.
Now Nalvage holdeth up his right hand, and the same semeth to be many hands.
There is on one of his fingers an I, it vanisheth away, and so on diverse fingers ar words, as follows:

I
rayn
over
you
sayeth
the
God
of
iustice
in
powr
exalted
above
the
firmaments
of
wrath
in
whose
hands
the
Sonne
is
as
a
sword

and
the
Mone
as
a
throwgh two words
thrusting
fire
which
measureth
your
garments
in
the
myddst
of
my
vestures
and
trussed
you
to gither
as
the
palms
of
my
hands

whose
seats
I
garnished
with
the — 60
fire
of
gathering
and
bewtifyed
your
garments
with
admiration
to
whome
I made
a
law
to
govern
~~*the*~~
~~*holy ones*~~
and
delivered
you
a
rod
with
the
ark

of
knowledg
moreover
you
lifted
up
your
voyces
and
sware
obedience
and
faith
to
him
that
Liveth
and
triumpheth
Whose
begynning
is
not
nor
ende
can
not
be
which
shyneth
as
a
60 — *flame*
in
the
myddst
of
your
pallace
and
rayneth
amongst
you
as
obedience *the*
Ballance
of
righteousnes
and
truth
Move
therfore
and
shew
your
selves:
Open
the
mysteryes
of
your
Creation

be
frendely
unto
me
for
I
am
the
servant
of
the
same
your
God
the
true
worshipper
of
the
49 — *highest.*

60
60
49
169

E.K. - Now all the fingers be gone.

Δ. - —

Nal. - *It is the sense in your tung of the holy and mysticall Call before delivered:*
Second Table. *Which followeth in practise for the moving of the second Table, ~~theyr~~ the Kings and ministers of government: The Uttrance of which, is*
The Covenant of God. *of force; and moveth them to visible apparition ∴ moved and appered, they are forced (by the Covenant of god, delivered by his Spirit) to render obedience and faithfull societie. Wherein, they will open the mysteries of theyr creation as far as shall be necessary: and give you understanding of many thowsand Secrets, wherein you are yet but children.*
Many Keys. *For every Table hath his key: Every key openeth his gate, and every gate being opened giveth knowledg of him self of entrance, and of the mysteryes of those things wherof he is an inclosure.*
☞ *Within these pallaces you shall finde*

Note these: 3 degrees

finde those that are of powre, as well to speak, as to do. For every pallace[1] *is above his Cytie*[2], *and every City above his entrance*[3]. *Be you therfore diligent that you may enter in, not as spoylers but as such as deserve interteynment in the name and throwgh the powre of the highest.*

Faith

A Key of the first .7.

For great are the mercyes of god unto such as have faith. This is therfor the Key of the first seven, according to the proportion of the first Creation.

No more for this tyme.

A signe to make an ende:

A Signe allways to mak an ende.

E.K. - He drew a Curten before the stone, of white cullor.

The same
Saterday, after None, hora ~~3½~~ 4.

The white Curten remayned abowt half an howre after my prayer to god, and some invitation to Gabriel and Nalvage, at length the Curten quaked as thowgh wynde blew it.

E.K. - My thinketh that I heare a styr within the stone.

* I had dis=coursed som=what with E.K, of the manner of skrying &c.

At length they appered. E.K. - They have very eyes, which twinkle as other mens eys do: and*therfor I see them with my externall ey, not within my Imagination, as . . . .

Gabr. - *There are two kinde of visions, the one by infusion of Will and descending, the other by infusion by permission and ascending. The first is the image of the Will of god, descending into the body: and adioyned to the sowle of man, whose nature is to distinguish things of his owne likenes, but shut up in prison in the body, wanteth that powre, and therfore being illuminated by Spirituall presence, inwardly, seeth now in part, as he shall hereafter do in the whole.*

E.K. he speaketh hollowly.

But Note, that every vision is according to the sowle of man in powre: and so is receyved of him that seeth. The body of man feeleth nothing Spirituall untill he be of incor=ruption: Therfore useth no sense in any Illumination. The other is to be fownd owt by his contrary.

E.K. - Here is a divell that derideth these instructions, and sayeth, *You may know his vertue by his wisdome: he never went to schole.*

Note: Pater Antichris=ti.

Gabr. - *I know what he is: Powre is given to me to resist him, but not to towch him. He hath ascended, and begotten him a sonne, wherein the people of the earth shall be accursed. As those that are in prison shutt up from light and the use of the day, comprehend not any thing, but that which entreth unto them by permission or free will, so is the sowle of man shutt up from all light, except that which entreth by the Will or suffrance of the highest. But as obedience is the tryall of Dignification, so are the ceremonies appointed by God, the witnesses of Iustification. For he that violated the outward Law was accursed: But the very ende of Iustice to Salvation, is the obedience and submission of the Sowle, How can it be that the erth and elements shall beare wittness against man in the day of Iudgment: but in the perverse use of them, contrary to God his commaundements.*

The wicked spirit sayd. - *He is a slow schole master and of small understanding.*

Gab. - *Cease, for the Conflict is great and must have iudgment of the Lord* ∴

Δ. - *Shall I ioyne my prayers with yours to our God, to drive away this wicked skorner and contemner of your ministerie?*

Gab. - *Not so, you know not the Secret iudgments of the lord herein.*

The White Curten was drawn.

Δ. - Deo nostro soli Omnipotenti sit omnis Laus
honor gloria, et imperium
in sæcula sæculorum.
Amen.

Sonday, Aprilis 15. Mane hor 7½

After a few prayers necessary ∴ and invitation to Gabriel and Nalvage for theyr Instructions.

A voyce out of the stone. - *Our Instructions shall grow most plentifully amongst you. But give place to time, for this is the voyce of the highest.*

Sabaoth

Be holy and righteous in the works of your hands, and kepe allways the Sabaoth of your redemer, hereafter: for even yet, the Serpent is amongst us. For even yet the Serpent is amongst my holy ones, and endevoureth to cut you a sunder.

The Serpent laboreth to part us asunder, and hopeth to prevayle.

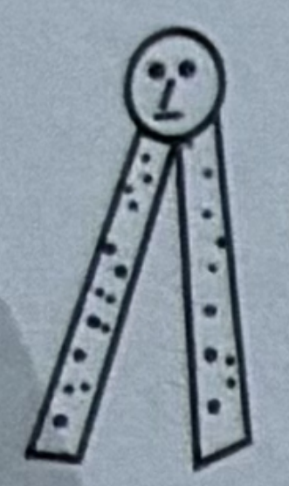
Therfore I say, be holy even in the works of your hands, for he thinketh to prevayle agaynst you: But let your howses be swept cleane, that whan the Spy entreth, he finde nothing to fede on.

Δ. - We ceased and gave our selfs to the Sabaoth, considering: intending hence forward to viset the Church and assembly, to pray and meditate on god his servyce, &c.

Solus Iesus Christus est
Triumphator contra mortem
et Diabolum, Dominus noster et
Deus Noster: *Amen.*

Monday, 15. Aprilis. Mane, hora 6: Cracoviæ

Δ. - After a short prayer to God for remission of synns, and sending of his graces, and his good ministers assigned for our Instructions: and for the avoyding away of the great Enemy &c. who held conflict against Gabriel &c. The white Curten appered still drawn, before, in the stone, for an howr.



E.K. - There apereth a face standing uppon two pillers, the curten yet remayning drawn: The face is fyry, and hath very great teeth. The pillers are like marble spotted gray: and the grownd of the pillers cullor, white ∴

he sayd - *The works of the highest are become a stumbling blok, and have entred into the brests of a woman, and he is become angry. But whan she thinketh her self happy she shall stumble, where she wold not, and become sorrowfull without cumfort.*

The Woman forte Mater Antichristi.

E.K. - This face and pillers becam a great water, swelling upward, and so vanished away.

Δ. - After abowt an howr, the Curten was opened. All appereth as before. Gabriel sitteth in his chayre and Nalvage kneleth.

Nal. - *Pray for the Mercy of God.*

The wicked Tempter. - *Pray, thow shalt not be hard.*

The Wicked - *So, well sayd, fy uppon him:*

Δ. - This divel rayled against God.

Δ. - I prayed diverse prayers for the mercy of god, and help agaynst the Wicked enemy yet present and molesting us, as he was permitted.

Δ. - Thy iudgment light on this wicked rebell for this blasphemy, o god.

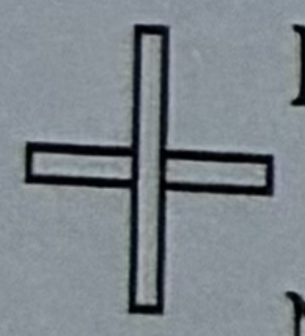
Gab. - *Move not, for presence of powre is great.*

Nal. - *Number the words of the first key.*

Δ. - *I have cownted them, and they seme to be 88.*

Nal. - *There are not so many.*

Δ. - *Where have I misreckened I pray you? Perhaps Poamalzod is to be but one word, and so are 87.*



E.K. - There is a great Crosse over all the stone that is red. Not onely over, to be impressed throwgh the stone.

Nal. - *Number the words in thy own language.*

Δ. - *I have numbred them, and they seme to be 169.*

Δ. - While I numbred, the great red cross went away: and shortly after, cam in againe into the stone as before.

Gab. - *Move not, for the place is holy.*
You have Zurza ~~dz~~ ds Gono in the Call: the sd is to much. (Znrza)

Δ. - *I will then put it out.*

Δ. - *I find Znrza Adna ds Gono:*

Nal. - *That ds is to much.*

I pray you, what is then the Number of them, of you allowed?

Nal. - *86.*

Δ. - *Making allso Poamolzod one word, in that accownt?*

Nal. - *Set down:*

1 — 1.
2 — 1.
3 — 2.
4 — 1.
5 — 2.
6 — 2.
7 — 3.
8 — 3.
9 — 2.
10 — 2.
11 — 1.
12 — 2.
13 — 1.
14 — 1.
15 — 2.
16 — 1.
17 — 2.
18 — 1.
19 — 4.
20 — 1.
21 — 1.
22 — 2.
23 — 3.
24 — 3.
25 — 1.
26 — 3.
27 — 1.
28 — 2.
29 — 3.
30 — 1.
31 — 1.
32 — 2.
33 — 3.
34 — 2.
35 — 1.
36 — 1.
37 — 2.
38 — 2.
39 — 2. — 71
40 — 4.
41 — 2.
42 — 2.
43 — 1. — 80
44 — 2.
45 — 2.

46 — 3.
47 — 2.
48 — 1. — 90
49 — 5. *you lifted up your voyces*
50 — 2. — *1 - and*
1 - sware
1 - obedience
1 - and
51 — 1. *1 - faith*
52 — 4. — 102 *to him that liveth*
90
77
167
53 — 1.
54 — 1.
55 — 2.
56 — 2.
57 — 2.
58 — 3.
59 — 1.
60 — 1.
61 — 3.
62 — 3.
63 — 3. *of your pallace*
64 — 1.
65 — 1.
66 — 2.
67 — 1.
68 — 2.
69 — 2.
70 — 1.
71 — 1.
72 — 1.
73 — 1.
74 — 1.
75 — 3. *show your selves*
76 — 1.
77 — 2.
78 — 3.
79 — 4. *be frendely unto me*
80 — 1.
81 — 2.
82 — 1.
83 — 1.
84 — 5.
85 — 3.
86 — 3.

Nal. - *Now you may know how to expownd it,*
For as the numbers follow, so are the words of your own tung to be applyed:
Δ. - *For the two words more, what shall we do?*
Nal. - *Yf you apply them you may easyly fynde them.*
Δ. - Deo gratias agamus.

60
60
47
167

Δ
Note

There are three Calls
in this second ~~boke~~ part of Cracovia,
and One in the first.
These 4 Calls are the Second,
the 3th: 4th: 5th: for, the
first Table can have no Call, as
it is of the God hed.

……. Aprilis. 1584 Iesus Cracoviæ

Nal. - *A new Action - Backward, as before.*

52	*DAIOI*	*of him that Liveth for ever*	*Ioiad*
51	*RIZ*	*I am*	*Zir*
50	*PAL*	*for*	*Lap*
49	*PLERV*	*a strong seething*	*vrelp*
48	*MZAZO*	*make me*	*ozazm*
47	*DO*	*and*	*od*
46	*OZLACIM*	*in powre*	*Micalzo*
45	*NARMAZ*	*show your selves*	*zamran*
44	*DOQONC*	*unto his servants*	*as C Nó quod*

Gab. - *The place is become more holy, and he is become more meck.*

Nal. - 43	AC	*therfore*	*Ca*
42	RACAZ	*Move*	*Zacar*

Nal. - *Make a stop there.*

41	LEHOG	*sayth the first*	*Góhel*

E.K. - Now the Cross is com in agayne, thinner then it was befor.

40	VZROT	*Arrise*	*~~Torzú~~ Tórz ú*
39	NODIAI	*of the all powrefull*	*Ia í don*
38	NINAM	*in the mynde*	*Manin*
37	QO	*but*	*Q quu*
36	EGAT	*as is not*	*Tagé*
35	SROC	*such*	*Cors*
34	FORT	*a buylding*	*Trof*

33	NAON	*you are become*	*No án*
32	PAL	*for*	*Lap*
31	NOGNOZO	*then the manifold wyndes*	*ózǒngon*
30	AIB	*your voyces*	*BIÄ*
29	SIHC	*are*	*Chís the i long*
28	PLACIM	*mightier*	*Mí calp*
27	DO	*and*	*od*
26	IRRO	*then the barren stone*	*Orri*
25	DSVL	*your feet*	*Lusd*
24	SIHC	*are*	*CHIS as χισ in greke.*
23	IVIG	*stronger*	*as Ghiui*
22	HOTLAB	*of righteousnes*	*Baltoh*

21	E G O O	for the chamber	Oŏge
20	S B R V T	in theyr bewty	Turbs
19	Q L S R O L	the flowrs	Lors l quu
18	A T Q	or as	Quu ta
17	A D E L C A R A P	for a wedding	Paráclĕda
16	O H L A T	cups	Tal ho
15	A T	as	Ta
14	G M A R B A	I have prepared	Abramg
13	A M R A S A C	whome	Cas árma
12	H P D A I P	within the depth of my laws	Pi ádph

11	Z A Z A Z I	have framed	Ízăzaz
10	G R P L A I	the burning flames	I ál purg
9	M A B O S	whome	s ó bam
8	L	of the first	a word
7	V I I V	o you the second	Vi i v
6	D L A S	your voyces of wunder	Sald
5	P I A A F	understand	Fa á ip
4	M O		Om
3	G N O Z	of ye wyndes	Zong
2	H A A P V	the wings	V pă ah
1	T G D A	Can	Adgt

Note
...... shold
...... all one
worde, and
......w 51 as
in the
english.

The first word. The first is the last.

1 ________ *Can*

E.K. - Now he holdeth up many hands and fingers as before, and on the very ende of the fingers distinctly these parcels appered in english.

2 *The second word — The wings*
vpaah, is, the wings, and adgt, is can.

3 ________ *of the windes*
4 ________ *understand / your voyces of wunder*
5 ________ *o you* } 1
6 ________ ☞ *the second*
7 ________ *of the first*
8 ________ *whom*
9 ________ *the burning flames*
10 ________ *have framed*
11 ________ *within the depth of my iaws*
12 ________ *whom*
13 ________ *I have prepared*
14 ________ *as*
15 ________ *Cups*
16 ________ *for a wedding*
17 ________ *or as*
18 ________ *the flowrs*
19 ________ *in theyr beawty*
20 ________ *for the Chamber*
21 ________ *of righteousnes*
22 ________ *stronger*
23 ________ *are*
24 ________ *your feete*
25 ________ *then the barren stone*
26 ________ *and*
27 ________ *mightier*
28 ________ *are*
29 ________ *your voyces*
30 ________ *then the manifold wyndes*
31 ________ *For*
32 ________ *you are become*
33 ________ *a buylding*
34 ________ *such*
35 ________ *as is not*

36 ________ *but*
37 ________ *in the mynde*
38 ________ *of the all powerfull:*
39 ________ *Arise*
40 ________ *sayth the first*
41 ________ *Move*
42 ________ *therfore*

E.K. - All the stone is become very dark.:.

The wicked sayd - *Thow shalt go no furder.*

Δ. - I prayed Roffensis psalm ·9· and the Lords prayer, and the stone became clear, and the fingers appered agayn, throwgh the mercey of the highest.

43 ________ *unto ~~my~~ ~~his servants~~ his servants*
44 ________ *shew your selves*
45 ________ *in powre*

This *his* and *him* corrected wer of the wicked his subtle suggestions.

46 ________ *and*
47 ________ *make ~~me him~~ me*
48 ________ *a strong See thing*
49 ________ *for*
50 ________ *I am*
51 ________ *of him*
52 ________ *that liveth for ever*

E.K. - Now appere no more fingers.
Nal. - *Compare them now to gither.*
E.K. - Now he is set down in his chayre.
Δ. - *I have compared the english ioynts to the mysticall words and I fynde 52 of ech: so that they agree.*

..... they
..... but 51.

Nal. - *Thus you have this dayes labor.*
Now the white silk is extended over the stone.

Δ. - Solis Deo nostro, Deo Omnipotenti et
maiestatis tremendæ, reverendæ
et super omnia amandæ sit omnis
laus gratiarum actio et Iubilatio.
Amen.

Tuesday: Aprilis ·17°. † Cracoviæ.

After diverse eiaculations appropriat to the action, and the curten or white veale yet remayning. E.K. thowght diverse tymes that he saw throwgh the white veale and stone and all, nothing appearing therein.

E.K. immediately fell into a new dowting of the verity of these Actions: and sayd he had a vision by a good creature the last night, who sayd these Creatures (with which we delt), wold no more appear unto him:

Hereuppon he sayd that both the last dayes skorner and these our instructers were all divells ∴ and that he wold no more sit to receyve A, B, C, and so by letters, any doctrine of theyrs, unleast they wold otherwise expressly and lively deliver a playn rule thereof:

With many other arguments to disprove the verity of our Actions.

Whereuppon he sayd, Iohn, *your boy can well enowgh deliver you these letters, and so you nede not me* &c.

I referred all to God his will and mercyes: For, as I had at his hands onely, and by his order, and for his service required Wisdome and true Knowledge, so do I not dowt, but God will according to his accustomed goodnes, provide that for me, that is best for any vocation here in erth &c.

E.K. He rose, and went away: and left me alone in my study appointed for these Actions.

Δ. - Deus in adiutoriu*m* meu*m* intende
Domine ad adiuvandu*m* me festina.
Gloria P*a*tri et Filio et Sp*irit*ui Sancto
Sicut erat in principio et nunc
et semper et sæcula sæculoru*m*.
Amen.

Thursday: circa 9am.

As I was in my upper study, and had gathered the holy words of the second and third Call and had confered them with theyr english delivered allso unto us: E.K. cam up the stayrs and so went into his study and cam out agayn, and as he was going down the stayres I opened my study dore, and saluted him: He thereuppon, cam up agayn and cam into my study: and there I shewed him what I had done: and how I had some understanding of those holy words theyr significations, by reason of due applying the english to the words &c. entending therby to have induced E.K. to like the better of the manner of our frendes due and methodicall proceding with us, and told him that unleast of this strange language I shold have the wordes delivered unto us Letter by Letter, we might err, both in the orthographie, and allso for want of the true pronunciation of the words, and distinction of the points, we might more miss the affect expected.

But as on tuesday last, so now agayn he sayd, our Teachers wer deluders, and no good or sufficient Teachers who had not in two yeres space, made us hable to understand or do somwhat ∴ and that he could in two yeres have lerned all the 7 liberall sciences, yf he had first lerned Logik, &c. ~~many~~ Wherfor he wold have no more to do with them any manner of way, wished him self in england, and sayd that yf these bokes were his, that he wold out of hand burn them, and that he had written to my Lord (by Pernus) that he toke our Teachers to be deceyvers, and wicked, and no good Creatures of God. With many such speches, and reasons (as he thowght) of force to dishuade him self from any more dealing with them. But willed me to use Iohn, my boy, as my Skryer, for that these Spirituall Creatures wer not bownd unto him, &c. I answered unto all these parcells and reasons, as tyme served, declaring my perfect trust in God, that seing I have many yeres desyred and prayed for wisdome (such as these Actions importe) at his hands, and by such meanes as to his divine Maiestie semeth best, that he wold not eyther myslyke my prayer, or abuse my constant hope in his goodnes and mercy: Therfore I concluded that I referred all to the mercifull Will of God: and dowted nothing, at the length to be satisfyed of my request and prayer made unto him. So he went from me this second tyme. God lighten his hart with knowledge of the truth, if it be his divine Will and pleasure.

Note: Pernus went on last wensday morning: and had receyved our letters after None on Tuesday last ∴ But on Monday before The Wicked Prince of darknes did what he could to hinder our proceding.

On Thursday, Fabius (brother of my Lord Lasky his wife), browght newes to Cracovia that my Lord Lasky was comming to Cracovia ward: Emericus cam from Kesmark, and retorned bak agayn. Fabius rode from Cracovia toward Kesmark.

Saterday: Aprilis ·21·   A meridie.

After our prayers made, appeared shortly after Gabriel and Nalvage.
E.K. propownded 6 questions orderly, which had bred great dowt
in his fantasie, and requested theyr answers.

Δ. - He wold have our Spiritual frendes to promiss him the perfomance of the promises.

Gab. - *Yf we wer masters of our own doings, we might*
well promis: But we are servants and do the will of
our Master ∴ But let me ax the one question:
Dost thow not think that all things are possible with God.

E.K. - *I do so, ~~and~~ I know so.*

Gab. - *Then is there no cause why thow sholdest distrust.*
Let him that is a servant, and is commaunded to go, go: and let
not the erth rise up, and strive against the plow man.
What synn is it, whan the Creature riseth up, & sayeth in his
hart, Let the Lord mak a covenant with me,
consydering he is bond man?

[E.K. - They seme, both the voyces, at ones, to come to my eare.]

- *None but he, that becommeth disobedient, and refuseth his*
master. [Δ. - wold do so.

Δ. - —

Gab.-Nal. - *These things, that is to say, this doctrine, delivered by us, is of God*
and of his mercyes graunted unto you. which cannot be in
vayn: and therfore, to be performed ∴ for the secret
determinations of God are unknown unto us ∴
We never heard of any man that wold ax, if god wold perform
his promises ∴

E.K. - *By August next?*

- *What if it wer a hundred augusts? you may be a wery*
befor august next, as the Children of Israel wer of
theyr Manna.

E.K. - *Why ioyn you numbers with these letters, and added none with*
those of the former tables?

Numbers.
Numeri formales

- *Brother, what is the cause that all the world is made of numbers?*
The Numbers we speak of, are of reason & forme &,
not of merchants ∴

Pulvis.

Δ. - *I besech you as concerning the powder wherof he thinketh that*
he hath made due assay of it as if it shold have
byn the philosophers stone, & so affirmed to be, by
the ministers of this Action? I besech you
so to answer this thing as his reason may be satisfied.

Δ. - They gave no answer hereunto but proceded in the former matter of
numbers.

Note the propretye of this method and Language.

Gab. - *Every letter signifieth the member of the substance wherof*
it speaketh. Every word signifieth the quiddity of
the substance. The letters are separated, &
in confusion ∴ and therfor, are by number gathered
to gither: which allso gathered signify a number,
for, as every greater conteyneth his lesser; so are the
secret & unknown formes of things, knit up in theyr
parents: where, being known in number, they are
easyly distinguished: So that herein we teach places to
be numbred: letters to be elected from the numbred,
and proper words from the letters, signifying substan=
cially the thing that is spoken of in the centre of his
Creation. Whereby even as the mynde of man,
moved at an ordred speche, and is easyly perswaded
in things that are true, so are the creatures of God
styrred up in them selves, when they here the words where=

Understanding, Persuasion, Motion.

with all they wer nursed & browght furth: For
nothing moveth, that is not perswaded: neyther can
any thing be perswaded that is unknown. The
Creatures of God understand you not: you are not of
theyr Cities: you are become enemyes: bycause you are
separated from him that governeth the Cyty, by ignorance.

E.K. - *Whether is this Language, known in any part of*
the world or no: yf it be, where & to whome?

Adam.

Gab. - *Man in his Creation, being made an Innocent, was allso authorised*
and made partaker of the powre & spirit of god: whereby
he not onely did know all things under his Creation
& spoke of them proprely, naming them as they were: but also
was partaker of our presence & society, yea a speaker

of the mysteries of God: yea with God him self. So that in Innocencie the powr of his partaking with god, & us his good
Good Angels. *angels, was exalted: and he becam holy in the sight of god,*
Coronzom *untyll that* Coronzom *(for so is the true name of that mighty divell) envying his felicity: and perceyving that the substance of his lesser part was frayle & unperfect, in respect of his pure esse, began to assayle him, and so prevayled: that offending he becam accursed in the sight of god ∴ and so lost the garden of felicity, the iudgment of his understanding: but not utterly the favor of god. And was driven furth (as your scriptures record) unto the erth which was covered with brambles: where being, as dum and not hable to speake, he began to lerne of necessity that language which thow*$^{\text{E.K.}}$ *callest Hebrue*[1]*: & yet*
Note two hebrue languages. *not that Hebrue*[2] *amongst you: in the which he uttred & delivered to his posterity, the nearest knowledge*
Adam his speche after the fall. *he had of god his Creatures: & from his own self divided his speche into three parts: twelve, three*
literæ 22. *and seven ∴ the number wherof remayneth, but the true formes and pronunciations want: & therfor is not of that force, that it was in his own dignitie,*
Lingua Angelica. *much lesse to be compared with this that we deliver,*
Lingua Angelica vel Ada= mica in suo innocentiæ statu. *which Adam veryly spake in Innocency, and was never uttred nor disclosed to man since tyll now. Wherin the powr of god must work, & wisdome in her true kinde, be delivered ∴ which are not to be spoken of in any other tung, neyther to be talked of with mans Imaginations, for as this work and gift is of god, which is all powre, So doth he open it in a tung of powre, to the intent that the proportions may agree in them selves ∴ for it is written, Wisdom sitteth uppon an hill: and beholdeth the fowre wyndes, and girdeth her self to gither as the brightenes of the morning: which is visited with a few, and dwelleth alone as thowgh she wer a widdow.*
Thus you see then, the Necessity of this tung.
The excellency of it:
And the cause why it is preferred befor that which you call Hebrue.

for it is written; every less, consenteth to his greater.
I trust this is suffycient.

E.K. - *As concerning the powder, what is it.*
Gab. - *What it is, that it is; for the knowledg of it, may lead you to error.*
Δ. - This answer offended greatly E.K., and theruppon he left of, and wold recyve no more at theyr hands. God make him patient, and a favorer of this action ~~when it pleas him,~~ assone as it is nedefull that he shold be.

Δ. - Laudetur magnificetur et extollatur
nomen Iesu Christi in *omne* ævum.
Amen.

* * *

24 Aprilis.

Note. ον τυεσδαι αφτερ νονε κιρκα ὡραμ κυαρ]αμ
ας υυε τυυο σα] τογιθερ E.K. σαιδ θατ ἑ
ἀδ θουυγτ υππον θε ματ]ερ* ετ κυοδ ιαμ
υελλετ δυας ὁρας μιἱ κονκεδερε σινγυλις διεβυς
αδ ρεκιπιενδα ιλλα κυε ιλλι τραδερε υελλεν]
Εγω αυτεμ ιλλι (ετ μαξιμὲ δεο) γρατιας
εγι κυια ἀνκ εσσε μυ]α]ιονεμ δεξτρα
εξκελσι φακ]αμ υερε ιυδικαυι:
Ναμ αν]ε πρανδιυμ ριγιδισσιμυς ερατ ιν
κον]ραρια οπινιονε ετ σεντεντια.

*Θισ αφτερ νονε.

* * *

✝ Cracoviæ

Wensday ∴
Aprilis 25 - Mane - hora ·7·

The veale appered at the first almost. After half an howr Gabriel and Nalvage appeared, after my manifold prayers and discourses.

Δ. - *Two keys we have receyved by the mercy of the highest, and your ministeries. The rest we attend, according to the mercifull will of the highest.*

Gab. - *Move not from your places, for the place is holy.*

Δ. - *Shew a token ô Lord whan thy will is, whereby to perswade thy mercifull dealings with us, and the presence of thy faithfull ministers.*

Δ.

Note: The frame of the stone gave a cryckling, no hand towching it, or other wise any mortall or worldly thing moving it. I hard it very certaynly, and to E.K. it semed the sownd of a bunsh of keys, as if they had quyckly byn shaken and strongly:

E.K. - Gabriel sitteth and Nalvage standeth.

Gab. - *My Brethern harken to my voyce, for I am the true servant of the* God *of* Abraham, Isac *and* Iacob; *the dignity whereof is suffycient both for the verity of the* Doctrine, *and the confirmation, and perswasion of your myndes: for as* God *is the father of the faithfull, so he sheweth him self unto the faithfull ∴ whereby you may prove the great cumfort & consolation: that you may iustly gather of the mercyes of god, as towching your* Election.
For at what tyme hath God *appeared unto the unrighteous?*
or where do you reade, that ever he visited the reprobate?
For the reprobate hath no visitation, but in the rod of Iustice.

An obiection *But you may rise up, among your selves saying, Lo, we are froward, we want faith.*

Answer *True it is; the Acts of faith, but not the roote of faith.*
But I say unto you: That the power of God *in his* Election, *is the* Basis *of mans purity and acceptation.*
But here there is a Caveat.
That man, imaginning his predestination and perfect Election, *iustifyeth not him self**. For where so ever this is fownd, or this doctrine preached amongst you, eyther simply in man, or publikly in congregation, it is the sure signe & token, of theyr perpepetuall ignorance and* Confusion. *For the will and powre of* God, *belonging not to our measure (For it was the cause of rebellion amongst us) much lesse among men, which are fighting yet for the glory of theyr reward. Behold, it is a synne, in him that iudgeth of his brothers conscience, Much more is it a threefold error,* *to forme the Imagination of him, by whose Imagination, they are**.*
Be not prowd, therfore, of the Gifts of God, *but become humble:*
Neyther iustify your selfs in respect that this is the word of god delivered unto you for your own sakes: But the more you receyve, be the more thankfull: and the more you be in the strength of God,

---

the more use you the purenes of humility,
of whome it is sayd, Behold my Spirit hath entred, yea in into
my servants, and they are become humble and meke in the
sight of men ∴

Good angels.
But if we be the servants of the God *of* Abraham: *Then are we*
the Spirits of truth and understanding: for our faith is
dignifyed in the sight of the heavens, and we are become
mighty in the power of the almighty.
Therfor owght we to be beleved.
Now if you will confess your selves to be the Children *of* Abraham:
Then must you allso accept of our doctrine.
For the meat whereby Abraham *lived is the same fode*
we minister unto you: of whom it is sayd, He beleved
God, *and it was cownted unto him for righteousnes.*
Even so do you, that you allso may be righteous.
Wherein do you differ from Abraham?
Were you not barren?
Who hath made you fruitefull?

A Covenant. *Did* God *mak a* Covenant *with* Abraham?
Even so he doth with you.
Did the Lord in his ministers appere unto him?
So doth he, and will do unto you.
Were the synns of Sodomarge *(the fifth that perished),*
imparted into Abrahams *bosom, as the secret determinations*
of the Lord?
Are they allso not manifest unto you, (even by the same God)
as towching the tyme and Corruption of the world?
Rose he not up in the morning, and beheld the
confusion, and hedlong ruyns of the wycked?
And shall not you allso see the ruyns of him that is the Sonne of
wyckednes? Yes, *unleast you hinder your selves**.*
For the promys of your God, *is with out Exception**.*
Be myndefull therefore of your selves: and Consider your
Calling: *That you may be still blessed in him that is*
the God *of* Abraham, *who is your father.*

The Keys.
In these keys which we deliver, are the mysteries
and secret beings and effects of all things moving and
moved with in the world.

Linguæ et Scientiæ *omnes*, hîc.
In this is the life of *motion**, in whome all tungs of the*
world are moved: For there is neyther *speche nor science*
that was, or shalbe *to the ende of the world. But they are*
all as playn here, as in theyr own nakednes ∴
Despise it not, therfore ∴
For unto them that are hungry, it is bred, unto the thursty, drink,
and unto the Naked, *clothing:*
A serpent it is, of *many heds invincible**.*
Beleve therfore, that with him you may be with: that your
Humilitie *may be such, as may be numbred in the*
world.

I have sayd ∴
Nal. - *Move not, for the place is holy:*
E.K. - *What meane you by that sentence or phrase?*
Nal. - *It is of two parts, the first, in respect of the Spirit and presence of him that is holy: present & teaching.*
Second, in respect of your consent, which is obedience.
For obedience confirmeth the will of god in man.
And the will of God confirmeth mans Salvation.
Wherfor it is sayd, move not: and why: bycause the place is holy.
Move neyther in mynde, neyther in body.
For obedience is the Conclusion, and Confirmation of your separations from the divels.
Sacrifice is accepted, but Obedience is better.
You are surely answered.
E.K. - *I like your answer well.*
Nal. - *Our wisdome, shall prove Rhetorik.*

80	*N a a q*	*in your Creation*	It is, *Qá an*
79	*L E A N A N A*	*of the secret wisdome*	*Anánăel*
78	*I L P A L P*	*partakers*	It is, *Plapli*
77	*O G V P*	*as unto yͤ partakers*	It is, *Púgo*
76	*R A M A V M I*	*apply your selves unto us*	It is, *Ím uă mar*

75	*D O*	*and*	*od*

E.K. - This letter turneth so abowt that I cannot well discern it.

74	*G A L G I N V*	*Descend*	*V́ nĭg lag*

E.K. - This letter allso turneth rownd.

73	*R A C A Z*	*Move*	*Zód ă car*
72	*A I H O G*	*we say*	*Gohía*
71	*G M R A S A C*	*in whome*	*Caſármg*
70	*M O I A A*	*amongst us*	*A aí om*
69	*Z L O A C I M*	*mighty*	*Mi cá olz*

R
A
68 O
N
is become

No ar

E.K. - This letter moveth swiftley.

N
I

E.K. - Now he maketh reverent cursy.

A
O
67 O
D
D
O
and name

Od do o a in

od is and

it must be sownded with one breath.

E.K. - This letter also moveth.

M
O
C

E.K. - Gabriel shaketh his speare: Nalvage.

66 ~~C~~
A
C
A
C
florish

Ca cá com

Z
O
65 S
V
H
E
I
his mercies

Iehúsoz

A
64 M
C
I
M
Behold

Micma

E.K. - Now he useth his reverent cursyes agayn.

N
A
63 R
I
M
A
your selves

Amiran

Nal. - *Did I not byd thow sholdest not move?*

E.K. - He hath thrown down his rod uppon the Table.

Δ. - I had moved to the dore, bycause I hard som going up and down the Chamber without: we had forgotten to shut the stayre fote dore.

Δ. - *O Lord, I did it not uppon any wilfull disobedience. But pardon this falt, and by thy grace (ô God), I will avoyde the like fault hence forward.*

Nal. - *It was a great fault.*

Δ. - *I beseche the Almighty to pardon it.*

E.K. - Now he is kneeled down, and all his face is under the Table. Now he is up agayn, and taketh his rod in his hand and maketh a crosse with it three times: Est, West, North and Sowth.

Nal. - *Sownd your word.*

Δ. - *Amiran.*

E.K. - He pronownceth the *i* so remissly, as it is skarse hard: and in the pronowncing of the whole worde he semeth not to move his lips or mowth.

S
V
62 H
O
G
I say

Gohús

E.K. - He made long leysorly reverence.

R
O
L
61 O
H
O
G
Lift up

Gohólor

E.K. - He useth reverence agayn.

Nal. - *The next is a name mightier then the powre of the sonne.*

D
60 A
M
of the same your God

Mad

E.K. - He useth long reverent cursy agayn.

E.K. - Now he holdeth up his rod.

P
A
59 I
O
O
D
In the name

Do ó ĭ ap

E.K. - He holdeth up his rod agayn.

N
A
O
58 O
V
D
O
and truth

od Voóan

57
T L A B
of Iustice
Balt

56
H A L A N V
the skyrts
Vnalah

55
N A O N
Thus you ar become
No an

54
D L I P
on the earth
Pild

53
G S O A C
contynually
Caóſg

Now he useth curtesy.

52
I G R I P L A M
the fires of life and encrease
Malpirgi

51
R I P N A P
powring down
Panpir

50
L E E A N A N
my powre
Na ná ĕel

49
N V A V
you might work
Vavn

E.K. - He useth reverence.
Now he holdeth up his rod and shaketh it abowt his hed.

48
B A A T E N G
your governments
Gnetáab

47
E D
of
De as my name pronownced.

46
~~I~~ G A O N I I M
the Corners
Mi í nŏ ag

E.K. - He useth cursy.
E.K. - Gabriel shaketh his speare.
Nal. - *It may be called Mímŏag or Diuph - Diuf.*
E.K. - Now he extendeth.

45
D O
and
od

44
P O Z I Z I
from ye highest vessells
Izízop

Gab. - *Move not.*

43
N E F A F
to the intent that
Fafen

42 BSACOC *of tyme*

Cocasb

41 LIMOH *the true ages*

Homil

40 ALC *456*

Cla

39 SROV *over*

Vors

E.K. - He useth most reverent cursy.

38 ILAIMPAC *successively*

as if the el wer sownded

Cap mi áli

37 ASNOL *powre*

Lonſa

36 GRAZMOV *unto every one of you*

arg as in barge

Vomſarg

35 AGVLD *giving*

Dluga

34 BAATEN *of government*

Netăab

E.K. - Many sownds are hard in the stone. He kneeleth down.

33 SONLIHT *in seats 12*

Thiln os

32 ALAA *placed you*

Á Ăla

31 DO *and*

od

30 GRAZLAB *stuards*

arg as in barge.

Balzarg

29 LOE *I made you*

É ól

28 ILI *in the first*

Í LÍ

27 LVZROT *shall ryse*

Tor zúl

26 DO *and*

25 ADGRB *slepe*

as burgen to bud.

as Burgda

24	T S D	*which*	*Dst*
23	N E I Z O	*myne own hand*	*Ozíen*
22	M	*except*	*EM* *it is a word.*

E.K. - Now he useth reverence.

21	E G S I H C I	*to are not*	Kis *Í CHIS Ge*
20	S I H C	*are*	Kis *Chis*
19	G R O T L O T	*the Creatures of ye earth*	*org* as in George. *Toltorg*
18	N I I V Q	*wherein*	~~*Quiin*~~ *Qui i n*
17	H C O L E T	*of death*	as *och* in hotch pot. *Teloch*

E.K. - Now he maketh ✝.

16	H E L P S O M Q	*or the hornes*	*Q Mos pleh* as two words.

15	N I V P A T	*as sharp Sickles*	*you may call it Tápŭim also.* *Tá pŭ in*
14	S I H C	*are*	*as* Kis
13	L D N V	*The rest*	*Vnd L* *it may be Vd L or Vnd L*

E.K. - Now he maketh a cross agayn.
Now he stowpeth down and kisseth.

12	H A P I G I G	*of Living breath*	*Gígĭpah*
11	L I H T O	*the seats*	*Óthil*
10	S I H C	*are*	*Chis* *as* Kis
9	Z R O N	*six*	*Norz*
8	H O D N O L S O	*12 kingdoms*	*os Lón doh*
7	B A I B	*stand*	a cross agayn *os* signifieth twelve *Lóndoh* *Biab*

6 *NEIZA* *on whose hands* *Azíe'n*

He stowpeth & kisseth the grownd.

5 *HLESMOC* *a circle* *Cóm se'lh*

4 *RIZ* *I am* *Zir*

3 *DAIP* *your God* *Pi ad*

He kisseth the grownd.
He setteth his hands on the grownd.

2 *OHOG* *sayth* *Gohó*

1 *AMCIM* *Behold* *Mic ma*

Nal. - *This is all.*

Δ. - *Now, in the name of* Iesu, *as it pleased you before, so wold we gladly have the sense hereof in english.*

Nal. - *Let him that hath wisdom understand: for here begynneth the Mysteries of your world.*

1 *Behold*
2 *sayth*
3 *your god*
4 *I am*
5 *a Circle*
6 *on whose hands*
7 *stand*
8 *12 Kingdomes*
~~six~~
~~Kin~~
9 *six*
10 *are*
11 *the seats*
12 *of Living breath*
13 *the rest*
14 *are*
15 *as sharp sickles*
16 *or the hornes*
17 *of death*
18 *wherin*
19 *the Creatures of the earth*
20 *are*
21 *to ar not*
22 *except*
23 *myne own hand.*

24 *Which*
25 *slepe*
26 *and*
27 *shall rise*
28 *in the first*
29 *I made you*
30 *Stuards*
31 *and*
32 *placed you*
33 *in Seats 12* [or in 12 seats]
34—*of government*
35 *Givyng*
36—*unto every one of you*
37 *powre*
38 *successively*
39 *over*
40 *456*
41 *the true ages*
42 *of tyme*
43 *to the intent that*
44 *from the highest vessels*
45 *and*
46 *the corners*
47 *of your governments*

Gab. - *Mighty is the God of hoasts, amongst his people.*

48 *you might work*
49 *my powre*
50 *powring down*
51 *the fyres of life and encrease*
52—*contynually*
53—*on the earth*
54—*thus*
55 *you are become*
56 *the Skyrts*
57 *of Iustice*
58 *and truth*
59—*in the name*
60—*of the same your god*
61—*Lift up*
62 *I say*
63 *your selves*
64—*Behold*
65 *his mercyes*
66 *florish*
67 *and name*
68 *is become*
69 *mighty*
70 *amongst us*
71—*in whome*
72—*we say*
73 *Move*
74 *Descend*
75 *and*
76 *apply your selves unto us*
77 *as unto*
78 *the partakers*
79 *of his Secret wisdom*
80 *in your Creation*

E.K. - Now all his fingers disapere.

E.K. - Now Gabriel standeth up.
Gabr.- *Hark o ye sones of men, this is the first of Nature,*
and the begynning of your being in body: Whereby
the things of the world have life, and live.
Let him that hath Wisdome Understand.
Grow togither, for this hath his frute in due tyme.

A.L. Albert Lasky *hath not done the* Commaundement *of God.*
He shold have byn here by this tyme.

Δ. - Gloria, laus, honor et Imperium
sit Deo no*st*ro in infinita sæculor*um*
sæcula: *Amen.*

* * *

A.L. Remember that on Wensday Night, Aprill 25, my Lord
Albert Lasky cam at night to Cracovia, and lay
in a little woodden lodging among gardens,
by St Stanislaus Churche: and on Friday morning
following, entended to enter his Iornay toward Kesmark
and the recovering of Kesmark. Iesus prosper his iust cause.

* * *

+
Cracoviæ
Fryday. 27. Aprilis: mane, hora, fere :9:

Oratione Dominica et aliis
Præcibus ad deu*m* finitis, pro luce et veritate,
in hanc formam.

Δ. - Omnipotens, sempiterne, vive, et vere Deus no*st*er, mitte nobis luce*m* tua*m* et veritatem
tuam, ut sapienter fideliter et constanter tibi serviamus omnibus
diebus vitæ no*st*ræ. *Amen.*
The white corten, or veale, appeared ∴ very long.

Δ. - It fell so out by the wunderfull providence of God, that E.K. and I quietly
considered this action generally, and the contrary Spirituall informations
given to him a part by him self, and somtymes while we were in receyving
our instructions by our scholemasters, of which contrary powres some wold rayle
on god and blaspheme his maiestie horribly, as may appear by the recorde of
some late Actions: But this was our conclusion, that we both desyred the
verity, and that so as best might please god in the manner of coming by it.

Δ. - *Be Iudge o Lord betwene us, sending us the verity of thy Iudgement*
for the glory of thy name, for as much as they which impugne these
procedings do (to E.K.), *as yet, seme perfecter, and more wise*
and frutefull than our scholemasters, which I take to be thy true and
faithfull blessed Angells &c.

NOTE
Arbitre=
ment of
God re=
quired.

E.K. - Now is the Curten plukt asyde.

Δ. - abowt an eleven
of the clock.

Gab. - Damida, *a mighty prophet (not the least uppon the earth)*
opened his mowth, and sayd, Behold there shall a whale
come from the east, the 14th day of this month Sab.

14 dies
mensis
Sab.

E.K. - They seme to speak both to gither.
Gab.-Nal. - *And he entred into the felde, and he met with a merchant,*
and he sayd unto him, thow art not for me: for thy intent
dwelleth in the world. He went farder: and lo there
was a felde of all kinde of people, diversly recreating
them selves in theyr own pleasures: and he yet sayd,
Lo, these are not for me: and he went on; and
lo he saw, & it was a naked man.
Gab.-Nal. - *Mark attentifely* [to E.K.]. E.K. - *So I do.*
Gab.-Nal. - *In his hands, wer diverse things, moss, leaves, flowres, and*
herbs: and he wondred saying, Why art thow naked?
And he sayd, Lo, I am olde, and am without garments
and these are the things wherewith all I will be cloathed.
And the prophet talked with him, and told him
of the Whale:
E.K. - They speak both to gither, that I cannot discern theyr voyce.
Gab.-Nal. *And he commaunded him to knele: and he lifted up his*
hands toward heven, and $\overset{\text{prayed}}{\textit{sayd}}$ *within him self.*
And he sayd allso unto him, I am a prophet,
rise up, I will bless the in the name of my pro=
phesie ∴ And lo, he toke him by the hand, and went
forward: and the way was rough, stony and very
hard: and as they went, they fownd men, huge
& big, monstres: And the prophet sayd, These

please me not: and as they talked, on the way, they
A Childe — overtooke a Childe: And the prophet asked him his name,
and he answered, He was a man, and he sayd, Thow
pleasest me, for thow mayst be a man.
A hill — There was a hill, and they ascended: and after a while
the Childe becam weary, and sate down, saying with him
self, This hill is trubblesome, I am not able to
kepe cumpany with them. And the prophet
missing him went bak, & fownd him sitting.
And he began to wepe saying, Whither will you lead
me? But the prophet cumforted him & sayd,
Now thow seest, Thow art not a man.
And thus he did, ascending, sundry tymes: and
lo it was the top of the hill.
And the Sonne was hot & clear in the myddst of the
day. The prophet sayd unto the Childe, loke
into the Centre of the Sonne,
and so he did, stedfastly:
And the prophet sayd unto him, Now I have
experience of the, & I know thow wilt be a man.
And he sayd unto him that was naked: Here
Pen, Ink, paper. — are pen, ink and paper.
And lo thow hast one that can see far of,
and he shewed him the seas: saying, Loke
Oriens. — unto the east, and he told him of the whale,
& of his coming, and of many mysteries.
☞ But the man answered him saying, I am naked,
the ayre is sharp: and I have no fode: How
can I therfore stay so many dayes?
and he sayd unto him, Sitt down, and Note
Note Untyll. ☞ Untyll this Childe become a man.
Feede by Cumfort.
For the whale shall be thyne, in whose
belly is a Chest swallowed of great
value, and they were contented.
Monarcha mundi et sui subditi. { Behold the people of the Cuntry were riche,
and had conquered many nations:
So that he was a Monarch in the worlde. }
This Monarch was skyllfull in all sciences,

and knew things to come: and he called his cownsayle
to gyther & sayd unto them,
Lo, thus it is, the cause why I have made these mighty
banks and have drawn my people from the
lower places, & the seas, is for that, I feare
a whale: which if he land in my kingdoms
will be my destruction.
And they told him, what the prophet had sayd.
And he began to rage, and was puffed up with anger.
And he opened his bokes the second tyme,
and his eyes were opened, and he understode that the
prophet had ascended unto the top of the mowntayn,
and had taken with him, a naked man, and a
Childe, and he sayd to his ministers, Ascend,
and bring me the Childe: for I will examyn
him and know the prophets meaning.
☞ And he apparayled him richely, and gave him much.
But he prevayled not.
And he sayd within him self, Ascend agayn they
shall, and bring down that man.
And the servants ascended, and they fownd a marble
A marble stone. — stone: and they were angry among them selves,
saying, Is this a man?
And lo they cam unto the king, and sayd, Thow
sendest us furth, but we fownd a mighty
stone, not hable to be moved.
Where is it, therfore, that thow willt have us seke
that man?
But he sayd within him self, I will overcome the Childe,
and he toke him by the hand, and led him into
his orcharde: where he opened unto him the secrets
of his bokes: So that he becam skyllfull.
But lo, the prophet arrose and as he walked toward
the hyll to cumfort them whome he accownted his
frendes, he espyed the Childe apparayled strangely,
Strangers. — and in cumpany with strangers: and he opened
his mowth and began to prophesy, saying,
This king hath risen up agaynst him self,
for he hath Chosen the Chosen, and hath opened
the secrets of his own kingdom to his destruction,
and he streched furth his hand, and sayd unto

the Childe, Come with me: and he was unwilling:
For his pleasures were great.
And he lifted up his voyce and sayd: and he sware.
☞ And lo he cam with him: even unto the
mowntayne.
And the prophet sayd unto him, When thow wast a
Childe, I led the, But now thow art become
a man, stretch furth thy leggs & labor.
And he was unwilling.
Thus whilest they were talking, those that wayted uppon
him were at his feete, armed saying, Come
☞ with us, for we are strong enowgh to deliver the.
But the Prophet sayd unto them, Go bak & tell
your king, that I fownd him on the way,
and a stranger, and I had pytie on him, and
I toke him for myne own. Therfore Strive
not: for Iustice must prevayle.
And they began to stagger as dronkards: for they
knew, it was true.
And the prophet sayde, Now Come with me,
I will yet leade the: and they ascended.
The prophet held up his hands, and sayd, I See:
And Behold, he that was naked, arose: and sayd,
I see allso:
Maris inundatio cum Tempestate. And the seas arose, and a great Tempest, and
broke down the banks: and entred on the erth,
doing much harm to the people of that kingdome.
Ventus. And lo there arrose a wynde, the first second: and
there wer fowr beasts, such as are in the worlde,
& were never known: And they cam swymming,
and so landed on the hill.
And the prophet sayd, Arrise, draw owt your
swords, and kyll them, and so they did.
Behold the bludd of them vanished into ayre,
and the flesh becam earth: The intralls of them
washed away with the waters, and theyr boanes
Ventus ·2^{us}. burned with a mighty fyre. The Second
wynde arose, and there were five crowns

Pater vitæ. in the myddst of them, sate the father of life, with
a golden bed: whose feete bathed them selves
in dew, and swete Manna: and the prophet sayd,
Put furth your hands: and they did so: But lo, they
were a frayde: for he that stode in the myddst of the
Crowns was full of beawty:
And the prophet sayd, Feare not, Come with me:
Mysteria ·5· coronarum. And he opened unto them the secrets of the Crowns:
for in every one of them, was a golden sentence.
And the secrets of the hill begann to shake and there was
a great earth quake.
Ventus ·3^{us}. The Third wynde arrose: and the twelve ceder trees
that were never corrupted, cam and planted them selves
in twelve places of the hill: and they browght furth
strange frutes: not as ceder trees do.
The prophet sayd, Gather: for I know you hunger.
Eate that you may be refreshed.
Ventus ·4^{us}. While they thus talked, the fowrth wynde arrose, and
Behold, All the mowntayn was as a flamyng fyre.
·5· Terræ motus And there were five earth quakes, such as were not, synce
the begynning of the worlde.
The prophet toke them up, for they wer become as deade.
And suddenly The firmament and the waters wer ioyned
The Whale come to gither & the Whale cam, like unto a legion of
☞ stormes: or as the bottomles Cave of the North
when it is opened: and she was full of eyes of every
syde.
The prophet sayd, Stand still: But they trembled.
The waters sank, and fell suddenly away: So that
the Whale lay uppon the hill roaring like a
cave of Lyons. And the prophet toke them
The Whales mowth. by the hands, and led them to the whales mowth
saying, Go in: But they trembled: vehemently.
He sayd unto them the second tyme, Go in: and
they durst not. And he sware unto them.
And they entred in.
And he lifted up his voyce, and Cryed mightyly,
Come away.
And lo, they stode before him, richer then an emperors
Throne: for unto him that was naked were

Cloathes given: unto him that was a Childe &
a man, were 12 gates opened:
And the prophet cryed mightyly and sayd,
This Whale cannot dye,
and lifted up his voyce agayn and sayd,
Within this whale are many Chambers, and
secret dwelling places:
Which, I will divide betwyxt you,
on the right syde (unto the, which wast a Childe,
& now a man) there are twelve opened.
12 *But unto the, that hast provyded strange garments*
48 *for thy self, & not such as men use to wear,*
I will give the hed, hart, and left syde,
Δ forte, 36 *Whose places are 46.*
You shall enter and be possessed this day to gither.
☉ *And behold, the Sonne shall retorne agayn, one*
21 A miracle *& twenty tymes: and in one yere: but not at one*
tyme.
You shall depart hence, into a dwelling that shalbe
all One: where there is no ende, the place of
Cumfort & inspeakable glory.
I have sayde :.

Δ. - *As you have delivered us a parable, ænigma or prophesie, so I beseche you for the setting furth of God his honor and glory, to expownd what is ment by the* || *Whale, the Naked man the Childe &c.*

Gab.-Nal. - *The prophet, is in his name.*
The naked man, is Dee:
The Childe, is Kelly:
The Prince, is the divell:
The hill is the world:
The waters, are the bosom of god:
The 4 beasts, are the 4 Elements:
The 12 trees, are the 12 parts of the heven:
The Whale, is the spirit of God:
The Chambers are the degrees of wisdom:
The Thunders and Wyndes, are the endes of
God his will and iudgment.
The rest are not to be spoken :.

Δ. - *This I take to notify to us the Iudgment and Arbitrement of God betwene us, in respect of our petition to his divine Maiestie now made, whereby we may be assured what to iudge of the Creatures which do deale with us in this Action and of the impugners or dissuaders of the credit of it. This I take to be sent and delivered unto us, of the mere mercy and providence divine regarding his own glory and the sincerity of my hope and confidence which I put wholy in him: and allwayes will.*

Gab. Nal. } - *You are happy, for you beleve.* E.K. - *What am I?* Δ. - *As happy, if you* || *beleve likewise.*

Δ. - *Are you not to deliver us our lessons orderly, as we have begonne to receyve?*

Gab. Nal. } - *Understand that, by the prophet delivering pen, ynk & paper.*

Δ. - *As concerning the boke writing by the highest, what shall I expect therof?*

Gab. Nal. } - *There is no point of faith.*

Δ. - *I beleve veryly that it shall be written by the powre of the highest.*

Nal. - *The powre of the highest confirmeth me; but not my powre, the highest.*

Δ. - *Be it, as the will of God is.*

E.K. - The ~~Clowde~~ white Curten is drawn.

Δ. - Gloria P*atri* et filio et Spiritui Sancto. Sicut erat
in principio et nunc et semper
in sæcula sæculor*um*.
E.K. - *Amen.*

Cracoviæ
Saterday ·28· Aprilis: Mane, hora .8.

Oratione præmissa
statim apparebant.

E.K. - They are here.
Gab. - *Move not: for the place is holy.*
Δ.- *Holy, Holy, Holy, is he, who sanctifyeth all things, that are sanctifyed.*
Nal. E.K. - He $\overset{\text{Nalvage}}{\text{maketh}}$ crosses with his rod toward the 4 partes of the world, and than kneeleth down a while.
Gab. - *Happy is he, that hath his skyrts tyed up, and is prepared for a iornay, for the way shall be open unto him, and in his ioyntes shall there dwell no wearines: his meat shalbe as the tender dew, as the sweetnes of a bullocks cud. For unto them that have, shall be given, and from them that have not, shalbe taken away. For why, the bur cleaveth to the willow stemme, but on the sands it is tossed as a feather, without dwelling. Happy are they that cleave unto the Lorde, for they shalbe browght unto the stoare howse: and be accownted and accepted as the ornaments of his beawty. But pray with me.*

A prayer *O thow æternal fowndacion, and strength of all things, mortall and immortall, which delight in thy face, and in the glory of thy name,*
Consider the fowndacion of our fragility, and enter into the weakenes of our inward partes: For we are become empty: Whose salt is not, nor hath any savour: Fortify and make us strong in the, and in thy strength.
Have mercy uppon us, have mercy uppon us, Have mercy uppon us, that in this world, our strength may be in patience, and after this life, that we may ascende unto the.

Nal. - *Amen.*
Δ.- We prayed the same prayer.
E.K. - Now Nalvage standeth up uppon his Table of letters.

Nal. - *P*
A
L
O
47 *M*
R
O
N
the Sonnes of men
—— Nal. - *it is a side long letter.*
Nor mŏ lap

E.K. - Now he kisseth the Table.
F
46 *A*
A
amongst
Aáf

L
I
T
45 *S*
E
R
that you may prayse him
Rest el
~~Reste il~~

Now he kisseth the Table; maketh most humble and low cursyes having first layd down his rod.
G
N
O
S
44 *I*
L
E
B
O
As pleasant deliverers
Obelisóng

N
A
R
43 *M*
A
Z
D
O
And shew your selves
Od Zamran

E.K. - Now Gabriel shaketh his dart terribly.
E.K. - *Why shake your dart so?*
Gab. - *Scholers owght to give eare to theyr schole master.*
R
A
42 *C*
A
Z
Move
Zacár

L
41 *A*
A
Q
of the Creator
Qáal

P
I
40 *A*
O
O
D
In the name
Dooaip

A
L
39 *I*
P
A
D
O
and Liveth
Od Apĭla

38	ISD	which is	Dsi
37	DAIANERIZ	I am the Lord your God	Zire nái ad

Now he useth his accustomed cursy.

36	ELGAB	for	Bagle
35	AGSOACF	viset the earth	F caós ga
34	DO	and	Od
33	IHASAVQRON	you sonnes of pleasure	Nor qua sá hi
32	VGROT	Arrise	Torgú
31	ALC	456	Cla
30	OLAT	as the first	Ta l o

29	SIHC	are	Chís
28	NIHSNOLDO	and theyr powres	Od Lonſhin

Now he kneleth.

27	NOAMIPAC	the number of tyme	Ca pi mă on
26	SIHC	are	Kís Chís
25	ILAMIPAC	successively	Ca pi má li
24	TSD	which allso	DST

He falleth suddenly on his knees.

23	GEGVDO	and wax strong	as wedge Od Vgeg
22	SIHC	are	Kís Chís

Now he kneeleth.

21	IZDOORC	the second begynning of things	Cro ód zi

20	*GMRASAC*	*in whome*	the *g* as in scurge. *Ca ſarmg*
19	*LPRC*	*but one*	*Ce erp él* *C RP L*
18	*OPMROC*	*hath yet numbred*	*Corm pó*
17	*GA*	*None*	as agg in nag. *Ag*
16	*MABOS*	*Whome*	*So bam*
15	*MPAM*	9639	the *m* remissly. *Map m*
14	*ILAO*	*I have placed*	*Ó ă li*
13	*IMRASAC*	*under whome*	*Ca ſár mi*
12	*VIDVIV*	*in the Second angle*	*Vi ó dĭ v*
11	*FNOSD*	*which rayng*	Now he lifteth up his hands. *Dsonf*

E.K. - Now he goeth of the Table, and kneleth down.

10	*DP*	33	*pe de* *P D*
9	*PMROC*	*numbred*	Now he lifteth . . . . *Cormp*
8	*OGAVAVA*	*The thunders of encrease*	*A uá uă go*
7	*EGSIHCG*	*are not*	*G chis ge*
6	*LOHOG*	*saying*	*Go hól*
5	*AHPROD*	*have loked abowt me*	*Dor pha*
4	*DO*	*and*	*Od*
3	*EGABAB*	*in the sowth*	*Bá băge*
2	*IDSAL*	*my feete*	*Läs di*
1	*LIHTO*	*I have set*	*O thíl*

E.K. - The Table turneth contynually to his rod ende, and the letter semeth to stand on his rods ende distinctly.

That is it.
This is this call.

---

1 ------- *I have set*
2 ------- *my fete*
3 ------- *in the Sowth*
4 ------- *and*
5 ------- *have loked*
abowt me
6 ------- *saying*
7 ------- *are not*
8 ------- *the thunders of encrease*
9 ------- *numbred*
10 ------- *Thirty three,*
11 ------- *which rayn*
12 ------- *in the Second Angle*
13 ------- *under whome*
14 ------- *I have placed*
15 ------- *9639*
16 ------- *Whome*
17 ------- *None*
18 ------- *hath yet numbred*
19 ------- *but one*
20 ------- *in whome*
21 ------- *the second begynning of things*
22 ------- *are*
23 ------- *and wax strong*
24 ------- *Which allso*
25 ------- *successively* [or *by succession*]
26 ------- *are*
27 ------- *the number of tyme*
28 ------- *and*
theyr powres
29 ------- *are*
30 ------- *as the first*
31 ------- *456*
32 ------- *Arrise*
33 ------- *you Sonnes of pleasure*
34 ------- *and*
35 ------- *viset the erth*
36 ------- *For*
37 ------- *I am the Lord your God*
38 ------- *Which is*
39 ------- *and Liveth*
40 ------- *In the name*
41 ------- *of the Creator*
42 ------- *Move*
43 ------- *and shew your selves* [or *appear*]
44 ------- *as pleasant deliverers*
45 ------- *that you may prayse him*
46 ------- *amongst*
47 ------- *the Sonnes of men*

Δ. Remember to request information of such a word, as, [sayeth [the Lord is not here to be understod som where?

Δ. - Note The Second Angle.

E.K. - He hath, now, plucked the Curten to.

Δ. - *Thanks be to God, now, and ever.*
Amen.

Monday Cracoviæ
Aprilis ·30· Mane, hora ·6½·

Oratione Dominica finita, et precatiuncula pro prospero successo A.L. (iam apud Keismark, queritantis et petentis ius suum hereditarium) et aliis brevissimis eiaculationibus pro prospero successu in hac actione tandem post semihoram apparuerunt.

E.K. - Now they are here: and Gabriel is all full of Glory: he seameth to light all places.

Δ. - *Ô the Mercyes of God encreased. Thowgh his determination be all one.*

E.K. - Now he is, as he was before: and in the tyme of this Glorious apparition: Nalvage kneled down, somwhat regarding toward Gabriel.

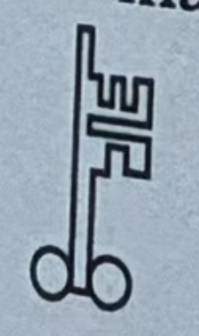
Gab. - *Give unto him, that hath his basket open: But from him, that is not redy, depart.*

E.K. - There appear, here, 7 other like preists, all in white, having long heare hanging down behinde: Theyr white garments trayleth after them: having many plights in them. My thinketh that I have seen one of them before, and uppon that Creature appeareth a *B* uppon his clothes, an *L* in an other place, an *R* uppon his other sholder, an other *A* uppon his other sholder. Ther is an *H* uppon his brest. Ther is an *I* uppon his hed, and a *C* uppon his side on his garment: and an *A* under his wast behynde. The letters seme to go up and down enterchangeably in places. There semeth an *V* on him: allso an *N* a *D*.

B
L
R
A
H
I
C
A
V
N
~~A~~
D
~~L~~

E.K. - Now cometh a tall man by, all in white, and a great white thing rowled abowt his nek, and comming down before like a Tappet. They all in the stone, (being 9,) kneele down unto him.

The tall man sayd - *Take this key, and powre: Ascend and fill thy vessell, for the river is now pure, and made clene.*



E.K. - Now he is gone (that sayd this), in forme of a great milstone of fyre.

An Hill

.1.

E.K. - Now they go up an hill, with a great Tankard as it were of Bone, transparent; Now he openeth one dore (he I meane that had the letters on his back): There appeareth a partrich, but it hath one leg like a kite. This partrich semeth to syt on a greene place under the gate one legg is much longer then the other leg, like a kites leg. This partiche semeth to halt. He byddeth one of his Cumpany, Tak it up. There goeth a bridge to the Top of that hill, all uppon arches, and under it goeth a river. He taketh the partrich & pulleth all his fethers, and they fall into the river: He cutteth of the longer leg iust to the length of the other. They abowt him Cry, *Ô Iust Iudgment.* Now he turneth him over the bridge, & he flyeth away, for the fethers of his winges wer not pulled.

2 He goeth on, and commeth to an other gate: and there
the third man unlocketh it,
as the second next him unlocked the first gate, he him
self having the key first delivered him, as above noted.
There appereth a thing like a kyte, all white, very great.
It hath a fowle great hed: He seemeth to be in a very
pleasant garden: and flyeth from place to place
of it, and beateth down the rose trees, and other frute
trees: The garden semeth very delicate & pleasant.
They go all into the garden: and he sayeth, Thow art
of the wyldernes: Thy feathers and Carkas are
not worth the spoyle of the garden.
Now the kyte, skratcheth and gapeth at this man,
but he taketh the kyte, and cutteth his Carkas
in two equall partes from the crown of his hed,
and throweth one half over one syde of
the bridge: & the other half over the other syde,
& sayd, Fowles must be devowred of fowles.
The rest say, O Iusticia Divina, clapping
theyr hands over theyr hedds

3 Now the next in order openeth an other gate (going
up uppon the same bridge still).
The rest of the buylding from the gate inward, semeth very
rownd, and bright: yet there appere no wyndows
in it. It is a frame, made as thowgh the 7
planets moved in it. The Mone semeth to be
New mone.
There standeth Armor, and this man putteth on, all white
Harnes ∴ He semeth to kick down the Mone and her
frame or orbe: and semeth to make powder of all.
For there is no Mercy here, sayeth he.

4 Now an other of them goeth forward to an other gate,
and openeth the gate, & goeth in, there appere
an infinite Multitude of men.
There sitteth a man clothed like a preist, having a great
crown on his hed: Here are many preaching in
this place. He goeth to that crowned preist, & he
taketh away diverse patches of the vesture which he had
and the patches semed to be like owles and apes, & such like.
He sayeth - A king is a king, and a preist is a preist:
He taketh from the rest theyr keys & purses, and giveth
them a staf and a bottell in theyr hands.

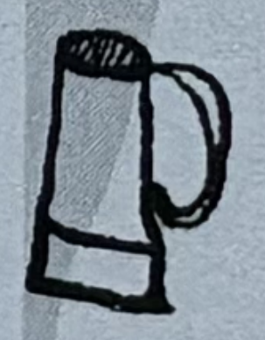
He goeth from them. He putteth all that he toke from them in
a howse before the gate, & writeth on the dore,
He wrote Cognoscat. ~~Nune nos~~ Cognoscat quisque suum.

Now they procede to an other gate, and an other
of them opened that gate. The bridge contynueth
still ascending upward.

5 Now ther appereth (that gate being opened) a
mervaylous great Wyldernes.
There commeth a great number of naked wylde men
to him.
He shaketh that gate with his hands, and it falleth
in peces, one half on one syde into the river, & the other half
on the other syde
into the river.

*Let both these places be made one.
Let the spoyle of the first be the Cumfort
of the last. For from them
that have, shall be taken, and
unto them that have not shall be
given.*

E.K. - 6 Now he goeth, and the last of his Company
openeth an other gate, he is longer in opening of
that gate then any of the rest.
There appereth a busshy place, and
there runneth a great river, on the
very Top of the hill, and a great gate
standeth beyond the hill, and a very rich tower
all of precious stones, as it semeth.



Here he filleth his Tankard in the river,
and holdeth his hands up, and maketh shew as he wold retorne.
He sayd,
This was my comming and shold be my retorne.

E.K. - Now they appere suddenly ~~at the~~
before the first gate: and there the principall
man diggeth the erth, and putteth stones, &
brambles, & leaves a syde.
Ther he taketh out a dead Carkas and bringeth it
to a fyre & stroketh it: a very leane carkas it is: ~~it
is like a dead carkas.~~ It seameth to be a dead
lyon: for it hath a long tayle with a bush at the ende.
He sayeth, - *Come let us take him up, and
Cumfort him, for it is in him.*

Now the lyon semeth to syt up & lik him self,
and to drink of the water, and to shake him
self, & to roare.
The man taketh of the Seggs or flaggs by, and
stroketh the lyon as he wold make his heare smoth.
Now the lyon is becom fayr, fatt, & bewtifull.

He sayeth - *Tarry you here, tyll I bring you worde*
agayne: for I must follow this Lyon
into the Wylderness.

E.K. - Now all they are gone: except the two, our
Scholemasters: Gabriel and Nalvage.

Gab. - *This is the Iudgment of God, this day:*
Happy is he, that hath Iudgment to understand it.

Δ. - *Thow ô Lord knowest the measure of our Iudgment: Give therfor*
light, understanding, & thy grace to use thy gifts duely.

Gab. - *Listen unto my words, for they are a Commaundement*
from above.
Beholde (sayeth he), I have descended to vew the
Erth: where I will dwell for seven dayes,
and twise seven dayes.
Therfore let them be dayes of rest to you.
But every seventh day, I will viset you, as Now
I do.

E.K. - He speaketh as yf he spake out of a Trunk.

Δ. - *I understand that this rest is, that every monday, for three*
mondays, eche next after other, we shall awayt for our lessons,
as now we receyve: as that we may all the rest follow our affayres
of study or howshold matters.

Gab. - *It is so, for, one day, shall be as a weke.*
But those days you must abstayn from all
things that liveth uppon the erth.

Δ. - *You meane on these three Mondayes, ensuing next.*

Gab. - *You shall cover this Table with a new lynnen cloth.*

E.K. - Pointing to the Table, we sit at.

Δ. - *Most willingly.*

Gab. - *More are a new candelstik, with a Taper burning.*

Δ. - *Obedyently (ô Lord), it shall be done.*

Gab. - *And the candelstik shall be sett on the myddst of the Table*
betwixt you two.

Note. That a day may become a weke: ~~as many yeres~~
and a weke as many yeres.

Gab. - *For I have put on my upper garment, and have*
prepared to enter, and it is shortly: and not yet.

E.K. - Now he hath plucked the Curten, as yf he had pulled
it rownd abowt the stone: and it semeth full of
little sparks, like steres.

Δ. - Gloria p*a*tri et filio et Spiritui
Sancto: Sicut erat in principio
et nunc et semper et sæcula
sæculor*um*.

Vide libro ——— Γ pro sequentibus.

Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Tertia:

A^{o} 1584:

Liber 14^{us}

7 May 1584–22 May 1584

(from British Library MS. Cotton Appendix XLVI Part I)

Cracoviæ

Saterday ·7· Maii. Mane, hora ·6·

After prayers, appeared Gabriel and Nalvage, with the Table, and Gabriel with his
dart in his hand. Moreover there appered the like furniture of
Table with a white cloth, a candelstik and Taper on it, with a desk
and Cushions (which I had caused to be made) with red crosses on
them: allso, E.K. him self and I, appeared in the same stone:
In effect, all things as we had befor us: After half a quarter
of an howre, that shew of our furniture, and our selves, disapered.

E.K. - Gabriel standeth up, and speaketh as followeth:

Gab. - *A mighty City was buylt on the top of a mowntayn, in the which dwell many
thowsands: rownd abowt the hill, ran a fresh river, which was the
onely cumfort of the town: for, of it they drank, theyr wives, theyr
childern, theyr man servants, theyr mayde servants, theyr camells, horses,
mules, & all the beasts of theyr feelds. The begynning of which
river was a spring: which was unknown to the Cyty, by reason of the
heyth from whence it descended. it cam to pas, that a
Serpent groned for her tyme; and lo, she browght furth: and
wer such as her self: and she lifted up her hed, and leaned
upon her twise writhen tayle: and beheld the sonne, stedfastly,
(for her envy was toward the City), and she sayd within her self:
My Childern are yet yong: The tyme grew, & they becam big,
and she went unto the Spring: and smyled and sayd with a laughing
voyce: The erth is falln into the: thow art choked: but harken
unto my voyce: Thow shallt receyve cumfort. But she wold not.
And she lifted up her voyce; and roared: for she was full of craft and deceyt,
and she sayd unto the shingles, throwgh the which the spring ran, (or
rather syeth), Thow art full of emptines, and voyde places. Let
my Childern (therfor) hyde them selves within the, for a season: And
they wer contented. And she departed willingly: and sayeth within
her self: Now I know I shall be Lady of the Cytie.
And after a few yeres: The yong serpents, becam great: so that
the one half of theyr bodyes dwelt within the Shingle, the rest
trubbled the passage of the Spring. So that the Spring groned.
For, the Iniury that was done against her, was great.
A great misery, for the hill is become desolate with out the
water, & the Cyty & the beasts perish for want of drink.
For the people grone, and are full of sorrow.
This City and Serpents, are bo... now: and iudgment must be had,
betwixt the Shingles and the Spring: for betwene them lyeth the
life & death of the Citie.
Thus sayeth the Lord unto the* [pointing to E.K.], *Gyrd up thy
self, and syt down: Consider both parts, and give iudgment.
For thy mowth shall this day be the iudgment of the Lord.*

E.K. - *Do you meane me?*

- *I.*

E.K. - *As the Lord hath put the Authority of Iudgment into my hands,
so I beseche the to give me wisdom & understanding to iudge
right, and bycause the iudgment herof is comitted to me, I suspect
some other mystery to ly hidden in this my iudgment
required: But if it shall please god that my frende here
master Dee shall give me his advise, I shall think my self
well satisfyed.*

- *Consider with your self*

(sayeth the lord),
and give Iudgment agaynst the Shingles, for the fault is playn.
Consider two points, the Necessity of the spring, that it must cum
that wayes: and secondly, the health of the Cytie.
by an erth quake
E.K. - My Iudgment is that the shingle and Serpents shold be removed awaye^
from the place which they encumber and let, (~~by an erth quake~~)
that there may be a feete new place, & course for that
spring: to the relief of that Cyty as before it was.
- Be it so, as thow hast sayd, for it is a Iust iudgment.
Now harken, what the lord sayeth:
The people and cytye of the hill, is the World, which are from tyme
to tyme by the mercy and Spring of Gods Wisdome, relieved
and quenched, according to the extremity & necessity of theyr
thyrsting ∴ But the people & Citie are such as are of the
temple & Church of God: which drink of his mercy to theyr
Cumfort. The Camells and other beasts are the people of
the erth, which delight in synne, & in theyr own Imaginations,
which allso are relieved with those that are of the City: But the
diversityes of theyr bodyes, doth cause the diversity of the
endes of theyr Cumfort ∴ The hill, wherein the Spring is,
signifyeth his Prophets, and such as are drunken in the
Lord: Throwgh whome, inwardly the mercyes and wyll
of God and of the highest are open from tyme to tyme, according
to the secret will & determination of such as are within the Cyty
of his Elect. But the fraylties and affections of theyr flesh
and owtward man, are theyr fond imaginations, and lewse shingles
wherin the Serpent, the old divell, hath harbored her Children, the
spirits of Darknes and deceyt, which allwayes resyst the will of
God: and are put betwene the Mercyes of God and his people ∴
Moyses, Daniel, Esdras, all the rest of the prophets; Christ
his twelve, Paule the messager of God, they did all
...art the Congregation of the faithfull in theyr flesh, untyll
they gave sentence against them selves (as thow hast done)
with amendment of life, for who is worthy to know,
the secrets of our god: but he that delighteth in righteousnes,
is obedient, full of faith, and the spirit of understanding.
Be it therfor unto the, as thow hast sayde ∴
Let the Shingles and Serpents be separated,
that the fowntayn may feede as before.
All the trash that thow hast of the wycked, burn it.
E.K. - I do not know, they are wycked.
- Theyr doings with the, are the hindrance of the will of God: and
therfor they are wycked ∴
Thow hast given iudgment against thy self: Take hede thow
affend not thy own sowle ∴
Δ. - Send down thy spirit ô Lord, and illuminate E.K. his hart with perceyving
of his wrong opinion &c.
E.K. - If Moyses and Daniel wer skyllfull in the artes of the
Egyptian Magiciens, and were not, thereby hindred for
being the servants of God, why may not I deale with
these, without hindrance to the will of God?

- Darknes yelded unto light; the Greater excluded the lesser.
The more a man knoweth wickednes, the more he shall hate it,
being called bak.
The more they knew the shaddow, so much more
they delighted in the body.
For the doings of the Egyptians, seme, and are not so.
The doings of the Lord are, and contynue.
For as the paynter imitateth the gestures of man in his
faculty, So doth the divell the substances & things
created and made by God.
Stand up, and loke into the whole world: into her youth &
myddle age, for they are past:
Where are the moniments that Sathan hath buylded?
E.K. - Hath Sathan buylded any moniments?
- Yes: hath he not buylded him a fort uppon the whole earth?
Hath he not the victory over the Saincts?
Dwelleth he not in the temple of the highest?
Triumpheth he not in the Cityes of the whole world?
Yes: - But without Cumfort, are his victories:
without pleasure, his dwelling places.
For he knoweth his tyme is at hand.
☞ He that now giveth freedome, shall become bond:
And unto whome the whole world is as a garden, shall there
be no one fote left.
Therfor are all his pleasures vanitie: All his Triumphes, smoke:
and his authority, nothing in dede, but a mere shaddow.
For that, that is not, can not' be: Where, it is sayd of the
Lord, it shall not be.
Neyther can truth, light, or wisdome, ascend from the earth,
but descend from the hevens.
Compare the erth, (into the which the divell is thrust as into
his dwelling) with the hevens, which are provyded for
the holy.
Consider the payn of the one, and the pleasur of the other.
The seat of Gods Iustice, and fowntayn of his mercye.
The Cave of darknes, and the Diademe of light.
And then Cry, Wo, Wo, Wo, unto such as erre:
and whose lives are but shaddows:
for theyr felicity is such, as from whence it cam.
And theyr reward is all one with the Spirit and Prince of
Darknes.
Compare fond knowledge, with true Wisdome.
Thy spirits of lying with us, that are the voyce of
truth.
The Vanity that they leade the into, & the reward of our
message.
And say, within thy self, Peccavi ∴
Wilt thow be perswaded by experience?
Consider thy emprisonments: thy afflictions & shame
of body.

Consider the love of a few, & envy of a multitude.
Weigh with thy self the vanity of thy life.
Thy rash fote steps.
All that happened unto the, by the socyety, and, (as thow thinkest) Cumfort, but in dede the stinging pricks of thy enemies.
Since, we cam unto the, (sent from the Lord, and calling the, to God) thow hast byn delivered from them: from a place full of fornication and the wrath of God: exalted to the Skyrts of worldy honor: and hast byn satisfyed for the necessityes of this world.
Holy is the mony, that is gotten righteously: but accursed are the iuells that are reaped with wrong.
All which things, thow hast by us, in blessedness, and the knowledg of the will of God, above all men.
Besides our contynuall presence with the, to the Cumfort of thy sowle.
Even these things are of us, and of our God, which sware unto Abraham, and dwelleth in the Temple of righteousnes.
Now, therfore, let experience be a Iudge betwixt us and them.
Pure vessells But, this sayeth the Lord, I deale with you as a Childe: But the vessells that I must use, must be pure and cleane.
Δ - Clense thow us (o Lord): Cor mundum Crea in nobis, Crea.
Gab.- increduli. They that are incredulous, beleve not the Lord, but drive away his spirits: But where a grayn is, it becometh as a mowntayn.
The Lord is uppon the erth: Tak hede thow swepe thy howse Cleane, for unto him that is naked shall there be clothes given: But he that is covered allredy, shall be made bare.
His own Iudgment is to be fullfilled Consider with thy self: for the Lord speaketh not ones more, tyll thow hast fullfilled thy own iudgment.
E.K. - I will be contented to bury them in the felde, and not to use them or come at them: and that I will swere uppon the bible to performe: and if they be erthly, I will committ them to the erth: and so separate those shingles from the place nere the springe: and in this manner fullfill my own Iudgment: for, I will not be obstinate: But committ all things to the ende ∴
- Bycause thow art content to bury them, and withall, uppon faith in the promises of God, to abiure them, in simplycity of hart, and externall use - simply, as a true meaning before the face of the highest: The Lord accepteth it, and it shall be sufficient.
Characters Further, thow hast 27 confirmations of Synne, and consent with the Divel, which your Intention calleth Characters, wherby, those seven and twenty, (like unto theyr mother,)

are become familier and pleasant with the: they must be browght before the Lorde: and offred into his hands.
For so long as they are, the wycked allwayes vex the:
For the obligation burnt, the condition is voyde.
These must be buryed with the rest.
[E.K. Which rest ?]
- ......t must be browght and burnt here before the presence of God.
That the cause diminished, the effect may perish.
E.K. - I will be contented to bury them likewise, beseching the Almighty to accept of my intent herein, as of the rest before specifyed.
Gab. - He is contented; but let one, be burnt.
You may suffer one, to testify the discredit of the rest.
It is but according to the grownds of thy own Magick.
E.K. - I do not understand your meaning herein.
Gab. - Radius partis, may be sicut totius Corporis:
E.K. - I understand not that, allso.
Gab. - Magick worketh effect in things absent, that it doth in theyr parts being present.
Δ. I dowt that I misherd somewhat. The wicked kill the body absent, but the garment present:
So are all of one confederacy, disgraced, by the confusion of one.
Thow art contented to bury them all, uppon the Confydence and sure hope of the promises of the God of light: and to bring one, as confirmation of thy promise to testify thy obedyence, as concerning the hole, which one
One burnt and abiured. burnt and abiured, may be a testimony to the Angells that thow art obedient for God his sake, and for his testimony and truth:
But this you shall burn, with brymstone onely.
Whose ashes shall be kept as a Testimony, tyll the rest be allso consumed ∴
This you shall do the next monday, at the rising of the Sonne. That the number of the tyme may be of one bignes.
For, before August shall those Keyes be delivered unto you: which give entrance, yea even unto the privy chambers of Wisdome. Wherof you shall
.......re have 14 the next monday: And this dayes
.... Action is not the least amongst them.
....
obedience Glory be to God and obedience unto man.
E.K. - The curten is drawn.
Δ. - We are desyrous to know whether thus, this dayes Action shall be finished: and whether we shall fast still as was prescribed.
Gab. - Detract not from the day, that, which is commaunded.
Δ. - We are very desyrous to understand of the present estate of the Lord Albert Lasky: for as much as we wer willed to go with him, and he linked to us in some part of our Actions.
To understand of his state, wold be to our great Cumfort.

Gab. - *It needeth not, for the world her self is at hand.*

Δ. - *Verily I understnad not that speche: Is he comming bak agayn?*

Gab. - *What we are commaunded we know: and furder than our Commaundment, is error. He is in his hands that knoweth how to use him.*

E.K. - I see a man clyming over a hedg: and as he clammereth over, the stakes break and he falleth down: Now he is going up betwene two trees into a meddow ward. Now he hath both the bowes in his hand, standing still on the grownd. Now he goeth lower, & there is a gap: & throwgh that he is gone into the meddow. – So is it of Lasky. – sayd a voyce.

Δ. - *This is dark: it may please you to give som light.*

- *This is more then enowgh for the matter :.*

Cease to ax these things here; Where it is sayd, No impure thing shold enter.

Δ. - Gloria laus et honor Deo nostro omnipotenti
patri, filio, et Spiritui Sancto.
Nunc et semper.
Amen.

Δ. - Note: At this present was one come, and in the howse (of whome we understode not, tyll he was gone): whome the Lord A. Lasky had sent to certify us that first he was in some cumber and hindrance: Secondly how Fabius (his brother in law) and one other, had given him cownsayle, very rashly to procede: but leaving that, Thirdly, by the gap and open redy low estate of the commons or Citizens by theyr great zeale and favor that he obteyned his purpose. Thus (in effect) we understode at the Messager his retorne after none: Which marvaylous exactly did answer to the former shew.

May) Remember that on Saterday, after None, the Chancelor cam to Cracow, with 60 Cotches in his Cumpany and trayne: he bringing in a close Cotche (covered with red) the Lord Samuel Sborosky prisoner; whome he toke on friday thursday night before, at his systers howse, being separated from his soldiers and servants &c.

✝ Cracoviæ

14th Maii.
Saterday: Mane hora ·6· fere.

Orationem Dominicam fudimus &c: Mitte Lucem tuam et veritatem tuam O Deus, &c.

Δ. - E.K. Sayd, he had done that with the trash specifyed, as he thowght wold be acceptable to the Lord.·. And as concerning one of the 27 Characters he had left it, with me, ever syns the last Action, to be burnt at this dayes Action, and it lay ready by me.

E.K. - Our Instructers appered at the very first looking of E.K. into the Shew stone.

Δ. - *Will you that I shall now execute this burning of the Character here as a Sacrifyce (to the highest,) of our humility and obedience?*

Gab. - *Not as a Sacrifice, but as a victory:*

Δ. - *Shall I than do it I pray you? as with the consent of my yok fellow, and so all one to be taken, as his action.*

- *He that doth, righteously, offreth up a sacrifyce.*

Nal. - *It is true that he that is obedient and doth well is accepted with the Lord.* E.K. - *I did take Sacrifice to be onely with blud.*

Gab. - *This is a sacrifice, bycause it is done righteously.*

E.K. - *You sayd, Not, as a Sacrifice, but as a victory.*

Gab. - *He that overcommeth his enemy, reioyseth: not for frendeship sake but for victorie.*

The frendeship toward god, is obedience.

He that obeyeth God, is a frende unto him self.

God nedeth not the love or frendeship of man.

Therfor you reioyce with god, who overthrow them; and therby Cumforted.

Δ.
He Noteth
some secret
discourse,
meditation,
or prayer,
and allso
action of
E.K. as
I coniecture.

For he that dwelleth in the Lord, is cumforted.

Thow openest thy mowth and saydst befor the Lord,

The Spirit of God hast descended.

Δ. - Gloria patri, etc.

- *And he hath entred into Iudgment with me, and I am condemned.*

But where Iustice dwelleth, dwelleth allso Mercy.

For, my Idolatry is forgotten befor the Lord.

E.K. - *Have you committed Idolatry?*

Δ. - *He speaketh in* $\overset{\text{E.K.}}{\textit{your}}$ *behalf Master* Kelly.

- *I will therfor open my mowth,*
saying I have erred.

I will open my mowth allso & confess my synes: and
I will vow unto the Lord against the wycked.
And I will say unto the Lord,

Δ
Ascendam in
.... & li=
.......ero
.......no:
.......s
.... and
.......de
.......ied.

Lo, here are the spoyles of the bluddy blasphemy.
*Behold o you Angels, a blasphemy, and against the highest. Behold the wickednes of Ascendam:*Δ
Bear wittnes with me,
For I have fullfylled his comaundement.
Bear wittnes with me, that I return not.
And reioyce: for such are the spoyles of the wicked.

Gab. - *Art thow contented to consent here unto?*

E.K. - *What I have done with the rest, God, and they (if they be of God) know. Uppon the for sayd conditions I am contented to have this Character to be burnt. Let it be burnt.*

Δ. - I burnt it immediatly, with the flame of brymstone and browght the burnt black coale, or cendre therof to the Table, & layd it on a paper.

- *Now O Lord, darknes is confownded, let thy light shyne in us, and thy truth prevayle.*

Gab. - *It is well.*

Δ. - *Blessed be the name of the highest: whose mercies are infinite. Oh, a swete and cumfortable sentence.*

E.K. - Now Nalvage turneth rownd, as he was wont.

Gab. - *Move not, for the place is holy.*

E.K. - Now Nalvage putteth down his rod to the Table: he maketh a Cross uppon the Table reverently.

Nal. - *All things go forward, let us go forward allso*

Hor. 7^{am}. Δ. - *In the name of* Iesus.

Gab. - *Move not, for the place is holy.*

E.K. - Nalvage prayeth.

Nal. - *Not backward, as you wer wont to do, but forward.*

E.K. - Now he maketh ·3· reverent cursyes, as he was wont to do, before the Table.

S
A
P
A
H

sa páh
~~Sapal~~ Sa páh

E.K. - Now he is on the top of the Table.

Z
I
M
I
Lasky. *I*

Zí mĭ i

D
V
I
V

Du í v

Od
....no
....reth
....&
....ione
....ded.

O
D

Od

E.K. - He maketh cursy.

N
O
A
S

Noas

T
A
Q
A
N
I
S

Ta qu a nis

A
D
R
O
C
H

as otch

Adr och

D
O
R
P
H
A
L

Dorph al

C
A
O
S
G

Ca ósg

O
D

od

F
A
O
N
T
S

Fa onts

P
I
R
I
P
S
O
L

Pe ríp sol

T
A
B
L
I
O
R

Tá bli or

C
A
S
A
R
M

Caſarm

A
M
I
P
Z
I

A mip zi

N
A
Z
A
R
T
H

Na zarth

A
F

Af

O
D

od

D
L
V
G
A
R

Dlu gar

E.K. - Now he maketh cursy rownd abowt to all parts of the Table. He kneleth down.

Z
I
Z
O
P

zi zop

---

zod lida

- *It is a word, and a letter.*

E.K. - He sheweth it not in the Table yet.
Now I see the word of fyve letters to gither following letter by letter.

Z
L
I
D
A

zod-lida

z-lida

- *Stay there.*

C
A
O
S
G
I

Ca ós gi

T
O
L
T
O
R
G
I

Tol tór gi

He maketh now cursy.
O
D
od

E.K. - He seameth to read as hebrue is red.
Z
I
Z
O
P
zi zop

Z
C
H
I
S
zod chis

Nal. - *It is better then the other,*
I mean that zod-chis being of one signification with *zizop*
that zod-chis is better to be used.
E
S
I
A
S
C
H
E sĭ asch

L
L

T
A
V
I
V
Ta ui u

O
D
od

I
A
O
D
I á od

E.K. - Now he maketh cursy agayn.
T
H
I
L
D
Thild – one syllable

- Now he maketh cursy agayn.
D
S
ds

H
V
B
A
R
Hu bar

P
E
O
A
L
Pe ó al

Camps
I. 69.
5. Iulii.
....o expownded.
S
O
B
A
so ba

E.K. - Cursy.
C
O
R
M
F
A
Corm fa

C
H
I
S
T
A
Kis ta
chis ta

L
A
La

V
L
S
uls

O
D
od

Q
C
O
C
A
S
B
Q có caſb

C
A
sa
Ca

N
I
I
S
Ni is

O
D
od

D
A
R
B
S
Obey
Darbs – one syllable

Q
A
A
S
Q á as

F
E
T
H
A
R
Z
I
Feth ár zi

E.K. - Cursy.

E.K. - He hath drawn the Curten.
It is not to be seen what he doth.
Δ. - Almost 4 mynutes of tyme the Curten was drawn.
E.K. - He is now otherwise apparayled: all the owtsyde of his gown is white fur: on his hed is an attyr of fur, wreathed or wrapped as the turks use: his hed is now like a mans hed with short her.

OD	*od*
BLIORA	*Bli ó ra*
IAIAL	*Ia ial*
EDNAS	*Ed nas*
CICLES	*Ci cle's*
BAGLE	*bá gle*
GEIAD	as ie in ien the *iad* - as iade *Ge iad*
IL	*i l*

Gab. - *That is one Call.*
Move not, for the place is holy.

GAH	*Gah*

SDIV	*es dí u* *S dí u*
CHIS	*Chis*
EM	*Em*
MICALZO	*Mi cál zo*

E.K. - Cursy: and he kysseth the Table.

PILZIN	*pilzen* *Pil zin*

E.K. - The Curten is now plucked agayn: for 3 mynutes or 4.
Now the Curten is opened agayn.
His apparell. Now is he changed: Now he is all in blak sarcenet, very plentifull of stuffe, gyrded to him, and with the collar high to the myddst of his face.

SOBAM	*Sobam*
EL	*El*
HARG	argentum *Harg*
MIR	*Mir*
~~*PILZIN*~~	~~*Pilzin*~~
BABALON	*Ba bá lon*

- *Put out the last Pilzin.*
E.K. - *Why did you give us them?*
Nal. - *Yf it stand ......*

OD
Od

OBLOC
Ob loc

SAMVELG
Sam velg

DLVGAR
Dlu gar

MALPRG
Mal purg

ARCAOSGI
Ar ca ós gi

OD
od

ACAM 7699
A cám

CANAL
Sanal
Canal

SOBOLZAR
So ból zar

TBLIARD A or o
Tbli ard

It is better if the *T* be made an *F*, and pronownced *F bli ard*.

CAOSGI
Kaosgi
Ca os gi

ODCHIF
kif
od chif

ANETAB
A né tab

OD
od

MIAM
Mi am

TAVIV
Ta vi v́

ODD
Od d

DARSAR
Dar ſar

SOLPETH
Sol peth

BIEN
Bi en

BRITA
B ri ta

The curten drawn agayn. Now it is opened.
He is altered in apparell, one half under the gyrdell is red, and above the gyrdell white.

OD
Od

ZĂCAM
Zá cam

GMICALZO
G´ mi cál zo

SOBHAATH
Sob há ath

TRIAN
Trían

LVIAHE
Lu í a he

ODECRI~~M~~N
O de crín

Cursy
MAD
Mad

QAAON
Qa a on

That is the second.
Δ. - Blessed.

37 RAAS
Ra as

ISALMAN
Í săl man

PARADIZ
Pa ra di zod

OECRIMI
O é crí mi

AAO
A A Ó

IALPIRGAH
yal
IAL pír gah

E.K. - The Curten drawn agayn, and so remayned abowt ·6· mynutes:
E.K. - *Being wery of sitting, I wold gladly have leave to walk a little.*
Nal. - *You may, but to sit is more obedience.* Δ. - E.K. walked a while.
E.K. - *Now, when it please you.*
Gab. - *I feele a staggring mynde.*
Δ. - *That god which created you and us, make us to have constant s.... myndes in all vertuous purposes.*
Gab. - *I sweare: Move not; for the place is holy.*

His apparayl all one as it was last

QVIIN
Qui in

ENAY
E náy

BVTMON
But mon

OD
od

INOAS
In ó as

NI
Ni

E.K. - He prayeth.

PARADIAL	Pa ra dí al
CASARḾG	the g as dg armg Ca sármg
VGÉAR	V gé ar
CHIRLAN	Kir Chir lan
OD	od
ZONAC	Zo nac
LVCIFTIAN	Lu cif tí an
CORSTA	Cors ta
VAVLZIRN	vaúl zirn
TOLHAMI	Tol há mi

SOBA	Soba
LONDOH	Lon dóh

- The Curten is drawn agayn ∴ and after 6 mynutes open. Now he is all in a blew long vesture, with a long trayn: and hath a little Coronet of sylver on his hed.

ODMIAM	or Od nuam od miam
CHISTAD	Kis Chis tad
ODES	O dḗs
VMADEA — Cursy.	V má dḗ a
OD	od
PIBLIAR	Pib lī ar
OTHILRIT	O thíl rit
ODMIAM	Od mí am

CNOQVOL

C Kol

~~Qn~~ ~~Q~~no quol

RIT

Rit

ZACAR

Za car

ZAMRAN

Zam ran

OECRIMI

O é cri mi

QADAH

Q á dah

OD

Od

OMICALOLZ

O mi ca ol zod

AAIOM

A Á ĭ om

BAGLE

Ba gle

PAPNOR

Pap nor

Cursy he maketh.

IDLVGAM

Id lú gam

LONSHI

Lon ſhi

OD

od

VMPLIF

Vmp lif

VGEGI

V Gĕ gi

BIGLIAD

Big lĭ ad

Nal. - *This is at an ende.*
Δ. - *Blessed be he that is the begynning and ending of all things.*
E.K. - The Curten is pluckt.
Now it is open: and he is all in green: with a garland on his hed.

---

48 BAZMELO

Baz mĕ lo

ITA

I ta

PIRIPSON

pi rip son

O
L
N

Oln

N
A
Z
A
V
A
B
H

Na ză vábh

O
X

Ox

C
A
S
A
R
M
G

Casármg

G V
R
A
N

V rán

C
H
I
S

Chis

V
G
E
G

V geg

D
S
A
B
R
A
M
G

Dsa bramg

g not
as dg

B
A
L
T
O
H
A

Bal tŏ ha

E.K. - The Curten is drawn: for a while.
Now is in a robe like a marble cullor, spotted: white gray and blak.

G
O
H
O
I
A
D

Go hó ĭ ad

S
O
L
A
M
I
A
N

So lá mi an

T
R
I
A
N

Fire cam suddenly out of the stone, that made E.K. start.

Tri an

E.K. - Now he kneeleth.

T
A
L
O
L
C
I
S

Sis
Ta lól cis

A
B
A
I
V
O
N
I
N

A ba í uŏ nin

O
D

od

A

E.K. - He setteth his fote on a letter, pointing to it.
He throweth fyre on E.K. agayn.

He putteth his fete on all these letters.

Z
I
A
G
I
A
R

A zi á gĭ er

R
I
O
R

Rior

I
R
G
I
L
C
H
I
S
D
A

Ir gil chis da

DSPAAOX	Ds pá ă ox
BVFD	Bufd
CAOSGO	Ka Ca óſ go
DSCHIS	Ds chis
ODIPVRAN	O dí pŭ ran
TELOAH	Té lŏ ah
CACRG	Ca curg
OISALMAN	O í săl man
LONCHO	Ko Lon cho
OD	od
VOVINA	Vo uí na

CARBAF	Car baf
NIISO	Ni ī so
BAGLE	Ba gle
AVAVAGO	A uá uă go
GOHON	Go hón
NIISO	Ni ī so
BAGLE	Ba gle

Δ. - He casteth fyre on E.K.

MOMAO	Mó mă o
SIAION	Si á ĭ on
OD	od
~~MAB~~	~~Mab~~

M
A
B
Z
Ă
Máb za

E.K. - He maketh cursy.
He sayeth *Mabza*, agayn.

I
A
D
O
I
A
S
M
O
M
A
R
Iad o i Ás mŏ mar

P
O
I
L
P
Poilp one syllable

N
I
I
S
Ni ïs small sownd of *i*

Z
Ă
M
R
A
N
Zam ran

E.K. - The Curten is drawn: white, and reddish: more red than white.
Now it is away, and all open agayn.
Now, all his gown is yellow, and yellow fur in it,
and on his hed, a hode, of yellow, like velvet &c.
E.K. - *Why change you your apparell thus?*
E.K. - He speaketh very speydly to Gabriel, but I can not perceyve him.

C
I
A
O
F
I
C I Á ŏ fi

C
A
O
S
G
O
Ka
Ca óʃ go

O
D
od

B
L
I
O
R
S
Bli ors

O
D
od

C
O
R
S
I
Cor ʃi

T
A
Ta

A
B
R
A
M
I
G
A bră mig

This is the ende of that.

E.K. - Now he pulleth the Curten agayn.
Now it openeth agayn.
His apparayle is now changed agayn, of an ashy and brown cullor,
in fashion as before.
Gab. - *Who is to be compared to our God?*

59 M
I
C
A
O
L
I
Mi cá ŏ li

B
R
A
N
S
G
Branʃg

P
R
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E
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Nap ta

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yal
IÁl por

	DSBRIN	Ds brin
....otia .... thus.	EFAFAFE	E fá fă fe
	VONPHO	Von pho
	OLANI	O L á ni
	OD	Od
	OBZA	Ob za
	SOBCA	Ka Sob ca
	VPAAH	V́ pă ah
	CHIS	Chis
	TATAN	Ta tan
	OD	od
	TRANAN	Tra nan
	BALYE	Ba lÿ e

E.K. - Now he turneth rownd abowt.
He maketh cursy, so doth Gabriel.

	ALAR	A lár
	LVSDA	Lus da
	SOBOLN	So bóln
	OD	od
	CHISHOLQ	Chis hŏl q
	CNOQVODI	Cno quó di
9996	CIAL	Si Ci ál
	VNAL	V nál
	ALDON	Al don
	MOM	Mom
	CAOSGO	Ca óſ go

TA	Ta
LASOLLOR	Las ól lor
GNAY	Gnay

E.K. - He plucketh the curten,
and quickly openeth it, and sayeth,
Nal. - *You must after E fá fă fe, put a p.*
E.K. - My thinketh that I here a rumbling or clattering of pewter
in the stone.
E.K. - After he had spoken, he shut the Curten agayn.
Now the Curten is opened agayn.

Δ. - this word is the 25th word bakward.

LIMLAL	Lim lal
AMMA	Am ma
CHIIS	Chiis
SOBCA	Ka Sob ca
MADRID	Ma drid
ZCHIS	Kis Zod chis
OOANOAN	O O Á nŏ an
CHIS	Chis

AVINY	A ví ny
DRILPI	Dril pi
CAOSGIN	Ca óſ gin
OD	od
BVTMONI	But mŏ ni
PARM	Parm
ZVMVI	Zum vi
CNILA	Cní la
DAZIS	Daz is
ETHAMZ	E thám zod
ACHILDAO	Kil A chil dă o
OD	od
MIRC	Mirk Mirc

OZOL
Ŏzól

CHIS
Chis

PIDIAI
Pĭ di á i

COLLAL
Col lal

VLCININ
Vl cí nin

ASOBAMA
A só bam

VCIM
V cim

BAGLE
Ba gle

IADBALTOH
Iad bál toh

CHIRLAN
Kir
Chir lan

PAR
par

NIISO
Ni í so

OD
Od

IP
ip

OFAFAFE
o fá fă fe

BAGLE
Ba gle

ACOCASB
A có casb

ICORSCA
ka
I Córs ca

VNIG
V nig

BLIOR
Bli or

E.K. - Now the Curten is drawn.
A voyce - *The ende of that.*
Δ. - This is the fifth of this day.
E.K. - Now is the Curten open.
All his clothes are of a firy, clere collor, very whitish and bluish.

CORAXO
Co ráx o

CHIS
chis

CORMP
Cormp

OD
Od

BLANS
Blans

LVCAL
Lu cal

AZIAZOR
A zí ă zor

PAEB
Pa eb

SOBA
So ba

LILONON
Li Lŏ non

CHIS
Chis

VIRQ
quu
Vir q

— op

EOPHAN
E ŏ phan

OD
od

Betwene Chis and Virq you must put an Op a word.

RACLIR
Ra clir

MAASI
Ma ă si

BAGLE
Ba gle

CAOSGI
Ca oſ gi

DS
ds

IALPON
yal
Ial pon

DOSIG
Do sig as big

OD
od

BASGIM
Bas gim

OD
od

OXEX
Ox ex

DAZIS
Daz ís

SIATRIS
Si ă tris

OD
od

SALBROX
Sal brox

CYNXIR	Cynx ir
FABOAN	Fa bŏ an
VNALCHIS	V nál chis
CONST	K Const
DS	ds
5678 DAOX	Dă ox
COCASG	g as dg Co casg
OL	ol
OANIO	O á nĭ o
YOR	yor
VOHIM	Vóh im
OL	ol
GIZYAX	Giz y ax

OD	od
EORS	E órs
COCASG	g as dg Co casg
PLOSI	Plo si
MOLVI	Mol ui
DS	ds
PAGEIP	Pa gĕ ip
LARAG	La rag
OM	Om
DROLN	droln
COCASB	Co caſb
EMNA	Em na
LPATRALX	El L pá tralx
YOLCI	yol ci

MATORB	Ma torb

- *This word, must cum next after om droln.*
E.K. - Now he pulleth the curten.
Δ. - *This om droln - is before 4 words.*
E.K. - The curten is open away.
He is in his flaming apparell.

NOMIG	big No mig
MONONS	Mo nons
OLORA	O lŏ ra
GNAY	G nay
ANGELARD	An gĕ lard
OHIO	O hĭ o
OHIO	O hĭ o
OHIO	O hĭ o
OHIO	O hĭ o
OHIO	O hĭ o

OHIO	O hĭ o
NOIB	No ib
OHIO	O hĭ o
CAOSGON	Ca óſ gon
BAGLE	Ba gle
MADRID	Ma drid
I	I
ZIROP	Zi róp
CHISO	K Chi so
DRILPA	Dril pa
NIISO	Ni i so
CRIP	Crip
IP	Ip
NIDALI	Ni dă li

A voice - *The Ende of that call.* Δ. - This is the 6th.

The Curten is drawn ∴
He appereth now all in violet silk, like a cloke,
and on his hed a bundel wreathed of the same.

OXIAYAL	Ox í Ay̆ al
HOLDO	Hol do
OD	od
ZIROM	Zir om
O	o
CORAXO	Co ráx o
DS	ds
ZILDAR	Zil dar
RAASY	Ra ă sy
Od	od
VABZIR	Vab zir
CAMLIAX	Cam lĭ ax
OD	od
BAHAL	ba hál

NIISO	Ni i so
SALMAN	Sal man
TELOCH	hotch Te lóch
CASARMAN	Ca sár man
HOLQ	Hol q
OD	od
TI	Ti
Ta	Ta
ZCHIS	zod chis
SOBA	So ba
CORMF	Cormf
IGA	I ga
NIISA	Ni i sa
BAGLE	Bagle

ABRAMG

g, not as dg

Abramg

NONCP

Nonsp

Noncp

E.K. - The Curten is drawn.
- *The ende of this.*
- This is the seventh.

E.K. - Now is the Curten puld away: and quickly puld to agayn.
Now it is open agayn.
He is apparayled, of cullor betwene a blew and a red mingled, but blew seemeth be the grownd.
From the sholder on the armes, is a trunk of seven pendant labells, with laces. On his hed a very broad hat, betwene dun and blak cullor: his apparayll is very long.

NONCI

Si

Non ci

DSONF

Dſonf

BABAGE

Ba bă ge

Od

od

CHIS

Chis

OB

ob

HVBAIO

Hu bá ĭ o

TIBIBP

Ti bibp

ALLAR

Al lar

ATRAAH

A tră ah

OD

od

EF

Ef

DRIX

Drix

FAFEN

Fa fen

MIAN

Mi an

AR

Ar

ENAY

E nay

OVOF

O vof

SOBA

So ba

DOOAIN

Do ó ă in

AAI

A Ă I

IVONPH

I vonph

ZACAR	Zacar
GOHVS	Go hus
ZAMRAN	Zam ran
ODO	o do
CICLE	Ci cle
QAA	Q á a

- *This is a call.*

Δ.- This is the eighth.

NAPEAI	Na pĕ ai
BABAGEN	ien Ba bă gen
DSbrIN	Ds brin
OOAONA	.... VX O O Á ŏ na
LRING	Lring
VONPH	Vonph

DOALIM	Do ă lim
EOLIS	E ŏ lis
OLLOG	ol log
ORSBA	Ors ba
DSCHIS	ds chis
AFFA	Af fa
MICMA	Mic ma
ISRO	Is ro
MAD	Mad
OD	od
LONSHITOX	Lon shĭ tox
DS	ds
IVMD	I vmd

BLANK
(Missing Folio)

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(Missing Folio)

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(Missing Folio)

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(Missing Folio)

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(Missing Folio)

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(Missing Folio)

LVSDAN	Luſ dan
EMOD	Ĕ mod
DSOM	dsom
OD	od
TLIOB	Tli ob
DRILPA	Dril pa
GĒH	ieh Geh
YLS	as yils yls
MADZILODARP	Mad zí lŏ darp

This is the twelfth.

ILS	Ils
DIALPRT	Di al pert

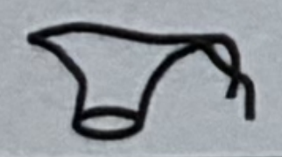
SOBA	So ba
VPAAH	V pă ah
CHIS	Chis
NANBA	Nan ba
ZIXLAY	Zix lay
DODSIH	Dod ſih
ODBRI~~M~~ N T	Od brint
TAXS	Taxs

He maketh Cursy.

HVBARO	Hu bă ro
TASTAX	Tas tax
YLSI	yl si

SobaIAD	So bai ad
IVONPOVNPH	I vón pŏ vnph
ALDON	Al don
DAXIL	Dax il
OD	od
TOATAR	To á tar

E.K. - The Curten is pluckt to
A voyce - That is the thirtenth.
E.K. - Now it is open agayn.
E.K. - He is now as yf he had a pall or robe of gold with a strange cap of gold on his hed.



ILS	Ils
MICAOLZ	Mi ca ól zod
OLPIRT	Ol pirt

IALPRG	yal Ial purg
BLIORS	Bliors
DS	ds
ODO	odo
BVSDIR	Buſ dir
OIAD	O ĭ ad
OVOARS	O uŏ ars
CAOSGO	Ca óſ go
CASARMG	as, dg Ca ſarmg
LAIAD	La í ad
ERAN	E rán
BRINTS	Brints

C A F A F A M	*Ca fă fam*
D S	*ds*
I V M D	*I vmd*
A Q L O	qúu *A q́ lo*
A D O H I	*A dó hi*
q z M O Z	*Moz*
O D	*od*
~~M A S [illegible] [illegible] A S~~ M A O F F A S	*Ma óf fas*
B O L P	*Bolp*
C O M O B L I O R T	*Co mó blĩ ort*
P A M B T	*Pambt*

The curten is now pluckt to.
A voyce - *That is all.*
Blessed be the creature of all, who hath mercy on all.

E.K. - Now he is here, apparayled, as he was wont to appere.
Nal. - *Thus, hath the Lord kept promys with you,*

Promise of God confir= med a new.

and will not forget the least part of his
whole promyse with you.
Kepe you therfore promise, with the Lord.
For, he is Ialous, and not to be defyled.
Procede, as you now do.

14 to be recey= ved the Monday next.

The next monday, you shall have, as many.
Δ. - *Will it pleas you to deliver us the english of these, 14 now,*
as you were wont to do?
Nal. - *The English, will have a day by it self.*
Δ ....
The Δ *Third monday to come you shall have them, all.*
So that, you have but three dayes to labor.
Δ. - *You speak of the next monday: and the third: and speak nothing of the second monday, and you sayd that the English will have a day by it self: And you say we have but three dayes to labor &c.*
Nal. - *What I have sayde, is so:*
Go allso, and refresh your selves: [E.K. - The curten is drawn]
A voyce - *Stay there* ∴
A voyce - *Give god thanks, and make an ende.*

E.K. prayed the 145 and 146 psalme,
kneling, reverently: and I like wise
in hart, consenting therto, attentifely listening.

Δ. - Laudate D*o*min*u*m de Cælis laudate eum
in excelsis. Laudate eu*m* o*m*n*e*s Angeli eius
Laudate eum o*m*n*e*s virtutes eius.
Quia ip*s*e dixit, et facta sunt nobis:
Non fecit taliter omni nationi.
Soli Deo n*os*tro, laus o*m*n*i*s
Victoria, Triumphus et
Iubilatio.
Amen.

Note - E.K. is very well perswaded of these Actions now:
thanked be the highest: who is Almighty.

† Cracoviæ

1584:
Monday: Maii 21:
Mane, hora ·5·

Actio Tertia, Lunaris

E.K. - There appeareth neyther veale nor any thing els in the stone.

Δ. - At length appered one, but none of them: he is Ioly and grene with a long (like grene velvet) robe: his hear long, like yellow gold: nothing on his hed but his hear. He standeth as thowgh he stode in a clowde, above the usuall pavyment in the ayre.

........re
....

- *Lo, the Sonne shyneth, and men feare no rayne.*
The clowdes are dispersed, and they loke not for a tempest.
But whan it rayneth mightyly, or the hevens frowne, then kepe they theyr howses, saying one to an other, What unreasonable Tempest is this? what hayle stones are these? Good Lord who ever saw such wyndes? Wer there ever such wyndes?

A......

So shall it be of the powre of god, which holdeth in his handes the wyndes, and scattreth clowdes abroade with his feete: For of his comming, shall it be sayd amongst you, My Spirit hath vexed me, and I am trubbled: Why hast thow browght in things, greater then thy self? Or where shall this powr dwell, that over shaddoweth me?
Wanting, you shall desyre, (as you do,) and being filled you shall think you have to much.
Flesh can never be throwghly mortifyed but with death.

God is not tyed to time.

Think not, that the Lord is as the Sonne: that kepeth his contynuall watch throwgh the hevens: which, bycause he is made for a tyme, is allso tyed to tyme.

contynuall per=formance.

He that sytteth and iudgeth, kepeth no course, but a contynuall performance of his long before provydence.

Δ .... meaneth, dwellings with him ....e are the mansions of the faithfull. ....say ....ot.

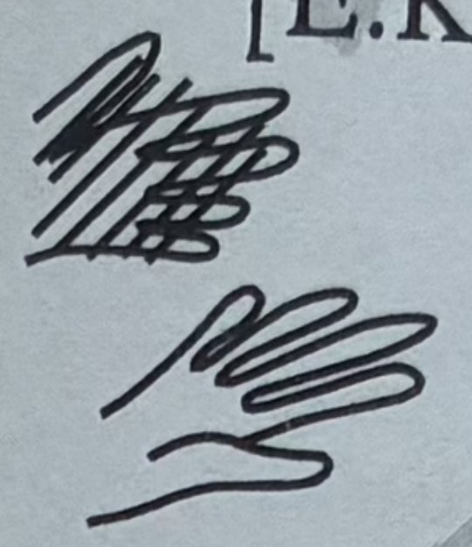
For he that useth him otherwise shall be reiected: bycause $\overset{\Delta}{\text{his}}$ dwellings are not in the mansions of the faithfull.
Lift up your eares therfore, for thus, sayeth the Highest.
Who made the hevens, or spred them like a garment?
Who breathed into man, the spirit of understanding?
Who overthrew the prowd world with waters?
Who smyled at the ruÿne of Pharao?
Who roted the wycked out of theyr Seats? And made them become vyneyards for my people: yea the stiffnecked generation?
Who threw down the Towres of Babylon, and the great harlot?
Who dwelt uppon the erth, and becam flesh, to pay for your wyckednes?
Who tumbled the stone from the well, that the shepe might drink?
Even he it is, that gave all these, theyr tymes:
He it is, that is as able to make you understand, as those, that cast into the waters, and sayd, Let us draw up our fish: which allwayes dealeth with the weakest: To the intent

he might prove him self the strongest:

[E.K. - He speaketh a great deal of speach as to him self: which I perceyve not.]

Veste nuptiali opus est.

- *Even he it is, that will make you strong and wise, Yf he finde you with garments.*
He it is, that sayeth unto you, Waver not.
Be stedefast: For the faithfull are never unrewarded.



[E.K. - He putteth his right hand out of the stone, being grasped to gither. Now he openeth his hand, and it is written on, ~~as followeth~~ and it is so far from me that I can not rede it: yet he semeth to be nerer to me, very much, more then his hand. The writing semeth to be like the leafs of a boke. Thus it was written,

Have an ey, to my, foretelling as......k Trubbles.
Suddeyn sorrow, is at hand, in all the erth.
Noe, his ship, is all most buylt.
Lasky, if he serve me, shalbe King of Poland.
Yf he serve an other, his bowells shall fall out, before him, with poyson.

Poyson.

E.K. - Now he clasped his hand to gither, and stayed the reading.

Δ. - *Whom is Lasky to serve (o lord) but the? To kepe thy lawes, statutes and commaundements? Not to depend uppon any creature.*

Turks.

- *The King and Chancelor have sold the people of this land, and are sworne Turks.*

Not to Lasko.

Retorn not $\overset{\text{to Lasko}}{\text{home}}$ (Lasky) for, yf thow do, thow shalt offend me.

Ad Imperatorem eundum est.

Go to the Emperor; for I will cumfort the, with his favor.

A.L. Retorn by warning.

Let him not retorn thence, tyll he be warned by me.

Δ. - *You mean, from the emperors court?*

Δ. - *I beseche you, by what token, shall he perceyve your warning?*

- *Be thow his right hand, to his body; and his mowth, to me.*
I will be mercifull unto him, and hold up his hed:
Leave of, tyll the seventh howre of the day; than, commeth the Action.

Δ. - *Meane you the seventh howre, as from mydnight last.*

- *The seventh from the Horizon:*
Ronne, that ronne canne.

Δ. - That begynneth at None, if you make but 12 howres in the day: or at 11. yf you recken common howres.

E.K. - He him self, runneth away.

Δ. - *All Glorie and prayse be to god.*
Amen.

Eadem die lunæ, hora 7^{am}: (inchoante) *scilicet* in Meridie. Hora planetaria.

E.K. - After a quarter of an howre (almost) appered our Instructors, as
of .....e tyme.
Δ. - Gloria patri et filio et Spiritui Sancto, sicut erat in principio
et Nunc et in sempiterna sæcula sæculorum. - *Amen.*
Gab. - *Move, Move, Move not, for the place is holy.*
Be patient a little while ∴
E.K. - Nalvage, prayeth all the while.
E.K. - Gabriel riseth out of his chayre agayn, and warneth as before (thrise)
that we shold not Move, for the place is holy.
Now Nalvage maketh a crosse toward the 4 quarters of the world, with
his rod, as he was wont.
Nal. - *There are ·30· Calls, yet to come.*
91 Princis. *Those 30, are the calls of* $\overset{\text{Ninety one.}}{91}$ *princis and Spirituall Governors,*
unto whome the Erth is delivered as a portion.
Offices. *These bring in and agayn displace kings, and all the governments uppon the erth:*
And vary the Natures of things: with the Variation of every
moment.
Unto whome, the providence of the æternall Iudgment, is allredy
opened.
.... Princes
.... 12 Angels, the 7 Angels. *These are generally governed by the 12 Angells, of the 12*
Tribes: which are allso governed by the 7 which stand
before the presence of God.
91 good Angels of the Ayre or Spirits dignified. *Let him that can see, Look up; and let him that can*
here, attend, for this is Wisdome.
They are all Spirits of the Ayre: not reiected, but dignified:
and they dwell, and have theyr habitations in the ayre diversly,
and in sundry places: for theyr mansions are not alike.
From the Element of the fire to the erth. *Neyther are theyr powres equall.*
Understand therfore, that from the fyre to the erth, there
are 30 places or abydings: one above, and beneth
Note: For a tyme. *an other: wherein these afforesayd Creatures have theyr*
aboade, for a tyme.⁘
..... name
.....or
......e *They beare no name:*
[E.K. - *What is without a name?*]
- *But what they have, in respect of theyr being.*
Δ
⁙ theyr orderley place.
Understand them therfore, by the first, second, thirdth,
(and so,) thirtyth Ayre.
And ar so to be nominated, O thow the twentyth ayre,
O thow sixtenth ayre &c.
......s twentith Ayre.
Sometyme, (yea all to gither) two or three, of the
Angels govern, by tymes, which are the kings unto these
(here to be spoken of), & beare rule to gither and at one
tyme in the Divisions.
1. *In the first Ayre, the Nynth, eleventh and seventh Angel*
of the Tribes, beare rule & govern.

⁘*Potest* tota terra distributa sub 12 Principibus
Angelis, 12 Tribuu*m* Israel: quoru*m* 12, aliqui plures, aliqui
pauciores partes habent sub suo regimine ex 91 partibus
in quas tota terra hic demonstratur esse divisa.
Apocalypsi Iohannis Testimoniu*m*, de 12 Angelis, 12 Tribuu*m*, Cap 21.
"Quando dividebat Altissim*us* gentes, quando separabat filios Adam, co*n*stituit terminos
populorum, iuxta numeru*m* filioru*m* Israel". Hoc igitur hinc egregiè patere.

Unto the Ninth, 7000 and 200, and 9: ministring angels are
subiect.
Unto the eleventh - 2000, 300, 60.
Unto the seventh - 5000, 300, 60, 2.
Nal. - *Cownt the Number.*
Δ. - *The whole summe of this government amownteth to 14931.*
Nal. - *It is right.*

---

2 *The second is divided into 3 partes, the Angel of the fowrth*
Tribe hath the first; The Angel of the second, the Second.
The Angel of the second the Third.
The fowrth hath these many 3000, 600, 30, 6.
The $\overset{\text{second}}{\textit{first}}$ *of the second 2000, 300, 60, 2.*
The last of the second 8000, 900, 60, 2.
Add these to gither.
Δ. - *They are* ——— $1\overset{5}{\cancel{4}}960$.

---

3 *The thirdth:*
The first, the Nynth.
The second, the Seventh.
The thirdth, the Tenth.
The Nynth - 4400.
The Seventh or the second - 3660.
The Tenth or the thirdth - 9236.
Nal. - *Number them.*
Δ. - *They are in all - 17296.*

4
Nal. - *The fowrth hath allso his three parts:*
The Angel of the Tenth Tribe hath the first.
The Tenth hath allso the Second.
The Twelfth hath the Thirdth. E.K - He prayeth.
The first Tenth - 2360.
The second Tenth - 3000.
The twelfth or the Thirdth - 6300.
Number the fowrth allso.
Δ. - *They are - 11660.*

Nal. - *The fifth is allso three fold:*
5 *The first of the Tribes hath the first.*
The seventh hath the Second.
The eleventh hath the Thirdth.
The first hath under him 8630.
The seventh or Second - 2306.

The eleventh the Thirdth - 5000, 800, two.
Number them.
Δ. - *They are - 16738.*
E.K. - He prayeth reverently.
- *Be patient for a while.*

---

6 *These governe in the sixth.*
Δ. - *Yf I understand you right, these .....*
- *These govern in the sixth place (which is to come):*
The Angel of the fifth tribe hath the first part
(for there are three here allso).
The Angel of the Twelfth hath the second.
The Angel of the fifth hath the third part.
The Angel of the first, that is to say, of the first fifth.
hath subiects, 3000, 600, 20,
of the second or twelfth - 9000, 200,
of the third place & second fyfth - 7000, 200, 20.
The fifth governs in this order twise: therfore it is termed
the second fifth.
Number it.
Δ. - *They are - 20040*

---

7 *The seventh hath also three places:*
The fowrth hath the first.
The thirdth hath the second.
The eleventh hath the thirdth.
The fowrth and the first place - 6000, 300, 60, 3.
The third Angel & second place, 7000, 700, 6.
The eleventh Angel the thirdth place, 6000, 300, 20.
Number it.
Δ. - *They are 20389.*
- *So, ... it is the seventh.*

---

8 *The eighth Ayre, hath allso three parts.*
The Angel of the fifth hath the first.
The Angel of first hath the second.
The angel of the Ninth, hath the third.
The fifth Angel and first place - 4000, 300, 60, 2,
The first Angel and second place - 7000, 200, 30, 6.
The Ninth Angel and the third place, 2000, 300, 2.
Number it.
Δ. - *They are - 13900.*

9 *The Ninthe is allso of three places:*
The Thirdth Angel hath the first place.
The tenth Angel hath the secondth.
The Ninth Angell hath the thirdth.
The thirdth Angel hath in the first place, 9000, 900, 90, 6.
The Tenth Angel and the second place, 3000, 600, 20.
The Ninth Angel & the thirdth place, 4000, 200, 30.
Number them.
Δ. - *They are - 17846.*

---

10 *The Tenth hath places also three.*
The eleventh Angel occupieth the first.
The seventh Angel occupieth the second.
The Nynth Angel occupieth the thirdth.
The eleventh Angel & first, hath 8000, 800, 80.
The seventh Angel in the second, 1000, 200, 30.
The Nynth in the Thirdth - 1000, 600, 10, 7.
Number them.
Δ. - *They are - 11727.* Nalvage prayeth.
Gabriel - *Take hede you move not.*

---

11 *The Eleventh, is Three as before:*
The first is occupied by the Tenth.
The second by the Sixth.
The Thirdth by the Thirdth.
In the first place, 3000, 400, 70, 2.
In the second place, 7000, 200, 30, 6.
In the third place, 5000, 200, 30, 4.
Number them.
Δ. - *They are 15942.*

---

12 *The Twelfth hath allso his divisions Three:*
The first place is of the Sixth.
The second of the Eighth.
The Thirdth of the Second.
The first hath, 2000, 600, 50, 8.
The second - 7000, 700, 70, 2.
The thirdth - 3000, 300, 90, 1.
Number it.
Δ. - *They are - 13821.*

The Thirtenth hath three.
13 *The Tenth is in the first.*
The first is in the second.
The seventh is in the Thirdth.
The first hath - 8000, 100, 10, 1.
The second - 3000, 300, 60.
The seventh Angel in the third, 4000, 200, 10, 3.
Number it.
Δ. - *They are 15684.*

The fortenthe hath threefold places as the rest:
The fifth Angel occupieth the first.
14 *The seventh occupieth the second.*
The Twelfth occupieth the thirdth.
The first which is the fifth Angel - 2000, 600, 70, 3.
The second hath ——————— 9000, 200, 30, 6.
The Twelfth ——————— 8000, 200, 30.
Number it.
Δ. - *They are 20139.*
Nal. - *Have patience.*
E.K. - Now he standeth on the Top of his Table.

Mark diligently.
O
C
C
O
D
O
N

Oc cŏ don

Occodon - *Answereth to the Angel of the Nynth which is of the first, which occupieth the first place of the first Ayre.*
It is the name of that part of the erth ~~that hath~~ which is governed by the angel of the Nynth Tribe and those that are under him in the first division of the first Ayre.

Mark diligently.
P
A
S
C
O
M
B

Pas comb

Answereth the eleventh Angel, and is that part of the Erth that is governed by him & his ministers in the second place of the first Ayre.

Mark.
V
A
L
G
A
R
S

Val gars

5362 *It answereth to the seventh Angel & to his Ministers 5562, which are the last part of the first Ayre.*

Mark diligently.
D
O
A
G
N
I
S

Do ăg nis

It is the first part of the second: the first part of the erth, which is governed in the first part of the second, as it shall after appere, under the fowrth Angel.

Mark diligently.
P
A
C
A
S
N
A

Pa cáſ na

Note and under=stand this well, how one part is gover=ned of divers Angels.

It is the name of that part of the world on erth that is governed in the second part of the second Ayre, by the Angel of the second Tribe, with his Ministers, 2362.
Thus you shall understand of all the names that follow.

D
I
A
L
I
V
A

Di a lĭ ŭ a

The thirdth of the second: whose governor is the second of the Tribe.

Thirdth Ayre in the first place:
S
A
M
A
P
H
A

Sa mă pha

Samăpha hath over it of the Tribe the Ninth.

The second of the thirdth is:

V
I
R
O
C
H
I

Ki

Vi ró chi

Under the seventh of the Tribe.

The Thirdth place of the Thirdth Ayre:

A
N
D
I
S
P
I

An dís pi

It is governed by the Tenth of the Tribe.

The fowrth Ayre.
The first part:

T
H
O
T
A
N
F

Tho tanf

His governor is the Tenth of the Tribe,
whose ministers ar 2360

The second of the fowrth:

A
X
Z
I
A
R
G

Ax zí arg

It is governed by the Tenth of the Tribe.

The thirdth of the fowrth:

P
O
T
H
N
I
R

Poth nir

It is governed by the Twelfth of the Tribe.

The fifth Ayre.
The first part:

L
A
Z
D
I
X
I

Laz dix i

Which is governed by the first of the Tribe.

The second part of the fifth:

N
O
C
A
M
A
L

No cá mal

Which is governed by the seventh of the Tribe.

The thirdth of the fifth:

T
I
A
R
P
A
X

Ti ár pax

Which is governed by the 11th of the tribe,
whose ministers are 5802.
Be patient a while.

The Sixth:
Gab. - *Move not - Moyses was to seek in these secrets.*
Nal. - *The first of the sixth whose governor is the fifth of the Tribe:*

S
A
X
T
O
M
P

Sax tomp

The second of the sixth, whose governor is the Twelfth of the Tribe:

V
A
V
A
A
M
P

Vá vă amp

The Thirdth of the sixth, which is governed by the fifth of the Tribe:

Z
I
R
Z
I
R
D

Zir zird

Whose ministers are 7220 as before.

The first of the Seventh is governed by the 4th Tribe:

O
B
M
A
C
A
S

Ob mǎ cas

E.K. - Ever the Table turneth to the letter under.

The second of the Seventh, whose the Thirdth of:

G
E
N
A
D
O
L

Ge nă dol

The thirdth of the Seventh who is governed by the 11th:

A
S
P
I
A
O
N

As pí ă on

The first of the eighth, whose governor is the fifth &c.
Whose ministers are 4362:

Z
A
M
F
R
E
S

Zám fres

The second of the eighth, by the first of the tribe, whose Ministers, 7236:

T
O
D
N
A
O
N

Tod na on

The Thirdth of the eight, by the 9th of the Tribe, and under him 2302:

P
R
I
S
T
A
C

Pris tac

The Ninth: the first,
governed by the Third, whose ministers, 9996:

O
D
D
I
O
R
G

dg
Od dí org

The second of the 9th, by the 10th,
whose ministers, 3620:

C
R
A
L
P
I
R

Cral pir

Move not for the lord is great amongst you.
The last of the Ninth, by the 9th of the ~~the~~ Tribe, ministers, 4230:

D
O
A
N
Z
I
N

Do án zin

The first of the Tenth, by the 11th of the Tribe:
L
E
X
A
R
P
Lexarph *H*

Le'x árph

The second of the Tenth, by the 7th:
C
O
M
A
N
A
N

Co mă nan

The thirdth of the Tenth, by the 9th:
T
A
B
I
T
O
M

Ta bí tom

Whose ministers are 1617.
Have patience.

The first of the Eleventh, governed by the 10th, ministers, 3472:
M
O
L
P
A
N
D

Mol pand

The second, governed by the 6th, ministers, 7236:
V
S
N
A
R
D
A

Vſ nár da

The thirdth, by the thirdth, ministers as befor, 5234:
P
O
N
O
D
O
L

Po nŏ dol

The first of the Twelfth go by the 6th:
T
A
P
A
M
A
L

Ta pă mal

The second of the 12th, by the 8th Angel:
G
E
D
O
O
N
S

Ge' dŏ ons

The Thirdth of the 12th, by the second:
A
M
B
R
I
O
L

Ambriol

The first of the Thirtenth, ~~whose ministers~~ governed by the 10th.
Ministers, 8111:
G
E
C
A
O
N
D

Ge' cá ond

The second, by the first of the Tribes:
L
A
P
A
R
I
N

La pă rin

The last of the Thirtenth, by the 7th of the Twelve:
D
O
C
E
P
A
X

Do cĕ pax

Is Italia.

The first of the 14th, by the 5th of the Tribes:
T
E
D
O
A
N
D
Te dŏ and

This is England and Scotland to,
Brytan. called anciently by the name of Brytania.

Ther liveth not a man that knoweth the truth of the Brytish Originalls.

Δ. - The Brytish Originals.

The second of the 14th - by the 7th:
V
I
V
I
P
O
S
Vi uĭ pos

The last of the 14th, by the 12th.
Ministers, 8230:
O
O
A
N
A
M
B
O ó ă namb

E.K. - Now he prayeth.
Gab. - The Lord pardoneth your fayling; and accepteth the inward man. Labor allso to morrow, you shall have the rest.
Δ. - May I be bold to ax you one question?
Gab. - You may.
Δ. - Is the Quene of England alive, or dead?
- She liveth.
I am nothing nere the erth.
E.K. - The Curten is drawn.

We prayed ioinctly some prayers.

Δ. - Uppon my Motion for the Lord Al. Las: how to deale with the Chancelor, The Curten was drawn open, and he in the grene, who appered to day, cam into the stone, and sayd as followeth:

Thus sayeth the lord. Ioyne body to body, but let myndes
.... the Chancelor ......d Cracow. be separate: for he is despysed in the syght of God and is delivered over to destruction, which doth but tarry till it fynde him redy ∴
Israël deceyved Egypt, and saw Egypt overthrown.
Let him ~~Lasky~~ do what he will with him, but let him not ioyn his mynde with him.
Δ. - We are desyrous to know your name.
Mapsama under Gabriel. - My name is called Dic illis.
I am one under Gabriel, and the name of Iesus I know, and honor.

Δ. - Iesus declared his name, and so have other good creatures before, unto us.

Map. - My name is Mapsăma.
Δ. - Is, dic illis, the Etymology therof?
Map. - It is ∴
Δ. - How much it importeth, for us to understand the best cownsayle that is to be given to A.L. you know &c.
Map. - I am commaunded, and I have done my commaundment. But se, that thow & he fullfill those things that are commaunded you by me ∴
Δ. - You sayd I shold be his mowth to you: How shall I execute that, I pray you?
Map. - Not to me, but to god.
Δ. - By prayer, mean you?
Map. - Yea, and by presence.
Δ. - By presence, with whome?
Map. - Thow shalt go from here with him to the Emperor:
The Empe=ror. God will stir up farder matter, by thy presence there.
Δ. - Shall all our lessons be finished, and suffycient powre delivered unto us according to the promise of God?
Map. - You shall be able to practise by Sonday.
Δ. - By which sonday?
Map. - But the practises that are the Instructions of the highest, are not but in lawfull causes & for necessity, to glorify
.... god; and against Pharao ∴
Δ. - What shall, then, be the habilyty of my skyll to practise, before Sonday next?
Map. - These Calls towch all the partes of the world.
The world may be delt with all, with her partes.
Therfor you may do any thing ∴
Gates. These Calls are the keys into the gates and cytyes of Wisdom.

gates

Visible Apparition.

which ar not hable to be opened, but with visible apparition.

[Δ. - *And ~~that~~ how shall that, be com unto?*]

Map. - *Which is according to the former instructions: & to be had, by calling of every Table.*
You called for Wisdome:
God hath opened unto you, his Iudgment:
He hath delivered unto you the keyes, that you may enter.

NOTE. Observe Permission.

But be humble.
Enter not, of presumption, but of permission.
Go not in, rashly.
But be browght in willingly.

All towght by Sonday next.

For, many have ascended, but few have entred.
By Sonday you shall have all things that are necessary to be towght: then, (as occasion serveth,) you may

Practise.

practise at all tymes:

Being, called, first, then practise.

~~But called and to a good purpose.~~
But you being called by god, and to a good purpose.

Δ. - *How shall we understand this calling by God?*

Map. - *God stoppeth my mowth, I will answer the no more.*

Δ. - Misericordia Dei sit super nos,
Veritas eius fulgeat et
floreat in cordibus nostris.
Amen.

Δ. - E.K. red this prayer devoutly, and I ioyning my mynde to his pronunciation therof, kneeled by.

This prayer was mys written in this place: It shold be written on the 22 of May foll=owing

Domine Iesu Christe, Deus salutarium nostrorum.
Cuius nomen sit benidictum hodie et quotidie: qui ascendisti
super cælum cæli, ad dextram Dei patris: denuo venturus
ad iudicandum in nubibus, cum potestate magna, et
Maiestate mirabili, educ nos vinctos in peccatis
in fortitudine iustificationis tuæ: ut dealbemur
per remissionem peccatorum super nivem
adeo ut beneplacitum sit tibi habitare
in nobis, et nos in te.
Amen.

Δ. - Ex Psalterio post 67 psalmum.

Cracoviæ

1584 Tuesday. Maii 22. in Whitson Weke. mane: circa 7am.

After our sitting, and some prayer used, appered a very little creature, on the cusshen, by the stone: saying, *Put out your candell, for you shall have nothing to do, to day.*

Illuder.

Δ. - *What is your name, that we may alledg your message for our excuse: seing we wer byd yesterday, to labor to day?*

E.K. - He is gone.

Δ. - After that, abowt half an howre, there appered our Instructors, as before tyme.

Gab. - *Move, Move, Move, not, for the place is holy.*

E.K. - Gabriel standeth up: and after a while sayde,

Obedience.

The hevens are called righteous, bycause of theyr obedience.
The Erth accursed, bycause of her frowardnes.
Those therfor, that seke hevenly things, owght to be obedient.
Least with theyr frowardnes, they be consumed in the ende, burnt to ashes, with fire, as the erth shall be, for her un=righteousnes.

Faith.

Therfore, be you, Obedient, and full of Humilitie.
Using, the instrument of righteousnes (which is Faith).
That you may be partakers of the Celestiall cumforts: which are the hyer of such, as forsake theyr frowardnes.
It hath byn sayd unto you - Measure not out, Gods buylding.
It hath byn sayd unto you - Contynue to the ende.
It hath byn allso told you - That the Determinations of God are not yet established uppon you.

* Vide ·1· *Reg.* cap 2· F· de revocata determinatione Dei super Tribu Levi: vide etiam, verba Davi=dis, 3· *Regum* cap ·2· ut confirmet Dominus sermones suos, etc. Si.

*For it is written, It may, agayn be Undetermined.**
I speak this, for your Instruction.
For many have the powre of God, but not, unto righteousnes.
As was evident, amongst the Iues in the choyse of theyr kings.
In the very howse of God, amongst those that entred into the holy place.
For, all that the prophets annoynted, wer not good.
Not that, they wer evill in the tyme of theyr annoynting, but bycause theyr Inunction, and the dignity of theyr office, was defyled in them, in the ende, throwgh theyr own frowardnes.
The high preists allso, were chosen in righteousnes, and by the Spirit of God: but they becam rebells in the holy howse: and such as of whome it is sayd; Altissimus autem fuit scandalum illis.
Even so, my brethern, may it be with you.

☞ Δ. - *Iesus defend us from that inconvenience.*

- *For all thowgh, it hath pleased God, to shew him self unto you, yet are you not ashamed to say: Yf the harvest commeth not in, at the tyme appointed, I will become a ronnagate.*
But Euge *(my brethern) Hath the Lord nede of you?*

It nedeth not be told you: you know the Contrary.
Then it followeth, you have nede of God.
For what? But, for what? and why?
That your Sowles may overcome this world, overcome the body to
the dignity of an Angel.
Why? And bycause, you are miserable: and turned out to the feelde, full
of brambles and misery, leane, naked, & unarmed to
fight aganyst him, that resisteth against the might of
God.
Consider these last two, and then ~~Consider of the rest with~~
answer your selves, for the rest.
Cave. I give you a short warning.
Promissa Dei confirmantur. God will fullfill his promise.
And (as he hath sayd) by this August, you shall understand.
·1· How to know and use God his Creatures; good and
bad.
Note the second Instructions or gift of the highest. ·2· But when, and for what, is the gift of the highest,
and shalbe fullfilled in you, (yf you will be Obedient)
when it pleaseth him: even with sownd from his own
mowth, saying, Venite et audite.
The Action the greatest. For these Actions are twofold: Consider it, yf you can.
And they are the greatest, bycause they are the last,
and conteyn all that hath byn done before them.
Which yf you consider well,
and to what, you are called,
you shall perceyve, that the Iudgments of God, are not
a Tenez ball.
Thus much I thowght to warne you my brethern.
Have a little patience for the Action.
Move not from place. He that stirreth from his place shall fynde the reward of it.

Δ. - After half an howre:
Gab. - Move not, Move not, Move not.
Nal. - The Fiftenth.
Three parts:
The Ninth hath the first.
The Tenth hath the second.
The twelfth the thirdth.

The 16th hath 3 parts:
The second hath the first.
The Thirdth hath the second.
The 12th hath the third.

17 - The sevententh:
The second hath the first.
The first hath the second.
The 9th hath the thirdth.

18 - The eightenth is of three:
the 1 - 2 - 3 - } hath { - the fifth. - the 7th. - the 12th.
E.K. - He threw like dust out of the stone toward my eyes.

19 - The Ninetenth is allso threfold:
1 ------------ the 12th.
2 ------------ 8th.
3 ------------ 11th.

20 - The Twentith is allso threfold:
1 ------------ 5th.
2 ------------ 3th.
3 ------------ 7th.

21 - The one and twentith, is allso threfold:
1 ------------ 12th.
2 ------------ 8th.
3 ------------ 6th.

A Tempting illuding spirit come in place. E.K. - There stand one at one of my eares, and at an other, an other, howling like dogs: and sayd, Ah you beggers.
Gab. - He will deceyve you, take hede least you move.
E.K. - He seameth to be telling many behinde me.
Δ. - Loke not back in any case.

15th The Ninth of the Fiftenth hath under him,
1000, 300, 60, 7.
Δ Supra.
Δ. of the 12
The Tenth of the first hath under, 1000, 300, 60, 7.
Δ of this first Ternary.
Δ. of the 12
The Twelfth of the first - 1000, 800, 80, 6.

16 The first of the second hath under him, 9000, 900, 20,
and he is the second of the Twelve.
The second of the second, which is the thirdth of the 12.
9000, 200, 30.
The Thirdth of the Thirdth, which is the 12th of the 12,
hath under him, 9000, 200, 40.

17 The first of the third (the second of the 12),
hath under him, 7000, 600, 20, 3.
The second of the thirdth, which is the first of the 12.
7000, 100, 30, 2.
The Thirdth of the thirdth, which is the 9th of the 12,
hath with him 2000, 600, 30, 4.
or under him.

18 - The first of the fowrth, which is the 5th of the 12.

2000, 300, 40, 6.

The second, which is the 7th of the 12.

under him, 7000, 600, 80, 9.

The thirdth of the 4th, which is the12th of the 12.

under him, 9000, 200, 70, 6.

19 - The first of the fifth, which is the 12th of the 12.

under him, 6000, 200, 30, 6.

The second, which is the 8th of the 12.

under him, 6000, 700, 30, 2.

The thirdth, of the fifth, which is the 11th of the 12.

under him, 2000, 300, 80, 8.

20 - The first of the sixth, which is the 5th of the 12.

under him, 3000, 600, 20, 6.

The second of the sixth - the 3d of the 12.

7000, 600, 20, 9.

The third, which is the 7th of the 12.

under him, 3000, 600, 30, 4.

21 - The first of the 7th, which is the 12th of the 12.

under him, 5000, 500, 30, 6.

The second of the 7th, which is the 8th of the 12.

under him, 5000, 600, 30, 5.

The last of the 7th, which is the 6th of the 12.

under him, 5000, 600, 50, 8.

Number every ayre. Have patience for a while.

Δ. - The 15th ------ 4620

The 16th ------ 28390

The 17th ------ 17389

The 18th ------ 19311

The 19th ------ 15356

The 20th ------ 14889

The 21th ------ 16829

22 The first of the fowrth seventh hath three partes.

1 ----- is the 12th of the 12.

2 ----- is the first of the 12th.

3 ----- is the 12 of the 12.

23 - The first of the second:

1 ----- The seventh of the 12.

2 ----- The 7th of the 12th.

3 ----- The 8th of the 12.

24 - The Third:

1 ----- The 4th of the 12.

2 ----- The 10th.

3 ----- The 12th of the 12.

25 - The forwth:

1 ----- The 4th.

2 ----- The 2th.

3 ----- The 12th of the 12.

26 - The fifth:

1 ----- The 12th.

2 ----- The 8th.

3 ----- The 12th of the 12.

27 - The sixth:

1 ----- The 2th.

2 ----- The 4th.

3 ----- The 5th.

28 - The seventh:

1 ----- The 10th

2 ----- The 9th

3 ----- The 6th

} of the 12.

22 The first of the first, which is the 12th of the 12.

under him, 2000, 200, 30, 2.

The second of the first.

under him, 2000, 300, 20, 6.

The thirdth of the first, which is the eleventh of the 12.

under him, 2000, 300, 60, 7.

23 The first of the second, which is the seventh of the 12.

7000, 300, 20.

The second -

under him, 7000, 200, 60, 2.

The third of the second, which is the second of the 12.

under him, 7000, 300, 30, 3.

24 - *The first of the thirdth, which is the fowrth of the 12.*
under him, 8000, 200.
The second of the thirdth, which is the 10th of the 12.
under him, 8000, 300, 60.
The third of the thirdth, which is the eleventh of the 12.
under him, 8000, 200, 30, 6.

25 - *The first of the fowrth, which is the fowrth of the 12.*
under him, 5000, 600, 30, 2.
The second of the fowrth, which is the secondth of the 12.
6000, 300, 30, 3.
The thirdth of the fowrth, which is the 12th of the 12.
under him, 6000, 200, 30, 6.

26 - *The first of the fifth, which is the 12th of the 12.*
9000, 200, 30, 2.
The second of the fifth, which is the 8th of the 12.
3000, 600, 20.
The thirdth of the 5th, which is the 12th of the 12.
5000, 600, 30, 7.

27 - *The first of the sixth, which is the 2th of the 12.*
hath under him, 7000, 200, 20.
The second of the sixth, the 4th of the 12.
7000, 500, 60.
The thirdth, which is the 5th of the 12.
7000, 200, 60, 3.

28 - *The first of the seventh, the 10th of the 12.*
2000, 600, 30.
The secondth of the 7th, which is the 9th of the 12.
under him, 7000, 200, 30, 6.
The last of the seventh, the 6th of the 12.
under him, 8000, 200.

Δ. - *The 22th* ——— *is 6925*
23 ——— 21915
24 ——— 24796
25 ——— 18201
26 ——— 18489
27 ——— 22043
28 ——— 18066

They both knele to prayer. Then the Curten was drawn.

E.K. - There appereth like a snuf of a candel on the Top of the stone, it is like a little spark of fyre.
After this, Gabriel sayd by voyce, *Have patience.*
Δ. - After half an howre, A voyce sayd, *Loke to* ---- to E.K.
E.K. - The Curten is drawn open.
Nalvage standeth on the top of his Table.
Nal. - *The first part of the first seven you had to day.*

The Nynth:
T
A
H
A
N
D
O
Ta hăn do

The Tenth, the second of the first, which is the 10:
N
O
C
I
A
B
I
Nọ ci ă bi

The thirdth:
T
A
S
T
O
X
O
Tas to x o

16 *The first of the second:*
C
V
C
A
R
P
T
Cu carpt

The second:
L
A
V
A
C
O
N
La vă con

The thirdth is governed by the 12th of the 12. ministers 9240.
S
O
C
H
I
A
L
Ki
So chí al

---

17 - *The Thirdth:*
The first, which is the 2th of the 12.
S
I
G
M
O
R
F
Sig morf

The second:
A
Y
D
R
O
P
T
Ay dropt

The Thirdth, whose governor is the 9th of the 12:
T
O
C
A
R
Z
I
To căr zi

---

18 - *The first of the fowrth:*
N
A
B
A
O
M
I
Na ba ŏ mi

The second:
Z
A
F
A
S
A
I
Za fă sai

The thirdth:
Y
A
L
P
A
M
B
yal pa M' B

---

19 - *The first of the fifth:*
T
O
R
Z
O
X
I
Tor zóx i

The second:
A
B
A
I
O
N
D
A ba í ond

The Thirdth:
O
M
A
G
R
A
P
O mă grap

---

20 - *The first of the sixth:*
Z
I
L
D
R
O
N
ZI L' dron

The second of the sixth:
P
A
R
Z
I
B
A
Par zĭ ba

- The thirdth of the sixth:
T
O
T
O
C
A
N
To tŏ can

21 - The first of the seventh by the 12th:
C
H
I
R
S
P
A
Chirs pa

- The second of the seventh:
T
O
A
N
T
O
M
To án tom

- The thirdth of the seventh:
V
I
X
P
A
L
G
dg
Cal it Vix palg

22 - The Last 7.
The first: The 12th of the 12.
O
Z
I
D
A
I
A
O-zi daí a

- The second of the last seven:
P
A
R
A
O
A
N
Pa rá ŏ an

The thirdth:
C
A
L
Z
I
R
G
dg
Cal zirg

23 - The first of the second:
R
O
~~M~~ N
O
A
M
B
Ro nŏ amb

The second:
O
N
I
Z
I
M
P
O ni zímp

The Third of the second:
Z
A
X
A
N
I
N
Zax ă nin

24 - The first:
O
R
C
A
M
I
R
Or că mir

The second:
C
H
I
A
L
P
S
Ki
Chi alps

The thirdth of the Third:
S
O
A
G
E
E
L
So á gĕ el

---

25 - *The first of the 4th:*
M
I
R
Z
I
N
D
Mir zind

The second, by the 2th of the 12:
O
B
V
A
O
R
S
Ob uă ors

The thirdth:
R
A
N
G
L
A
M
Ran glam

---

26 - *The first of the fifth, by the 12th of the 12:*
P
O
P
H
A
N
D
Po phand

The second:
N
I
G
R
A
N
A
Ni grá na

The thirdth:
B
A
Z
C
H
I
M
Kim
Baz chim

---

27 - *The first:*
S
A
Z
I
A
M
I
Sa zi ă mi

The second:
M
A
T
H
V
L
A
Ma thŭ la

The thirdth:
O
R
P
A
N
I
B
Or pă nib

---

28 - *The first of the seventh:*
L
A
B
N
I
X
P
Lab nixp

The second:
F
O
C
I
S
N
I
Fo cis Ni

The thirdth:
O
X
L
O
P
A
R

Ox lŏ par

Nal. - *Have patience for a while.*
Say on.

---

29 - *The Twenty Nynth hath 3 partes:*
The first part hath his
Governor the Thirdth of the 12.
The second, the 4th of the 12.
3 --------- the 5th of the 12.

E.K. - Now he standeth
of the table.

---

30 - *The Thirtyth --- hath 4 partes:*
1 --------- the 12th
2 --------- the 4th
3 --------- the 3th
4 --------- the 6th
of the 12

- *The first of the Nyne & twentyth hath*
under him, 9632.
The second --- by the 4th of the 12,
under him, 4236.
The fifth of the 12, that governeth,
under 7635.

- *The 12th of the 12,*
4632.
The second --- by the 4th of the 12,
under him, 9636.
The third --- by the 3th of the 12,
under him, 7632.
The last --- by the 6th,
5632.

---

29 *The erth in the first division of the 29:*
V
A
S
T
R
I
M

Vas trim

The second part of 29 Ayre:
O
D
R
A
X
T
I

O drăx ti

The thirdth, by the 5th of the 12.
whose ministers are 7635:
G
O
M
Z
I
A
M

Gom zí am

---

30 - *The first of the 30 --- under the 12th:*
T
A
O
A
G
L
A

Ta ó ă gla

The second, under the 4th of the 12:
G
E
M
N
I
M
B

Gem nimb

The Third, under the 3th:
A
D
V
O
R
P
T

Ad vorpt

The last — by the 6th of the 12:

D
O
Z
I
N
A
L

The ... with:
.... none
.........re but
.... 30th

Do zi nal

Nal. - *I have done.*

Δ. - *As you gave us tast, or warning of* Italia *and* Brytania*, so if it be thowght good to you, we are desyrous to understand of the rest, the Application to such names as we understand.*

.........le

Nal. - *Make an ende for to day: Give over.*
Make your selves redy for to morrows Action.

E.K. - The Curten, is drawn.

Δ. - Deo omnipotenti, optimo, et Maximo
Vniversa Machina Creata
laudem gloriam et honorem
reddat, nunc et
in perpetuum.
Amen.

* * *

21 Maii

Δ. - There is a prayer written after the action of Monday next here before begynning, Domine Iesu Christe, &c. which I mysplaced there, for, after this dayes Action, it was sayde by E.K. and me.

* * *

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